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THE BOOK OF TEXTS

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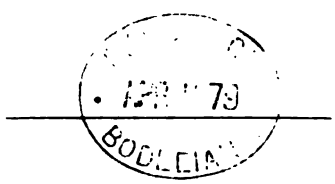
OF

ANCIENT AND MODERN HISTORY, &c.

BY THE

REV. F. A. POWER, M.A., T.C.D.

(Vicar of Bevington, Liverpool).



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TO

SAMUEL BEALEY, Esq.,

7, LINDEN GARDENS, BAYSWATER,

LONDON,

THIS "BOOK OF TEXTS"

IS,

WITH HIS KIND PERMISSION,

DEDICATED,

BY

HIS FORMER TUTOR,

THE AUTHOR.

56, York Terrace, Everton,

Liverpool, December, 1878.

CONTENTS.

BOOK I.	CHAPTER I.	Introduction.
	CHAPTER II.	The Bible.
	CHAPTER III.	The Books of the Old Testament.
BOOK II.	CHAPTER I.	Chronological Table. Ancient History.
	CHAPTER II.	Ancient History: The End of the Pentateuch.
	CHAPTER III.	Ancient History: Joshua. The Seven Years' War. Death of Joshua.
	CHAPTER IV.	Ancient History: The JUDGES.
	CHAPTER V.	Ancient History: Eli; Samuel; Saul; David. The Death of Saul.
	CHAPTER VI.	Ancient History: The Song of the Bow. The Reign of David.
	CHAPTER VII.	Ancient History: The Reign of Solomon.
BOOK III.	CHAPTER I.	Ancient History: The Division of the Kingdoms: 1. Israel; 2. Judah. I. The Kingdom of Israel.
	CHAPTER II.	II. The Kingdom of Judah and Benjamin.
	CHAPTER III.	1. Review of Israel and Judah. 2. Assyria. 3. Babylon. 4. Daniel. 5. Ezekiel. 6. Jeremiah. 7. The Medo-Persian Empire.
	CHAPTER IV.	1. The Book of Esther. 2. Bishop Marsh.
	CHAPTER V.	1. Bishop Marsh. 2. The Invasion of Asia by Alexander the Great. 3. Alexander's Successors.
	CHAPTER VI.	1. The Apocrypha. 2. Simon the Maccabee. 3. The Successors of Simon the Maccabee. 4. The Battle of Actium. 5. The Death of Mark Antony. 6. The Death of Cleopatra. 7. The End of Ancient History.
BOOK IV.	CHAPTER I.	Modern History: 1. Octavius-Augustus, Emperor. 2. The Birth of the MESSIAH. 3. The Roman Emperors, to the Abdication of DIOCLETIAN.
	CHAPTER II.	1. Constantius and Galerius. 2. Theodoric and Odoācer. 3. William the Conquerer.

BOOK IV. CHAPTER III. ENGLISH HISTORY: 1. The Five Invasions. 2. Augustine's Mission. 3. The Lord's Supper. 4. Dunstan.

CHAPTER IV. 1. Gregory VII. 2. Abelard. 3. Thomas Aquinas—Doctor Angelicus. 4. Bonaventura—Doctor Seraphicus. 5. Alan of Lille—Doctor Universālis. 6. Alexander Hales—Doctor Irrefragabilis. 7. Peter Lombard—Magister Sententiārum. 8. The Papacy, the Rise of. 9. The Rise of Ceremonies.

CHAPTER V. 1. The Norman Kings. 2. The Saxon Line Restored: Henry II. to Richard II., the Plantagenets. 3. The Houses of Lancaster and York. 4. Richard III., the last of the Plantagenets. 5. The Tudors. 6. The Reformation.

CHAPTER VI. 1. The Stuarts. 2. The Great Rebellion. 3. Oliver Cromwell. 4. The Restoration. 5. The Reflections. 6. Charles II. 7. The Book of Common Prayer. 8. James II. 9. William and Mary. (The Revolution). 10. George I. 11. George II.

CHAPTER VII. 1. George III. 2. Remarkable Characters. 3. Our Indian Possessions. 4. Robert Clive. 5. Warren Hastings. 6. The American War. 7. The French Revolution. 8. The Peninsular War. 9. George IV. 10. William IV. 11. Victoria. 12. Creasy on the English Constitution.

BOOK V. CHAPTER I. The New Testament: 1. Matthew. 2. Mark. 3. Luke. 4. John. 5. Acts. The Epistles: 1. The Fourteen Epistles of St. (1) Romans. (2) 1 Corinthians. (3) 2 Corinthians. (4) Galatians. (5) Ephesians. (6) Philippians. (7) Colossians. (8) 1 Thessalonians. (9) 2 Thessalonians. (10) 1 Timothy. (11) 2 Timothy. (12) Titus. (13) Philémon. (14) Hebrews.

The Seven Catholic or General Epistles: (1) The Epistle of St. James. (2) The First Epistle of St. Peter. (3) The Second Epistle of St. Peter. (4) The First Epistle of St. John. (5) The Second Epistle of St. John. (6) The Third Epistle of St. John. (7) The Epistle of St. Jude. Lastly, The Book of the Revelation of St. John the Divine.

CHAPTER II. 1. The Three Marys; also the Fourth Mary, the Wife of Cleŏphas. 2. Prophecies concerning the Messiah. 3. Types of the Messiah, or Christ. 4. Grace. 5. The Mediator. 6. God is one. 7. Dr. John Hey, Norrisian Professor of Divinity in Cambridge. 8. Abraham's Temptation.

CHAPTER III. 1. *An Outline of Our Lord's Life.* 2. His Nativity. 3. His parents carry Him into Egypt. 4. Their Return. 5. Our Lord in the Temple, conversing with the Doctors. 6. His Return to Nazareth. 7. The Ministry of John the Baptist. 8. The Ministry of Jesus Christ. 9. His Baptism. 10. His Temptation. 11. His First Sermon. 12. His Miracles. 13. His Doctrines. 14. The Lord's Supper. 15. Gethsemane. 16. Trial. 17. Calvary. 18. Burial. 19. Resurrection.

BOOK V. CHAPTER IV. 1. *The Acts of the Apostles.* 2. The Pentecost. 3. St. Peter's Two Sermons. 4. The Deacons. 5. Stephen. 6. Philip. 7. Saul of Tarsus. 8. Persecution. 9. Conversion. 10. St. Paul's first Missionary Tour. 11. The First General Council. 12. St. Paul's Second Missionary Tour. 13. St. Paul's Third Missionary Tour. 14. St. Paul and the Ephesian Elders. 15. St. Paul's Journey to Jerusalem. 16. St. Paul Arrives at Jerusalem. 17. St. Paul's Compromise. 18. St. Paul's Defence before Felix. 19. St. Paul's Trial and Defence before Festus, and before Agrippa and Bernice. 20. St. Paul's Journey to Rome.

CHAPTER V. (1.) The Fathers who flourished during the first two Centuries of the Christian Era, called *the Anti-Nicine Fathers*, because they flourished before A.D. 325, the date of the Council of Nice.

(2.) 1. General Councils. 2. The Prayer Book. 3. Texts Explained. 4. Creeds. 5. Baptism. 6. The Lord's Supper. 7. Sunday. 8. The Order for the Burial of the Dead.

BOOK VI. 1. *Introduction.* 2. Horne. 3. Simeon. 4. Claude. 5. Sturtevant. 6. Sterling and Holmes. 7. The Church's Year. 1, 2, 3, 4, *Years' Texts.* 8. *Conclusion.* 9. Prefaces: (1) Livy. (2) Luke, Gospel and Acts. 10. The Blessed or Happy. 11. Gog and Magog. 12. Dr. Isaac Watts' Logick. 13. Bishop Browne (Cork). 14. Bishop Butler (Durham).

NAMES OF THE ANTE-NICENE FATHERS BEFORE A.D. 325:—

1. Clement of Rome.
2. Hermas.
3. Ignatius.
4. Polycarp.
5. Barnabas, Epistle of
6. Justin Martin.
7. Hermies.
8. Hegesippus.
9. Tatian.
10. Dionysius of Corinth.
11. Athenagŏras.
12. Theophilus of Antioch.
13. Irenæus.
14. Clement of Alexandria.
15. Tertullian.
16. Minucius Felix.
17. Origen.
18. Cyprian.
19. Dionysius the Great, of Alexandria.
20. Gregory of Neocesarea, called Thoumaturgus.
21. Arnobius.
22. Lactantius.
23. Eusebius.

GENERAL COUNCILS.

Eight Eastern Councils.

1. Nice. (1.)
2. Constantinople. (1.)
3. Ephesus.
4. Chalcedon.
5. Constantinople. (2.)
6. Constantinople. (3.)
7. Nice. (2.)
8. Constantinople. (4.)

Ten Western Councils.

1. Lateran.
2. Lateran.
3. Lateran.
4. Lateran.
5. Lyons.
6. Lyons.
7. Vienne.
8. Florence.
9. Lateran.
10. Trent.

THE

BOOK OF TEXTS.

1. I name this book "THE BOOK OF TEXTS," because its contents are intended to be enlarged by the student, just as a portion of holy scripture, named a text, is enlarged by a preacher.

2. My design is to assist the student to form in his mind the foundation of biblical knowledge, and to induce him to collect useful books for the improvement of his mind; in fact to form a small but complete library for his advancement in the knowledge of the word of God.

3. I intend this book to be used by the young, both the school boy and the university youth [men], and, therefore, I have endeavoured to impress the mind of the reader with this notion, that as the business of learning is weighty, the sooner it is commenced the better. Instruction is the building in the mind of certain facts. Education is the training of the mind to explain to others what the work of instruction has done. St. Paul reasoned with Timothy upon this principle. Timothy had received instruction, and had received education. Therefore, Timothy was exhorted by St. Paul to give to others the benefit of his instruction and of his education. St. Paul instructs Timothy in the confession of the Christian faith:—"These things write I unto thee, hoping to "come unto thee shortly: but, if I tarry long, that "thou mayest know how thou oughtest to behave "thyself in the house of God, which is the church "of the living God, the pillar and ground of truth." "And, without controversy, great is the mystery of "godliness: God was manifest in the flesh, justified "in the spirit, seen of angels, preached unto the Gen- "tiles, believed on in the world, received up into "glory."—1 *Tim.* iii. 14-16.

St. Paul calls to Timothy's remembrance the unfeigned faith which was in Timothy: "which dwelt first in thy grandmother, Lois, and in thy mother, Eunice; and I am persuaded that in thee also. Wherefore, I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my hands." "For God hath not given to us the spirit of fear [under the Gospel dispensation]; but [the spirit] of power, and of love, and of a sound mind."—2 *Tim.* i. 5—7.

St. Paul exhorts Timothy to continue in the things which he had learned, and of which he had been assured: "Knowing of whom thou hast learned "them; and that from a child thou hast known the "holy scriptures, which are able to make thee wise "unto salvation through faith which is in Christ "Jesus." ["*Holy Scriptures.*"—"*Old Testament.*"] "All scripture [every part of the Old Testament—we may add, every part of the New Testament] *is* given by inspiration of God—(Πασα γραφη θεοπνευστος)—and *is* profitable (ωφελιμος) for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished (εξηρτισμενος) unto all good works"—(προς παν εργον αγαθον.)—2 *Tim.* iii. 14-17.

4. Philip Doddridge, D.D., was the son of an oilman. He was born in London, June 26, 1702. Both parents were very pious, and brought up their children in the nurture and admonition of the Lord. Philip, the youngest, was introduced by his mother to the characters and scenes of the Old Testament history by means of some Dutch tiles which lined a corner of their sitting room (Griffin, Cycl. Biog.). He died Oct. A.D. 1751, in Lisbon, a few days after his arrival, expressing to Mrs. Doddridge, who accompanied him, his firm faith and joyful hope in Christ. He was never very strong. His labours were too heavy for his strength. Consumption sent him to his grave, aged 49 years. His writings are:—

(1.) His Sermons on Regeneration. (2.) His Sermons to Young People. (3.) His Life of Colonel Gardiner. (4.) His Rise and Progress of Religion in the Soul; and (5.) His Family Exposition. By these works he, though dead, yet speaketh.

5. Thomas Brown, M.D., Professor of Moral Philosophy in the University of Edinburgh, and author of Lectures on the Philosophy of the Human Mind, was born at the Manse of Kirkmabrick, January 9, 1778. He died at Brompton, a suburb of London, Middlesex, April 2, 1820, in the 42nd year of his age.

He read French, Italian, and German with the same ease with which he read English. He read Spanish and Portuguese, though not with equal fluency. The literature of France was as familiar to him as that of his own country. In studying these languages, he first procured a copy of the New Testament in the language which he intended to study, and immediately commenced to read the Gospel according to St. John. He mentioned to his biographer that a similar method was pursued by

his friends Leyden and Murray, "two of the most eminent linguists whom our country has produced."

When Dr. Brown was a child, between four and five years of age, "a lady one day entering his mother's parlour, found him alone, sitting on the floor, with a large family Bible on his knee, which he was dividing into different parts with one of his hands. She asked him if he were going to preach, as she saw he was looking for a text. No, said he, I am only wishing to see in what the evangelists differ, for they do not all give the same account of Christ."

6. Dr. Thomas Manton was a Nonconformist divine. He lived from A.D. 1620, to A.D. 1677. He was born at Lawrence Lydiat, in the county of Somerset. His father and both his grandfathers were ministers. He was educated in the Free School of Tiverton, in Devonshire. He entered Wadham College, Oxford, A.D. 1635.

He finally applied himself to the study of divinity. He was ordained by Dr. Joseph Hall, then Bishop of Exeter, afterwards Bishop of Norwich. Dr. Thomas Manton is an example of unwearied diligence in study. He possessed abilities far from ordinary. The Bishop who ordained him entertained very high notions of him, and expressed his opinion that Thomas Manton would prove to be an *extraordinary person*.

Dr. Manton regretted that he entered the ministry at the early age of nineteen years. In his exposition of the epistle of St. James, c. i. v. 19, "Be slow to speak," he writes thus: "I remember "my faults this day. I cannot excuse myself from "much of crime and sin in it. I have been in the "ministry these ten years, and yet have not fully "completed the thirtieth year of my age. The Lord "forgive my rash intrusion."

He came to London and was well received. He married Mrs. Morgan, member of a genteel family of Manston Ledbury, in Hereford. She was a pious woman. She was delicate and weak. She outlived the Doctor twenty years. Yet he was naturally "hale and strong."

He died October 8th, 1677, in the fifty-seventh year of his age, and lies interred in the chancel of the Church of Stoke Newington, Middlesex. A new edition of his works (sixteen volumes, James Nisbet & Co., London, A.D. 1873) is in course of publication and has been for some time published, A.D. 1877. "Diligence in business," "fervency in spirit," "serving the Lord," are apostolic instructions manifested in the life of Dr. Manton. He has left a proof that the hand of the diligent maketh rich in matter more valuable than money, and than earthly possessions.

I am constrained to make the following quotations from his works, by the persuasion that they cannot fail to lead the mind of the student to very serious and useful self-examination, and to pious resolutions, and consistent order and conduct in his affairs both personal and relative:—

(1.) *Inspiration.*—"Such was David. Men of place, "and power, and interest had need of this often in "their mouths and hearts." "Lord teach me the way of Thy statutes." Homer has a notable saying in his Odyssey:—

"Τοιος γαρ ανθρωποισι θυμος Λεπτινεω παι,
"Θνητοισ οποιον Ζευς εφ' ημερην αγοι."

[For such mind, O Bay of Leptis, have mortal men, as Zeus, may daily lead [give or inspire].

Augustine de civitate Dei, telleth us—Cicero rendered it into Latin verse thus, though with some loss of the sense:—

"Tales sunt hominum mentes quales pater ipse,
"Jupiter Auctiferas lustravit lumine terras."

[Such are the minds of men, as father Jupiter himself has encompassed the increase-bearing lands with light]. I suppose that Cicero means that Jupiter makes the minds of men clear, as he makes their lands bear fruits of increase, by the light of the sun. Juvenal does not consider that Cicero was a poet. He quotes a line of Cicero's poetry:—

"O! fortunatam natam me Consule Romam,"

and remarks:—

"Antoni gladios potuit contemnere, si sic
"Omnia dixisset; ridenda poëmata malo,
"Quam te conspicuæ, divina Philippica, famæ
"Volveris a prima quæ proxima."—*Sat.* x. 122–5.

He could have despised (or, had been able to despise,) the swords of Anthony if he had thus spoken all things: "I would rather [Scribere]—write poems to be laughed at than [write] thee, O divine Philippic of conspicuous fame, which art rolled the nearest from the first." Cicero's orations against Mark Antony are named by him Philippics, in imitation of the orations of Demosthenes against Philip, king of Macedon.

"I quote all this to show to you how precious such a hint is from a heathen, as expressing a great deal of reason; and shall not we, christians, wait upon God for the continual direction of His Spirit?"—*Manton's Works*, vol. vi., p. 243.

(2.) *The Word of God.*—"There is something more to draw our hearts to the Word, that is, eternal salvation. We grope and feel about for an immortal good. Nature will give to us some presages of a state after this world, some kind of guesses; and we are groping and feeling about for an eternal good."—*Acts*, xvii. 27. "Man, who hath a soul which will not perish, must have some happiness which will last as long as his soul shall last. He would fain be eternally happy. Now, the *Word of God, and that Word only, reveals* both the thing and the way to God. The thing itself, that there is such a state, and what it is."—2 *Tim.* i. 10. "Christ hath brought life and immortality to light through the Gospel. It lay in darkness before, hidden under some guesses and representations to the old people of God, but now it is brought to light in the Gospel. Heathens in their dark notions, did stumble upon the immortality of the soul, which they did rather dream of than understand distinctly; but now all is open and clear, and God hath manifested to you that 'there is a rest for the people of God,' and a happiness after this life.

"And also God hath revealed the way how to seek it, and how to attain and get this eternal happiness. Therefore the holy scriptures are said to be 'able to make wise to salvation.'—2 *Tim.* iii. 15. It [the word of God] doth direct you in this way. That is wisdom, indeed, to be wise to salvation.

"To be able to turn and wind in the world, to be wise only in the present generation, as the children of this world are, is folly rather than wisdom; as, when children can set forth their toys, we do not look upon it as any piece of wisdom, but as a piece of folly.

"Wisdom lies in finding a right end in a choice of fit means, and in a dexterous prosecution of those means for the attainment of this end. Now the holy scriptures make you wise unto salvation: that is, to fix upon a right end, for they discover that there is a happiness which we may fix upon, and they direct us in the way; and then, by mighty and patient methods of reasoning, they quicken and awaken us to look after this business, that we may dexterously pursue it as the great care which lies upon us. Therefore, the children of God delight in the Word, because this makes them wise to salvation. Here they have a perfect blessedness, and a powerful way of argumentation; and the soul is quickened to look after these great and everlasting hopes."—*Manton's Works*, vol. vii., p. 468.

(3.) *Scripture Characters.*—"It [covetousness] disposeth and inclineth the soul to all evil, to break every command and law of God.—1 *Tim.* vi. 10. 'The love of money is the root of all evil.' Let that once get into the heart and reign there, and then a man will stick at no sin. He becomes, as Chrysostom speaks, a ready prey to the devil. Such a man doth but stand waiting for a temptation that Satan may draw him to one sin or other.—*Micah*, ii. 2. They 'covet fields and take them by violence.' First, they covet. Suffer that to possess the heart, and a man will stop at nothing, but break out into all which is unseemly.

(*a.*) "*Let Judas* be inured to the bag, and let him enchant his thoughts by this pleasing supposition that he may make a gain of his Master, and he will soon come to a Quid dabitis? [What will ye give?] 'What will you give to me, and I will deliver Him unto you?' He will soon betray Him.

(*b.*) "*Gehasi!* Let him but affect a reward, and he will dishonour God, and lay a stumbling block in the way of that noble Syrian, that new convert:—'Is this a time to take bribes,' &c.

(*c.*) "*Let Achan's* heart be but tickled and pleased a little with the sight, and he will be purloining the wedge of gold and the Babylonish garment.

(*d.*) "*Tell Balaam* but of gold and silver, and he will curse Israel against his conscience. He will venture, though there be an angel in the way to stop him.

(*e.*) "*Let Ahab* but have a mind to Naboth's vineyard, and he will soon consent to Naboth's blood.

(*f.*) "*Ananias and Sapphira!* Let them but look upon what they part withal, let but covetousness prevail upon their hearts, and they will keep back part of that which is dedicated to God.

(*g.*) "*Simon Magus* will deny religion, and return to his old sorceries again, that he may be some great one. So that there is no sin, be it ever so foul, but covetousness will make it plausible, and reconcile it to the conscience of men."—*Manton's Works*, vol. vi., p. 383.

(4). "*Judgment.*—There is much prudence and wisdom required to know how to converse profitably and christianly with all with whom we have to do. In short, how to love our friends in God and our enemies for God; how to converse secretly with God, and walk openly before men; how to cherish the flesh that it may not be unserviceable; yet, how to mortify it that it may not wax wanton against the spirit; how to do all things in the fear of God, in meats, drinks, apparel, recreations; when and how to pray, what time for our callings, what for worship; when to speak, when to hold our peace, and when to reprove; how to give and how to take; when to scatter, when to keep back or withhold; and to order all things aright, requireth *a sound judgment*, that we may carry ourselves with that gravity and seriousness, that exactness and tenderness, that we keep up the majesty of religion, and that all the world may know that He is wise by whose counsels we are guided.

"But, alas! Where this sound judgment and discretion is wanting, we shall soon offend and transgress the laws of piety, charity, justice, sobriety. Piety and godliness will not be orderly. We shall either be guilty of a profane neglect of that course of duty which is necessary '*to keep in*' the life of grace, or turn religion into a sour superstition and a rigorous course of observances. Charity will not be orderly. We shall give to wastefulness, or withhold more than is meet, to the scandal or prejudice of the world towards religion. Not perform justice: We shall govern to God's dishonour, obey to His wrong, punish with too much severity, or forbear with too much lenity; our reproofs will be reproaches, our praises flattery. Sobriety will not be orderly. We shall deny ourselves our necessary comforts, or use them as an occasion to the flesh; either afflict the body and make ourselves unserviceable, or wrong the soul, and burden and oppress it with vain delights.

"In short, even the higher acts of religion will degenerate. Our fear will be turned into desperation, or our hope into presumption; and our faith will be light credulity; or our search after truth will turn into a flat scepticism, or irresolution. Our patience will be stupidness; or our constancy obstinacy. We shall either slight the hand of God, or faint under it. So that there is need of good *judgment* and knowledge to guide us in all our ways."—*Manton*, vol. vii., pp. 205-6.

(5.) *Taste in Bible subjects.*—"Things which concern us will be remembered by us. Everyone's memory is as his affections are.

(*a.*) "*Let a child* read the scriptures. That chapter,

wherein mention is made of Joseph's party-coloured coat, will stick in his mind more than better things, because it suits with his childish fancy, and with his desires, that his parents would make such a garment for himself; and it is usually observed that *youth* is most taken with the histories of the Bible, because of their desire to know things past.

(*b.*) "*And if once they come to manly age*, they are more taken with the doctrines of the Bible, because, when they become men, they begin to form their opinions of religion.

(*c.*) "*And older persons* are taken with psalms and holy devotional strains in scripture, because then, as they grow in age, it is time to address themselves to God.

(*d.*) "*Persons in doubts and fears*, by reason of sin, will be most affected by tenders of grace, as suiting best with their condition; *persons in affliction* will be affected by the consolations appointed for the afflicted; *persons in conflict with any sin* will be affected by those passages which afford most direct help against the sin.

"Still that which more especially concerns us should, and will, be most observed and remembered by us, for there it speaks to our very hearts. Now, saith the soul, in such a point, in such extremity, the word of God did good to my heart. I shall remember it as long as I live. When a seasonable word is spoken to their case, their judgment was not passed over by the Lord:—I was dead, and it revived me; disconsolate, and it comforted me; ready to stray, and it reduced me (brought me back); under such a temptation, and it relieved me.

"I should transcribe the whole scripture, especially the psalms, if I should tell you how often David takes notice of what the word of God did to him in such and such a condition. For, still, things which nearly concern us, will affect us and will be remembered by us."—*Manton*, vol. vii., pp. 434-5.

(6.) *Conversion.*—"None ever came to Christ, the spiritual physician, but they were, in some degree, heart sick; none ever came for ease, but they felt a load upon their back. If there be conviction and compunction, this will be felt.

"But then the degrees are various, some more, some less; some earnestly solicitous, or deeply in horror; some are brought to God by the horrors of despair, and with a higher and more smart degree of sorrow before ever they come to settle; but all are serious and anxious. There is certainly a difference. Some men's conversion is more gentle, that of others more violent. To some Christ comes like an armed man, and doth powerfully vanquish Satan in their hearts. To others there is a great deal of difficulty and conflict, which must needs impress a notice of itself. Some are sweetly drawn; others are snatched out of the fire. To some the Spirit comes with a mighty rushing wind, to others, by a gentle blast, the Spirit, sweetly and softly, blows open the door. God opened the heart of Lydia. We read of no more."—*Acts*, xvi. 14. *Dr Manton.*

[But when God comes to the jailor, he comes with the terrors of an earthquake. Fear of punishment on account of the supposed escape of his prisoners is removed by the voice of Paul assuring him that all was safe, and entreating him—"Do to thyself no harm." The fear of God takes the place of the fear of man. He enquires of the persecuted "servants of the Most High God who were shewing the way of salvation:" What must I do to be saved?—*Acts*, xvi. 31.]

"The Lord bids us to put a difference: to have compassion on some, and to pluck others more violently out of the fire.—*Jude*, 23. So, here, the Lord's work is various. It is to some more gentle; but to others it is with a greater horror."—*Vol.* vii., p. 440.

(7.) *Justification—Remission of sin—Pardon of sin—Forgiveness of sins.*—"On this—the most important of all doctrines—I quote the following passages from St. Paul: (*a*) 'Brethren, my heart's desire and prayer to God for Israel is, that *they may be saved.*' (Εστιν εις σωτηριαν—is for (their) salvation.) (*b.*) 'For I bear them record that they have a zeal of God (ζηλον θεου), but not according to knowledge.' (*c.*) 'For they, being ignorant of God's righteousness (justification—δικαιοσυνην), and going about to establish their own righteousness [justification], have not submitted themselves to the righteousness [justification] of God.'

(*d.*) "For Christ is the end (τέλοσ. τετελεσται—'It is finished'—*John*, xix. 20.) of the law for righteousness to every one who believeth."

(*e.*) "For Moses describeth the righteousness which is of the law (εκ του νόμου)—(*Lev.* xviii. 5), that the man who doeth these things shall live by them."

(*f.*) "But the righteousnes [justification] which is of faith (ἐκ πίστεωσ) speaketh in this wise—Say not in thy heart, who shall ascend into heaven? that is, to bring down Christ (from above)." (Χριστὸν καταγαγειν.)

(*g.*) "Or who shall descend into the deep? that is, to bring up Christ again from the dead." Χριστὸν ἐκ νεκρων αναγαγειν. [To effect—1. Christ's incarnation; and, 2. His resurrection.] Both matters, as well as Christ's sacrificial death, were required by the law and the prophets. No man could accomplish these matters. God has effected the great work of man's redemption. "The gift of God is eternal life, through Jesus Christ our Lord."

(*h.*) "But what saith it? The word (τὸ ρημα) is nigh thee, even in thy mouth and in thy heart—that is, the word of faith which we preach," (τουτ εστι τὸ ρημα τησ πίστεωσ ὅ κηρύσσομεν.)

(*i.*) "That if thou shalt confess with thy mouth the Lord Jesus (εν τω στοματί σου κύριον Ιησουν), and shalt believe in thy heart (ἐν τῃ καρδία σου) that God hath raised him from (*among*) the dead, thou shalt be saved" (σωθήσῃ).

(*j.*) "For with the heart man believeth unto righteousness, [justification], and with the mouth confession is made unto salvation"—(εἰσ σωτηρίαν).—*Rom.* x. 10.

(1.) Faith lays hold on Christ, and enables the penitent to say: I believe that I have redemp-

tion through his blood—the forgiveness of my sins. Peace and joy in believing are my portion. I believe, and rejoice on the authority of God's Word. "Whosoever believeth shall not make haste, (or run away, from a sense of shame), shall not be ashamed."—*Isaiah*, xxiii. 16, xlix. 23.

(2.) *Faith is the assent of the understanding to a revealed truth.*—Confession makes known the Saviour. "Whosoever, therefore, shall confess (ομολογησει) me before men, him will I also confess before my Father who is in heaven."—*Matt.* x. 32.

"But whosoever shall deny (αρνησει) me before men, him will I also deny before my Father who is in heaven."—*Matt.* x. 33.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation (εισ σωτηρίαν) to everyone who believeth—to the Jew first and also to the Greek."—*Rom.* i. 16.

"The Grace of our Lord Jesus Christ be with you all. Amen."—*Rom.* xvi. 24.

"Now to him who is of power (τω δὲ δυναμένω—has power) to establish you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery (the calling of the Gentiles), which was kept secret since the world (χρόνοισ αἰωνίοισ—in the olden times of the Mosaic dispensation) began."—*Rev.* xvi. 25.

"But is now made manifest, and, by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (εἰσ ὑπακοὴν πίστεωσ) (to lead men to obey the faith which they profess).—*Rom.* xvi. 26.

"To God only wise, be glory through Jesus Christ, for ever."—*Rom.* xvi. 27.

"This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works: (ἵνα φροντίζωσι καλων ἐργων προἱστασθαι οἱ πεπιστευκότεσ τω θεω.) These things are good, and profitable unto men."—*Titus*, iii. 8.

"Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory (His glorious presence) with exceeding joy: to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.—Amen."—*Jude*, 24—25.

(8.) *Reason* has been used to darken council by words without knowledge.—*Job*, xxxviii. 2. Reason has been exerted to establish contempt of God's Word. The limits as well as the extent and procedure of the human understanding may have been neglected or forgotten in these enquiries, which have ended in a full denial of the inspiration of the Word of God. The use of reason in matters of religion may be ascertained by careful reflection upon the present condition of man, and upon the invisible world, of which the existence and nature are revealed as if by means of a mirror—darkly—in the Word of God (Βλεπομεν γὰρ ἀρτι δἰ ἐσόπτρου ἐν αἰνιγματι—for now we see by means of a mirror in an enigma) "for now we see through a glass darkly." We know only in part.—1 *Cor.* xiii. 12.

Our great philosopher, Mr. Locke, is supported by the words of St. Paul, whilst his words may be considered as explanatory of the Apostle's description of our knowledge (whilst in this world) "of things not seen as yet:"—

"For though the comprehension of our understandings comes exceeding short of the vast extent of things, yet we shall have cause enough to magnify the bountiful Author of our being for that proportion and degree of knowledge he has bestowed on us so far above all the inhabitants of this our mansion. Men have reason to be satisfied with what God has thought fit for them, since he has given to them (as St. Peter says) πάντα πρσ ζωὴν καὶ εὐσβειαν—whatsoever (*all things*) is necessary for the convenience of life, and information of virtue: and has put within the reach of their discovery the comfortable provision for this life, and the way which leads to a better.

"*The Candle* which is lit up in us shines bright enough for all our purposes. The discoveries we can make with this ought to satisfy us, and we shall then use our understanding [*Reason — the candle set up in us*] right, when we entertain all objects in that way and proportion, in which they are suited to our faculties; and upon those grounds they are capable of being proposed to us, and not peremptorily, or intemperately require and demand certainty, where probability only is to be had, and which is sufficient to guide all our concernments. If we will disbelieve every thing, because we certainly cannot know all things, we shall do much what as wisely as he who would not use his legs, but sit still and perish, because he had no wings to fly. *Introduction*, § 5. *Locke* H. U.

"It is of great use to the sailor to know the length of his line, though he cannot, with it, fathom all the depths of the ocean. It is well he knows that it is long enough to reach the bottom at such places as are necessary to direct his voyage, and caution him against running upon shoals which may ruin him. Our business here is not to know all things, but those which concern our conduct. If we can find out those measures whereby a rational creature, put in that state in which man is in this world, may and ought to govern his opinions and his actions depending thereon, we need not be troubled that some other things escape our knowledge. *Intro.* § 6.

"Faith is that assent which we give to any proposition as true, of whose truth yet we have no certain knowledge. *Locke: 'What Faith is.'*

"Faith is the substance of things hoped for; the evidence 'of things not seen.' *Heb.* xi. 1. *'What Faith does.'*

"Whatever proposition is revealed, of whose truth our mind, by its natural faculties and notions, cannot judge—that [revealed proposition] is purely matter of faith, and above reason." *Locke:* H. U., bk. iv., c. 18, sec. 9.

(9) *Memory.* — "Thus the ideas as well as children of our youth often die before us; and our

"minds represent to us those tombs to which we are "approaching: where, though the brass and marble "remain, yet the inscriptions are effaced by time, "and the imagery 'moulders away.' The pictures "drawn on our minds are laid in fading colours; "and, if not sometimes refreshed, vanish and dis- "appear." *Locke:* H. U., bk. ii., c. x., sec. 5.

(10.) *Harmony of Sentences.*—"It may be proper "to remark that our translators of the Bible have "often been happy in suiting their numbers to the "subject." Grave, solemn, and majestic subjects undoubtedly require such an arrangement of words as runs much on long syllables; and, particularly, they require the close to rest upon such (syllables). The very first verses of the Bible are remarkable for this melody: "In the beginning God created the heavens and the earth; and the earth was without form and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters." [*Εν ἀρχῃ ἐποιησατο ὁ θεὸσ τὸν οὐρανὸν καὶ τὴν γην, ἡ δὲ γὴ ἣν ἀόρατοσ καὶ ακαταασκευαστοσ καὶ σκότοσ επανωτῆσ αβυσσου καὶ πνευμα θεου επεφέρετο ἐπάνω του τῆσ ὕδατοσ.*]

Several other passages, particularly some of the Psalms, afford striking examples of this sort of grave, melodious construction. (*Blair*, sec. 13.) Dr. Hugh Blair was a celebrated Scotch Divine, A.D. 1718—1800. His name is familiar to those who read his sermons. His lectures on Rhetoric have obtained for him very high esteem. He was one of the ministers of the High Church. His lectures were read in the University of Edinburgh for twenty-four years. He was born in Edinburgh, A.D. 1718. He died December 24, 1800, aged 82 years.

John Locke was born at Wrington, near Bristol, 29th August, A.D. 1632; and died at Oates, in Essex, October 28, 1704, aged 72 years. A name than which there is none higher in the English Philosophical Literature: the name of a man, surpassed by none, in that worth which constitutes the dignity of an independent English gentleman.—*Griffin, Big. Cyc.*

Thomas Reid, D.D., late Professor of Moral Philosophy in the University at Glasgow, was born on the 26th April, 1710, at Strachan, in Kinkardineshire, a country parish, situated about twenty miles from Aberdeen, on the north side of the Grampian Mountains. He died October 7th, 1796, aged 86½ years—or within 19 days of that age. Bishop Jebb strongly recommended Dr. Reid's works to his Candidates for Holy Orders.

Dugald Stewart, born in Edinburgh, 22nd November, 1753; died at his seat on the Frith of Forth, June 11, 1828, the eloquent disciple of Reid, and chief expounder of the Philosophy of the Scottish School. He died in his 75th year.

John Locke, Thomas Reid, and Dugald Steward have done to the world great service. The works of these great men should be carefully read by all, in early life, who intend engaging in the ministry of God's Holy Word, or who may devote their lives to literary pursuits. These men teach the mind to think, the heart to feel, the tongue to speak, and the pen to write.

Dr. Blair has been represented as a translator of Dr. Campbell. Dr. Campbell's "Philosophy of Rhetoric" is the production of a mind more powerful than that which God had granted to Dr. Blair. It is possible that some may be induced to read both: but the lectures of Dr. Blair are more easily understood than the "Philosophy of Rhetoric" by Dr. Campbell.

Dr. Whately, formerly Archbishop of Dublin, has published one volume on Logic, and one volume on Rhetoric. Mr. Walker, formerly a Fellow of Dublin University, has published a translation and notes of and upon the Latin Text of a Compendium of Logic by Dr. Murray, formerly provost of the Dublin University. Mr. Walker's book is very valuable—it is used as a text book in the Dublin University.

The simplicity and ease and elegance of Dr. Blair's style have impressed my mind so favourably that I have made his work my text book in the suggestions which I am endeavouring to give to the student.

(11.) *Association.*—Conversation has assisted students in their efforts to improve their minds. The talented schoolboy aids his school-fellows in their studies, and receives applications from his fellow-students, both class fellows and juniors, to assist them by translating their lessons, and by shewing to them how to write their exercises, and how "to do" their arithmetic, their Euclid, and their Algebra.

In the Universities a talented class-fellow is a refuge for the distressed members of his class. He receives the reward of his kindness in the success of his efforts to assist his class-fellows.

In the entrance upon the stage of life, other sources are open for the improvement of the minds of those who have finished their required course of early education. The late Lord Derby, (Edward Geoffrey, Earl of Derby), has been heard to declare that neither the School nor the University made the man for the State. He stated that experience had taught him that association made the man. The benefit arising from the society of men of information, of experience, of taste, was incalculably great. From these considerations a lesson may be derived, in the highest degree valuable in every stage of life. From childhood to old age we live to improve our minds and our hearts: to improve ourselves mentally and morally. In social intercourse, a good and kind and well-informed man leads the conversation of the company to the advantage of all persons present; and the results of such conversation may be seen in the wise use made of it by some diligent student who has made up his mind to gather honey from every flower.

In the last century, in Queen Anne's reign especially, (perhaps from the Revolution, A.D. 1688, to the Accession of the Georges, A.D. 1714,) the custom of having parties or clubs for literary conversation had great influence upon the social habits of the Londoners, and trained for future usefulness many who became distinguished members of society.

Bishop Butler is reported to have composed his work on the Analogy between Natural and Revealed Religion from the notes and remembrances of such conversations on the subject of natural and revealed religion.

Bishop Berkley describes the efforts of such clubs to instruct, to inform the minds of its members and of its visitors, as well as to educate their minds, to lead them to think and to express their thoughts.

Bishop Berkley's ironical picture of a Modish Philosopher is dated A.D. 1732. The Bishop makes Lysicles speak thus:—"I will undertake that a lad of fourteen, bred in the modern way, shall make a better figure, and be more considered in any drawing-room, or assembly of polite people, than one of four-and-twenty, who hath lain by a long time at school and college. He shall say better things, in a better manner, and be more liked by good judges." Euphranor: "Where doth he pick up this improvement?" Cri: "Where our grave ancestors would never have looked for it: in a drawing-room, a coffee-house, a chocolate-house, at a tavern, or a groom porter's."

Bishop Butler, at Queen Caroline's Philosophical parties, felt the necessity for composing his "Analogy."

(12.) *The Sublime in Writing.*—"The true sense of sublime writing, undoubtedly, is such a description of objects, or exhibition of sentiments, which are in themselves of a sublime nature, as shall give to us strong impressions of them. 'But there is another very indefinite, and, therefore, very improper sense, which has been too often put upon it, when it is applied to signify any remarkable and distinguishing excellency of composition: whether it raise in us the ideas of grandeur, or those of gentleness, elegance, or any other sort of beauty.

"In this sense, Cæsar's Commentaries may, indeed, be termed sublime; and so may many sonnets, pastorals, and love elegies, as well as *Homer's Iliad*. But this evidently confounds the use of words, and marks no one species or character of composition whatever.

"It is, generally speaking, among the most ancient, that we are to look for the most striking instances of the sublime. I am inclined to think that the early ages of the world, and the rude unimproved state of society, are peculiarly favourable to the strong emotions of sublimity.'

"The genius of men is then much turned to admiration and astonishment. Meeting with many objects, to them new and strange, their imagination is kept glowing, and their passions are often raised to the utmost. They think and express themselves boldly and without restraint. In the progress of society the genius and manners of men undergo a change more favourable to accuracy than to strength or sublimity."

"Homer is a poet, who, in all ages, and by all critics, has been greatly admired for sublimity, and he owes much of his grandeur to that native and unaffected simplicity which characterizes his manner."

"In the twentieth book of the *Iliad*, where all the gods take part in the engagement, according as they severally favour either the Grecians or the Trojans, the poet's genius is signally displayed, and the description rises into the most awful magnificence. All nature is represented as in commotion. Jupiter thunders in the heavens: Neptune strikes the earth with his trident: the ships, the city, and the mountains shake: the earth trembles to its centre: Pluto starts from his throne, in dread lest the secrets of the infernal regions should be laid open to the view of mortals. The passage is worthy of being inserted"—

"Αὐτὰρ ἐπεὶ μεθ' ὅμιλον Ὀλύμπιοι ἤλυθον ἀνδρῶν,
Ὧρτο δ' ἔρις κρατερὴ λαοσσόος, αὖε δ' Ἀθήνη,
Στᾶσ' ὁτὲ μὲν παρὰ τάφρον ὀρυκτὴν, τείχεσο ἐκτὸς,
Ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν ἀΰτει."

But when the Olympians had come to the host of men, and violent discord arose—exciter of the people—and Minerva shouted—standing sometimes indeed at the dug fence outside the wall, sometimes on the loud-resounding shores, she vociferated loudly:—

"Αὖε δ' Ἄρηϊ ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἶσος,
Ὀξὺ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
Ἄλλοτε πὰρ Σιμόεντι θέων ἐπὶ Καλλικολώνῃ,"

And Mars, on the other side, like to an obscure tempest—Ὀξυ—violently exhorting the Trojans from the highest city, sometimes running along Simois upon Kallicalone:

"Ὣς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
Σύμβαλον, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεῖαν.
Δεινὸν δ' εβρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
Ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξε
Γαῖαν ἀπειρεσίην ὀρέων τ' αἰπεινὰ κάρηνα.
Πάντες δ' ἐσσείοντο πόδες πολυπίδακου Ἴδησ
Καὶ κορυφαὶ, Τρώων τε πόλισ καὶ νῆες Ἀχαιών.
Ἔδδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀϊδωνεὺς,
Δείσας δ' ἐκ θρόνου ἅλτο καὶ ἴαχε, μή οἱ ὕπερθε
Γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
Οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
Σμερδαλέ' εὐρώεντα, τά τε στυγέουσι θεοι περ.
Τόσσος ἆρα κτιπος ὦρτο θεῶν ἐριδι ξυνιόντων."

Iliad, xx. 47, &c.

I give mine own literal translation of the passage:—

"But when the Olympians came with the concourse of men, and vehement discord — agitator of the people—arose: and *Minerva shouted, and Mars, on the other side, shouted like to a furious storm.* As the blessed gods, encouraging both, engaged, and (ρηγνυντο—irrumpere fecerunt) *caused* violent discord *to break out* amongst themselves: the father, both of men and of gods, thundered fearfully from on high; but, below, Neptune smote the boundless earth, and the lofty tops of the mountains. All the feet of the many-fountained Ida were shaken, and the mountain heads, and the city of the Trojans, and the ships of the Greeks; and underneath, Pluto—king of the Infernals—feared and fearing, leaped from his throne and cried aloud: lest above—the earth-shaking Neptune should break open the earth, and to *mortals and immortals* should appear his

habitations—fearful to behold—*overspread with filth*, which even the gods abhor. So great was the sound of the gods engaging in discord."

The danger of imitation is so great that I wish to warn against it all who may feel disposed to attempt the sublime in writing. The following opinion of Dr. Blair is worthy of careful thought. In the *Æneid of Virgil* there is a description of Ætna.—*Æn.* iii. 371. "The mountain is at last personified by the poet, as a giant—'eructans viscera cum gemitu'—belching up its bowels with a groan." The success of the poet, in his description of Ætna, is spoiled by this reference to the story of Enceladus. Sir Richard Blackmore, in a poem, has imitated the passage, and has (according to Dr. Arbuthnot's numerous observations in his *Treatise on the Art of Sinking*), represented the mountain as in a fit of the colic:—

"Ætna, and all the burning mountains, find
Their kindled stores with inbred storms of wind
Blown up to rage, and roaring out, complain,
As torn with inward gripes, and torturing pain;
Labouring, they cast their dreadful vomit round,
And with their melted bowels spread the ground."

"Such instances (writes Dr. Blair), shew how much the sublime depends upon a just selection of circumstances; and with how great care every circumstance must be avoided, which, by bordering in the least upon the mean, or even upon the gay, or the trifling, alters the tone of the emotion."

When Julius Cæsar said to the pilot who was afraid to put to sea with him in a storm—"Quid times? Cæsarem vehis."—What do you fear? You carry Cæsar!—we are struck with the daring magnanimity of one relying with such confidence on his cause and his fortune. These words convey everything necessary to give to us the impression full. Lucan resolved to amplify and adorn the thought. Observe how every time he twists it round, it departs further from the sublime, until it ends, at last, in a timid declaration:—

"Sperne minas inquit, pelagi, ventoque furenti
Trade sinum, Italium si cælo auctore recusas
Me pete, sola tibi causa hæc est justa timoris,
Vectorem non nosse tuum: quem numina nunquam
Destituunt; de quo male tunc fortuna meretur,
Cum post vota venit: medias perrumpe procellas
Tutela secure mea. Cæli iste fretique
Non puppis nostræ labor est. Hanc Cæsare pressam
A fluctu defendet onus, nec longa furori
Ventorum sævo dabitur mora; proderit undis
Ista ratis, nec flecte manum; fuge proxima velis
Litora, tum Calabro portu te crede potitum,
Cum jam non poterit puppi nostræque saluti
Altera terra dari. Quid tanta strage paretur
Ignoras? Quærit pelagi cloeique tumultu
Quid præstat Fortuna mihi."—*Lucan, Phr.* v. 578.

Despise the threats, he says, of the sea, and give your sail to the raging wind. If you refuse [petere to seek] Italy by the advice of heaven [colo auctore—the heaven being your adviser]—seek [Italy] by my advice—(me [auctore] I being your adviser). You have this sole just cause of fear—that you know not your passenger—(Vectorem): whom the Deities never fail (or leave destitute), of whom Fortune then merits badly when she comes after vows. Burst through the midst of the storms securely by my protection. That is the labour of the heaven and of the sea—not of our ship. The burden will defend from the wave this [ship] pressed by Cæsar: nor shall long delay be given to the savage fury of the winds; for that ship will profit by the waves: nor bend your hand. Avoid—(or fly from)—with your sails the nearest shores: then believe that you possess the Calabrian harbour; when now another land shall not possibly (poterit) be given to our ship and to our safety. Are you ignorant what may be prepared by so great destruction—(strage—carnage)? (Storm). Fortune seeks—by the tumult of the sea and of the heaven—what she may give to me.

I have quoted the passage fully—supplying what Dr. Blair omitted: and have given a literal translation.

The writings of Ossian are, in Dr. Blair's opinion, full of examples of the sublime in writing. He instances in the description of the battle between Lochlin and Inisfail, and writes thus:—"Never were images of more awful sublimity employed to heighten the terrors of battle." The conclusion of Ossian's description is given in these words:—"The groans of the people spread over the hills. It was like to the thunder of the night when the cloud bursts on Cona, and a thousand ghosts shriek at once on the hollow wind."—*Blair, Lecture* iv.

(13.) *Beauty in writing.*—"After having mentioned so many various species of beauty, it now only remains to take notice of beauty as it is applied to writing or discourse: a term commonly used in a sense altogether loose and undetermined. For it is applied to all which pleases, either in style or in sentiment, from whatever principle that pleasure flows: and a beautiful poem or oration means, in common language, no other than a good one, or one well composed. In this case it is plain the word is altogether indefinite, and points at no particular species or kind of beauty. There is, however, another sense, somewhat more definite, in which beauty of writing characterises a particular manner, when it is used to signify a certain grace and amenity, in the turn either of style or sentiment, for which some authors have been peculiarly distinguished. In this sense it denotes a manner neither remarkably sublime, nor vehemently passionate, nor uncommonly sparkling; but such as raises, in the mind of the reader, an emotion of the gentle and kind, similar to what is raised by the contemplation of beautiful objects in nature, which neither lifts the mind very high, nor agitates it very much, but diffuses over the imagination an agreeable and pleasing serenity.

"Mr. Addison is a writer altogether of this character, and is one of the most proper and precise examples which can be given of it. Fenelon, the author of the *Adventures of Telemachus*, may be given as another example. Virgil, too, though very capable of rising, on occasions, into the sublime, yet, in his general manner, is distinguished by the character of beauty and grace, rather than of sublimity. Among orators, Cicero has more of the

beautiful than Demosthenes has: for the genius of Demosthenes led him wholly toward vehemence and strength."—*Blair, Lec.* v.

I now quote a passage from Homer as an example of beauty in writing. Mercury is sent to the cave of Calypso. The cave is described. The poet's sense of the beautiful in nature is manifest in the beauty of his writing. Calypso was one of the Oceanides, or one of the daughters of Atlas. Some say she was the goddess of silence. She reigned in the island of Ogygia, of whose existence there is doubt. Ulysses was shipwrecked on her coast. She received him with great hospitality. He lived with her as a husband. She offered immortality to him, if he would remain with her in this condition. He refused—he delayed, and after some years, Calypso suffered him to depart. Mercury—by command of Jupiter—carried the message which must be obeyed. During his stay, Ulysses had two sons by Calypso, Nausithous and Nausinous. Calypso was inconsolable at the departure of Ulysses:—

Ἀδλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐουσαν,
Ἔνθ'ἐκ πόντου βὰσ ϝοειδεσσ ἠπειρόνδε,
Ἥιεν, ὄφρα μέγα σπεσσ ἵκετο τω ἔνι νόμφη,
Ναιεν ἐυπλόκαμοσ; τὴν δ' ενδοθι τετμεν ἐουσαν,
Πῦρ μὲν ἐπ' ἐσχαροφιν μέγα καιετο τηλόθε δ' οδμὴ,
Κεδρου, τ' ευκεατοιο θύου τ'ἀνᾶ νήσον ὀδώδει,
Δαιομενων· ἡ δ' ἔνδον τ'ευκεᾶτοιο ἀοιδιάουσ οπι καλῃ.

Ἰστὸν 'εποιχομένη χρυσείη κερκίδ' ὕφαινεν.
Ὕλη δὲ σπέσσ ἀμφὶπεφύκει τηλεθόωσα,
Κλήθρῃ τ' αγειροσ τε καὶ ευὠδησ κιπάρισσοσ,
Ἔνθα δε τ' ὄρνιθεσ τανυπίπτεροι ευνάζοντο,
Σκῶπεσ τ' ἰρηκέσ τε τανύγλωσσοί τε κορῶναι
Ἐινάλιαι, τῇσιν τε θαλάσσια ἔργα μέμηλεν,
Ἡ δ' ἀυτὸυ τετάνυστο περὶ σπείουσ γλαφυρὸιο

Ἡμερὶσ ἠβώωσα τεθήλει δὲ σταφυλῃσιν.
Κρῆναι δ' ἐξείησ πίσυρεσ ῥέον ὕδατι λευκῷ,
Πλησίαι ἀλλήλων τετραμμέναι ἄλλυδισ ἄλλη.
Ἀμφὶ δε λειμῶνεσ μαλακὸι ἴου ἤδὲ σελίνου
Θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατόσ περ ἐπελθῶν
Θηήσαιτο ἰδών κάι τερφθείη φρεσὶν ῇσιν.
Ἔνθα στὰσ θηεῖτο διακτοροσ Ἀργειφοντησ.
Homer's Od. Bk. v., v. 55.

I translate the passage literally, thus:—"But when he had now arrived at the island which was far distant, there ascending from the blue sea, he came upon the shore; till he arrived at a great cave, in which the beautifully-haired nymph dwelt, and he found her (εοισαι—being) *employed* within. A great fire was burning upon the hearth, and the *scent* of the split cedar and of the *thya*, a kind of cypress, was (scented, οδωδει) smelled through the island—Δαιομενων—as they were burning. But she herself within, singing with a *beautiful* voice, traversing the web, was weaving with a golden spindle. But a flourishing wood surrounded the cave, the elder tree—the poplar—and the sweet scented cypress. There the wide-winged birds *built* their nests, (or inhabited their nests), the owls, the hawks, and the long-tongued crows, marine, and to them the works of the sea are a care, and in the same place (δ'αυτου) the (ηβωωσα) fruitful vine was extended (or spread) around the hollow cave, and it (τεθηλει) abounded (flourished—was laden with) in grapes. But four (πισυρεσ—Æolicè—for τεσσαρεσ) fountains, in order, flowed with pure (λευ'κω—white) water, near to one another, turned the one to the other, and around, soft meadows of violets and parsley had rich crops (θηλεον); and these, then, even an immortal coming would admire, when he beheld, and would be delighted in his mind. There standing, the messenger Argicide (Mercury) beheld (θηειτο) *with admiration.*"

I must now bring before the student another example of beauty in writing. I quote the words of Homer, descriptive of Juno, at the instigation of Minerva, arming for the war against the Trojans. The quotation is, in fact, a description of Juno's chariot. Juno thus addresses Minerva, and proceeds to her preparation for interference in the war:—

"Ὦ πόποι, αἰγιόχοιο Διὸσ τέκοσ, ἀτρυτώνη,
Ἦ ῥ' ἅλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
Εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἄρηα.
Ἀλλ, ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδοσ αλκῆσ."
Ὣσ ἔφατ', οὐδ' απίθησε θεὰ γλαυκῶπισ Ἀθήνη.
Ἡ μὲν ἐποιχομένη χρυσαμπυκασ ἔντνεν ἵππουσ
Ἥρη πρέσβα θεὰ, θυγατηρ μεγαλοιο Κρόνοιο·
Ἡβη δ' αμφ' ὀχέεσσι θοῶσ βαλε καμπύλα κύλα,
Χαλκεα ὀκτακνημα, σιδηρέῳ ἄξονι αμφίσ.
Τῶν ἤτοι χρυσέη ἴτινσ ἄφθιτοσ, αὐτὰρ ὅπερθεν
Χαλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
Πλῆμναι δ' αργύρου εἰσὶ περίδρομοι αμφοτέρωθεν.
Δίθροσ δὲ χρυσέοισι καὶ αργυρεοισιν ἱμᾶσιν
Ἐντεταται, δοιαὶ δὲ περιδρομοι ἄντυγεσ εἰσιν.
Τοῦ δ' εξ αργύρεοσ ῥυμὸσ πελεν· αὐτὰρ επ' ἄκρῳ
Δῆσε χρύσειον καλὸν ζυγὸν, εν δὲ λεπαδνα."
Κάλ' ἔβαλε, χρύσεϊ· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη.
Ἵππουσ ὠκύποδασ, μεμανῖ' ἔριδοσ καὶ ἀυτῆσ.

"O gods! invincible daughter of Ægis-bearing Jupiter! certainly we have made vain our word to Menelàus, that having destroyed well-walled Ilion, he should return; if we shall allow destroying Mars thus to indulge his madness (μαινεσθαι): but come, I pray you, (δη) and let us both (νώϊ) think upon strong assistance."

"Thus she spake; nor did the blue-eyed Minerva disobey Juno—venerable goddess—daughter of the great κρονοσ (Saturn) (εποιχομενη going in haste) i.e., went determinedly and yoked, or prepared for the yoke, her golden-reined steeds. Hebe, indeed, (δε) put on either side of the chariot the curved wheels, made of brass, having eight spokes *(placing one)* on each side of the iron axle. Their felloe (pronounced fello) was golden, incorruptible, but above *(was)* a brazen shoeing, fitted *(to the gold)* a wonder to behold. The naves (Πλημναι) indeed, (δε) are of silver, circular on each side. The seat (Διφροσ) was stretched (Εντετατα) with golden and silver thongs; and (δε) there are two circular rein-

holders (αντυγεσ): and (δε) the pole of it (the chariot) was silver: (ρυμοσ—the pole): but on the top of the pole, she bound a beautiful golden yoke: and she threw over it beautiful golden thongs: and (δε) Juno led under the yoke her swift-footed horses, (Juno) ardent for (μεμαυι') the discord and the battle."

(14.) *Taste.*—"But then to explain this matter thoroughly, I must observe further, that this admissible diversity of tastes can *(only)* have place [only] where the objects of taste are different. Where it is with respect to the same object that men disagree, where one condems that as ugly, which another admires as highly beautiful; then it is no longer diversity, but direct opposition of taste *which* takes place; and, therefore, one must be in the right and another in the wrong, unless that absurd paradox were allowed to hold, that all tastes are equally good and true. One man prefers Virgil to Homer. Suppose that I, on the other hand, admire Homer more than I admire Virgil, I have, as yet, no reason to say that our tastes are contradictory. The other person is more struck with the elegance and tenderness which are the characteristics of Virgil; and I am struck with the simplicity and with the fire of Homer. As long as neither of us deny [denies] that both Homer and Virgil have great beauties, our difference falls within the compass of that diversity of tastes which I have shewn to be natural and allowable. But if the other man shall assert that Homer has no beauties whatever, that he holds him to be a dull and spiritless writer, and that he would as soon peruse any old legend of Knight-errantry as the *Iliad:* then I exclaim that my antagonist either is void of all taste, or that his *taste is* corrupted to a miserable degree; and I appeal to whatever I think the standard of taste to show to him that he is in the wrong. What that standard is, to which, in such opposition of tastes, we are obliged to have recourse, remains to be traced. A standard properly signifies that which is of such undoubted authority as to be the test of other things of the same kind. Thus, a standard weight or measure, is that which is appointed by law to regulate all other measures *and* weights. Thus, the court is said to be the standard of good breeding; and *'the Scripture'* [to be the standard] *of Theological truth."*—*Dr. Blair, Lec.* ii.

CHAPTER II.

The Bible.

1. The Bible is God's book, which contains God's will made known to man in the successive ages of the world. The word Bible (ὁ βιβλοσ—the book) means book. "The Bible" is the book which surpasses all books in excellence, because, as Mr. Locke states his opinion:—"The Bible has God for its author; truth without any mixture of error for its subject; and the salvation of man for its object, or end."

2. The language in which the Bible was first written, is the Hebrew language. I mean by the word Bible, in this instance, the books of the Old Testament. Certain small portions of some of these books were written in the Chaldee language; for their authors lived in Babylon (Daniel, Ezekiel, Ezra, Nehemiah), and wrote during and after the captivity.

3. The New Testament authors wrote in Greek. The language usually spoken in the country was a mixture of Chaldee and Syriac. Our Lord and his Apostles used this mixed language. They quoted from a Greek translation of the Old Testament Scriptures made by the command of Ptolemy, king of Egypt, for the use of the Jewish colonists in his dominions, about two centuries and a half before the coming of Christ.

4. The Bible has been, since the days of the Apostles, translated into various languages. The translation which was used in the Western or Latin church, is in the Latin language, and is called the Vulgate; another translation by St. Jerome, (born A.D. 331, died A.D. 420), has also been in use.

5. The desire to possess the Bible, in the language which people commonly speak, was felt by persons who were led to doubt the truth of the doctrines which had been taught in the church of Rome for many ages past.

6. In the fourteenth century such desire was in the hearts of some good people who lived in England. A clergyman named Wickcliffe, Rector of Lutterworth, in Leicestershire (he died at his own Rectory A.D. 1384,) was the means of leading the minds of his countrymen to doubt the truth of the teaching of the Romish church, in which they had been brought up. He translated the Bible into his native language, and thus enabled men to see how far the word of God supported the doctrines concerning which doubts were beginning to be entertained. He was, at one period of his life, so dangerously afflicted by sickness, that the monks, anxious to give to him the rights of the church before he left this world, assembled in his room and told him why they came. He roused himself from his reclining posture, sat up in his bed, and gathering his little strength, requested their absence, declaring, "I shall not die but live, and declare the evil deeds of the friars."—(*See Ps.* cxviii. 17.)

7. In the sixteenth century, Tindale translated the New Testament into English. Myles Coverdale translated the Old Testament into English, and, adding his translation of the Old Testament to Tyndale's translation of the New Testament, he published what was called Myles Coverdale's Bible. The same good man published a translation by another divine, under the name of "Matthew's Bible."

8. Cranmer, Archbishop of Canterbury, published what is called "Cranmer's Great Bible." Taverner published a translation of the Bible, called "Taverner's Bible." Thus in the sixteenth century four

translations of the Bible were published in four years, towards the end of the reign of Henry the eighth.

In the tenth year of the reign of Elizabeth, Archbishop Parker published a translation of the Bible called "The Bishop's Bible."

When James the sixth of Scotland, and first of England, came to the throne of England, he issued a commission to certain divines of the Church of England, to make a new translation of the Bible. He gave to them directions to compare the former translations with the original Hebrew and Greek, to correct errors, and to improve the style. They followed these wise directions, and succeeded in producing the present authorized version.

We may now construct a table of these English translations, with their dates:—

	A.D.
I. Wickcliffe's Translation	1360.
II. Myles Coverdale's Translation, with Tindale's New Testament	1535.
III. Myles Coverdale's *(Translation)* Matthew's Bible...	1537.
IV. Cranmer's Great Bible, dedicated to Henry VIII....	1539.
V. Taverner's Bible	1539.
VI. Archbishop Parker's Bible, called "The Bishop's Bible."	1568.
VII. The Authorized English Version ...	1611.

We may thank the good providence of God for having raised up certain religious societies in our country during the last century and three-quarters, (now A.D. 1877). These societies, gradually increasing, stimulated each other to works of faith and to labours which proceed of love to God and to man. The result of this industry in spreading the truth of God in foreign countries is, the translation of the Bible into, and the publication of the translations in, most of the known languages. The work is proceeding; and we may hope that, by means of these christian efforts, all flesh shall see the salvation of God.

At Douay, or Doway, a town in France, the Roman Catholic English version of the Old Testament, called "The Douay Bible," was made and published, A.D. 1609-10.—L'aurence Killam, printer.—Translated from the Vulgate.

At Rheims, a town in France, the Roman Catholic English version of the New Testament, called "The Rhemish Testament," was made and published, A.D. 1582.—John Foguy, printer.—This translation also was made from the Vulgate.

The old Italic version of the Old Testament was a literal translation of the Septuagint. St. Jerome, in the fourth century, made a new translation from the Hebrew. This edition, called the Vulgate, was received by the western church. Sixtus V., Pope, published A.D. 1590, a corrected edition of the Vulgate. Clement VIII., Pope, published A.D. 1592, another corrected edition of the Vulgate, which contained two thousand emendations of the text of Pope Sixtus V. A comparison of these two editions has been proved by Archbishop Usher to be fatal to the doctrine of the infallibility of the Popes of Rome.

9. The Books of *the Old Testament*, or *Covenant*, are divided by the Jews into four classes:—1. The Law. 2. The Doctrinal Books. 3. The Historical Books—called also, The Hagriographa, or Sacred Writings. 4. The Prophetical Books. They contracted the first three classes into one class. Our Lord has called these three classes the Law—meaning—1. The Law. 2. The Historical Books. And 3. The Devotional Books. Or our Lord has made the first two classes into one class, called the Law; and the last two classes into one class, called the Prophets. "*The Law and the Prophets were until John.*"

The tabular list of the Books of the Old Testament may assist the memory:—

I. The Law.

The *Pentateuch* or *Five Volumes*. The Work of Moses, finished by Joshua. I. Genesis. II. Exodus. III. Leviticus. IV. Numbers. V. Deuteronomy.

II. The Historical Books.

I. Joshua (Jesus).	VI. 1st & 2nd Chronicles.
II. Judges.	VII. Ezra.
III. Ruth.	VIII. Nehemiah
IV. 1st & 2nd Samuel.	IX. Esther.
V. 1st & 2nd Kings.	

The Septuagint makes four books of Kings, thus: 1st & 2nd Samuel, they call 1st & 2nd Kings; and 1st & 2nd Kings, they make 3rd & 4th Kings.

IV. The Prophets.

The Prophets are called Major, greater, or Minor, less, on account of the amount of their writings, but not on account of the value of their writings.

I. The Major Prophets.—1. Isaiah. 2. Jeremiah. 3. Ezekiel. 4. Daniel.

II. The Minor Prophets.—1. Hosea. 2. Joel. 3. Amos. 4. Obadiah. 5. Jonah. 6. Micah. 7. Nahum. 8. Habakkuk. 9. Zephaniah. 10. Haggai. 11. Zechariah. 12. Malachi.

These books may be arranged chronologically, thus:—

	B.C.		B.C.
I. Jonah,	862.	IX. Jeremiah,	629.
II. Joel,	800.	X. Habakkuk,	625.
III. Amos,	787.	XI. Daniel.	607.
IV. Hosea,	785.	XII. Ezekiel,	595.
V. Isaiah,	760.	XIII. Obadiah,	587.
VI. Micah,	750.	XIV. Haggai,	520.
VII. Nahum,	713.	XV. Zechariah,	520.
VIII. Zephaniah,	630.	XVI. Malachi,	397.

There are thirty-nine books in the Old Testament, and twenty-seven books in the New Testament. The books of the New Testament may be divided into two classes:—

I. *The Historical Books*:—1. Matthew. 2. Mark. 3. Luke. 4. John. 5. The Acts of the Apostles.

II. *The Doctrinal Books*:—1. St. Paul's Fourteen Epistles. 2. The General Epistles, and the Revelation of St. John.

1. Romans.
2. 1st Corinthians.
3. 2nd Corinthians.
4. Galatians.
5. Ephesians.
6. Philippians.
7. Colossians.
8. 1st Thessalonians.
9. 2nd Thessalonians.
10. 1st Timothy.
11. 2nd Timothy.
12. Titus.
13. Philemon.
14. Hebrews.
15. James.
16. 1st Peter.
17. 2nd Peter.
18. 1st John.
19. 2nd John.
20. 3rd John.
21. Jude.
22. "The Revelation."

The Doctrinal books in chronological order—

I. St. Paul's Epistles:

	Places.	Dates, A.D.
1st Thessalonians.	Corinth.	52.
2nd Thessalonians.	Corinth.	52.
Galatians.	Corinth.	52.
1st Corinthians.	Ephesus.	53.
Romans.	Corinth.	57.
2nd Corinthians. (Macedonia)	Philippi.	57.
Ephesians.	Rome.	58.
Philippians.	Rome.	58.
Colossians.	Rome.	61.
Philemon.	Rome.	62.
Hebrews. (Italy)	Rome.	63.
1st Timothy.	Macedonia.	62.
Titus.	Macedonia.	62.
2nd Timothy.	Rome.	63.

II. The seven Catholic Epistles:

James.	Judea.	61.
1st Peter.	Babylon.	64.
2nd Peter.	Babylon.	65.
1st John.	*Unknown.*	68.
2nd John.	Ephesus.	69.
3rd John.	*Unknown.*	68.
Jude.	*Unknown.*	69.

III.—'The Book of Revelation.' Patmos. 96.

St. Peter never was in Rome. The scriptures of the New Testament have no record to establish the truth of the story that St. Peter was in Rome. Babylon, or the city built on, or near, the ruins of the ancient Babylon, was the scene of his ministry.

1. The history of the world has been divided into two parts, the first part being called Ancient History, and the second part Modern History. The first part is connected with the Jewish polity; the second part is connected with the Christian ecclesiastical polity. This division may assist the memory in the study of revealed religion in connection with the secular or political history of the world.

2. The Old Testament contains the history of the world in its infancy, and the history of the foundation of the ancient empires of the world, in connection with the foundation and progress of the Jewish nation. The government exercised by God in the affairs of men, may be fully understood by the historical records of the Old Testament scriptures. The doctrine of Providence is most fully described in the book of Genesis, and in what the Septuagint names the four books of Kings; but in what our translators name the 1st and 2nd books of Samuel, and the 1st and 2nd books of Kings.

3. The prophetic books must be interpreted by history. The fulfilment of the prophecy is an evidence of the inspiration of the Prophet, and of the divine authority of his message. Elijah appeals to miracle. Isaiah appeals to the fulfilment of prophecy. Elijah appealed to miracle and prophecy most successfully. The absence of rain for three years and a half. The fire from heaven on Mount Carmel. These two proofs and evidences of his inspiration and of his divine mission, form his argument to persuade Ahab that the God of Israel was the only living and true God, and that Elijah was the servant of God. Miracle and prophecy form the external evidences of revelation.

4. The facts of history may be recorded. The evidences of Divine revelation may be recorded. The facts which form the evidences of Divine revelation may be recorded. The evidences and the revelation are recorded in the history of the facts with which they are interwoven.

The fact of a disbelief of everything recorded, is equalled only by the fact of the *disbelief* in the disbeliever's own doubts and of his ultimate disbelief of his own personal existence. If assent be given to the narrative of facts in the Old Testament scriptures—assent to the doctrines interwoven with the facts follows as a necessary consequence. The knowledge of the writer of any book must be acquired by personal study of previous records, however preserved. A knowledge of history, of antiquities, of manners and customs, and of geography, may be considered essentially necessary to illustrate the writings of the Old Testament.

Josephus, book i. chap. 2, of his Jewish antiquities, affirms:—"Our science of astronomy is owing to the sons of Seth, and that their inventions might not wear out of the memories of men, nor perish before they were perfectly known, (upon Adam's prediction that the world was to be destroyed at one time by force of fire, and at another time by the violence and quantity of water), they made two pillars, the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit these discoveries to mankind, and also inform them that there was another pillar of brick erected by them." That of brick was destroyed by the deluge. Now this pillar of stone remains in the land of Siriad, in the tribe of Benjamin, even to this day. The Egyptian priest and historian Manĕtho gives a narrative in some respects similar to this narrative by Josephus. Manĕtho wrote an account of the antiquities of his country, Egypt.

5. Another method of handing down to future ages the history of the past and the present, may be seen in the extraordinary length of life granted by Providence to men who lived before and after the flood. "By "this means the affairs of the old world might be "commemorated, as far as the deluge, by one man only,

"from Adam the fountain head. This one man was "Methuselah, for he was born two hundred and forty-"three years before Adam's decease, so that he might "sensibly converse with Adam during the space of "two hundred years, and he lived to the beginning "of that very year in which the world was drowned; "at which time Noah, his grandson, was six hundred "years old, so that he was capable of conversing "with him five hundred and sixty years."—*Reading's Sermons*, vol. i., p. 54-6. A.D. 1728.

Shem, the son of Noah, survived the deluge five hundred years. He conveyed the history of the past to Abraham. God's testimony to Abraham assures us of the safe preservation of these ancient records, that God knew Abraham, that he would faithfully teach his children and household after him all things which might dispose them to keep the ways of the Lord. In this manner of tradition, or of handing down from generation to generation, a preservation of some knowledge of past ages was secured. Moses, instructed in all the learning of the Egyptians, and in all the learning of his own people the Jews, was enabled, by the inspiration of God, to put in writing the history of facts and of revelations which *is* in the book of Genesis.

6. "The names of deities worshipped by those "nations who departed from the knowledge and "worship of the one living and true God, were given by "them to their heroes and benefactors. The countries "about Carthage, Tyre, and Sidon, these cities and "their colonies worshipped the sun, giving to the "sun the highest appellations their language would "afford, as Baal-Samen, Lord of heaven, Moloch, "and Melchom, King of heaven, and other titles ac-"cording to the difference of the Phœnician, Persian, "Arabian, and other eastern languages. They dedi-"cated altars and sacred fires and sacrifices *even of "their own children* to this imaginary deity—the sun. "The name of this deity, Baal, Bel or Belus (for it is "the same), is the name of an ancient king of Tyre. "'Tis compounded in Ethbaal and Jezebel, and Han-"nibal, Asdrubal, Adherbal, and other Phœnician "names which are met with in common history, "which shews how devoted they were to this idol." *Reading's Sermons*, vol. ii., p. 444.

The sacrifice to be consumed by fire from heaven, on Mount Carmel, proposed by Elijah, was to prove whether Baal (or the sun), whom Ahab and Jezebel had introduced into Israel as the national deity, could consume the sacrifice by fire in answer to the prayers of his priests and worshippers. There was no answer. Baal, or the sun, was no God. The God of Israel, who answered by fire, he was God. The sin of man has been a departure from the living God, manifested in a love for idolatry, or atheism. These sins of the human race are set before us in the New Testament as well as in the Old.

CHAPTER III.

The Books of the Old Testament contain records of the old world, from the creation to the commencement of the fourth century before the birth of Christ. So intimate is the connection between sacred and what is called profane history, that ancient history is a mixture of both. The contents of each book of the Old Testament may be briefly given, to prepare the student for this "mixed mode" of reading ancient history.

I. The Law.

I. *Genesis.*—The first book of the Old Testament has its name from the word, Γενεσις, Genesis, used by the Septuagint or Greek translation of the scriptures by seventy persons. The word Γενεσις, signifies generation, or production, or creation, and is given as a name to this book, because the book contains a history of the origin or beginning or creation of all things. The book named Genesis includes a period of 2369 years from the creation of the world to the death of Joseph.

II. *Exodus.*—Εξοδος.—This also is a Greek word which signifies going out or departure. This name is given to the book because it contains an account of the departure of the children of Israel from the land of Egypt. Exodus begins where Genesis ends, at the death of Joseph, and ends with an account of the erection of the tabernacle in the wilderness of Arabia Petræa (called also in English stony or rocky Arabia) at the foot of Mount Sinai.

III. *Leviticus.*—The word Leviticus is formed from the word Levi, and is given as a name to the book because the book contains a history of the things which relate to the tribe of Levi. The Levites were devoted to the service of God in the tabernacle and in the temple. Aaron and his sons are described as having been consecrated to the priesthood, which service occupied eight days. The matters related in this book are supposed to have been performed in the space of one month.

IV. *Numbers.*—This book is named Numbers because it contains an account of the numbering of the Israelites when they left Egypt, and afterwards, when they had completed their wanderings in the wilderness. Laws and ceremonies—civil, moral, and ceremonial; sins and punishments; journeyings and conquests of the Jews, are also described in this book. It comprehends a period of forty years.

V. *Deuteronomy.*—The word Deuteronomy, the name of this book, is Greek (Δευτερονομος), and signifies The Second Law, or the Law Repeated. This book is so named, because it contains the address of Moses to the "children of Israel," in which Moses repeats and explains the law. He was engaged in this work during five weeks. This book contains an account of the death of Moses, which account was, probably, added by Joshua, so that the narrative is continued for thirty days after the death of Moses. This book, therefore, comprehends a period of five weeks and thirty days. These five books, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, were written by Moses, and have received the name Pentateuch, from the Greek (πεντε) five, and τευχα (plural of τευχος—from τευχω) books or volumes.

II. The Historical Books.

VI. *Joshua.*—The book of Joshua is supposed to have been written by Joshua himself, Eleazar and Samuel having added the accounts of things subsequent to the death of Joshua. This book contains a history comprehending a period of 24 years, from 1451 to 1417 B.C., the year in which Joshua died.

VII. *Judges.*—This book receives its name from its contents—the history of the Judges—and is supposed to have been written by Samuel, from records which had been preserved. The death of Samson is the last account in the book of any event when taken in the order of time. This book comprehends a period of 305 years, from 1425 to 1120 B.C. The facts related in the last five chapters of this book happened in the year 1406 B.C., or in the first twenty years of the Judges.

VIII. *Ruth.*—This book contains the history of a family which gave origin to the line of the kings of Judah, the descendants of David. The facts recorded in this book are dated at the close of the first century of the history of the Judges, from 1322 to 1312 B.C., a period of ten years. This book was, no doubt, written by Samuel from the records which had been preserved. 1. *Boaz* became the husband of Ruth. Their son was—2. *Obed.* Obed's son was—3. *Jesse.* Jesse's son was—4. *David.* Thus David's father was Jesse; David's grandfather was Obed; David's great grandfather was Boaz.

IX. 1*st Samuel.*—The first twenty-four chapters of this book are supposed to have been written by Samuel. They contain a continuation of the history of the Judges to the election and anointing of Saul, B.C., 1095, thus carrying the times of the extraordinary officers down to a period of twenty-five years later, and making the whole period of the times of the extraordinary officers—the Judges—to be 330 years. Nathan the prophet, and Gad the seer, are supposed to have completed the books.—1*st Chron.*, xxix. 29. This book comprehends a period of 115 years, from 1171 to 1056, B.C. It ends with the death of Saul, who reigned 40 years.

X. 2*nd Samuel.*—This book contains the history of the reign of David, a period of forty years. Nathan and Gad were, in all probability, the authors of this book.

XI. 1*st Kings.*—This book contains an account of the Jewish history, properly, down to the death of Ahab, 897 B.C. The succeeding verses of the last chapter (41—53) belong to the narrative contained in the second book of Kings, for they relate to the reigns of Jehoshophat and Ahaziah as being terminated, and these reigns are carried to a close in the second book of Kings. This book contains a period of 118 years, from 1015 to 897 B.C.

XII. 2*nd Kings.*—This book contains a continuation of the Jewish history to the time of the final captivity of the tribe of Judah by Nebuchadnezzar, king of Babylon. This book comprehends a period of 308 years, from 896 to 588 B.C. The last four verses of this book contain an account of the kindness shewn to Jehoichin, King of Judah, by Evilmerōdach, king of Babylon. The king of Judah was taken from his dungeon, and seated at the royal table for the remainder of his life. He had been in the dungeon nearly thirty-seven years. He was released in the thirty-seventh year of his captivity.

XIII. 1*st Chronicles.*—This book contains several genealogical tables, in its first nine chapters, from the Creation, B.C. 4004, to the year 1200 B.C. There is in the fourth chapter one exception to the dreary waste of uninteresting narrative. The date is 1300, B.C. The words are in the 9th and 10th verses: "And Jabez was more honourable than his brethren; and his mother called his name Jabez (sorrowful), saying, 'Because I bare him with sorrow.'" "And Jabez called on the God of Israel, saying, 'Oh! that Thou wouldst bless me indeed, and enlarge my coast; and that Thy hand might be with me, and that Thou wouldst keep me from evil, that it may not grieve me!' And God granted him that which he requested."

The remainder of the book contains an account of the death of Saul, and of the reign of David to its close, 1015 B.C.

The word "Chronicles" is derived from a Greek word (Χρονοσ) signifying time. The books of chronicles, called by the Septuaguit the (παραλειπομενοι) omitted words λογοι (or books of words omitted), give a narrative of events according to the time in which the events have occurred.

XIV. 2*nd Chronicles.*—This book contains a history of the kings of Judah. It relates events nearly in the same manner in which they are recorded in the books of Kings. It is almost silent about the idolatrous kings of Israel. It commences with the reign of Solomon, and ends with the last captivity of the Jews in Babylon, 588 B.C. The last two verses contain an account of the decree of Cyrus (the Elder: Xenophon's Cyropēdia contains an account of him) for the building of the temple in Jerusalem, B.C. 536.

XV. *Ezra.*—This book was written by Ezra, whose name it bears. It contains an account of Jewish history from the decree of Cyrus, B.C. 536 to B.C. 456, a period of 80 years.

XVI. *Nehemiah.*—This book was written by Nehemiah, whose name it bears. It contains a history of the Jews, from B.C. 446 to B.C. 434, a period of twelve years.

XVII. *Esther.*—This book contains an account of Esther, a Jewish captive, whose name it bears. The events related in this book happened between B.C. 521 and B.C. 495, a period of twenty-six years. Some have remarked that the word God is not found in the book.

III.—The Devotional Books.

XVIII. *Job.*—This book contains an account of the afflictions of Job, whose name it bears. Job is supposed to have written this history, and Moses is supposed to have copied the manuscript, whilst acting as a shepherd in the land of Midian; and afterwards to have added the book of Job to his own writings. Thus making six books, the founda-

tion of the Old Testament scriptures. The book of Job is supposed to have been the means of affording consolation to the Jews in the wilderness. Moses may have written the ninetieth Psalm for the purpose of consoling the Jews in their wanderings in the wilderness, when the Lord decreed the forty years' wanderings as a punishment on account of their belief in the false spies, and of their unbelief in Caleb and Joshua.

XIX. *Psalms.*—This book contains one hundred and fifty Psalms, of which the larger number are supposed to have been written by David. They are written in poetry in the original Hebrew. Even in our translation, which is prose, the sentiments and language impress us by their great beauty and sublimity. Every good man finds that the reading of this book is profitable to his understanding and to his heart.

XX. *Proverbs.*—This book was written by Solomon. The proverbs were spoken by himself principally. He may have collected all the proverbs spoken or recorded as having been spoken by wise men before and during his time. This book may, therefore, contain the collected wisdom of the ancient world, even to the time of Solomon, 1015 B.C. Some of the proverbs have dates B.C. 700, c. 25 to 30, inclusive. The last chapter may have been in Solomon's original collection. It bears date B.C. 1000. The chapter dated B.C. 700 contains proverbs collected by order of king Hezekiah from traditionary sayings of Solomon. And as the men of Hezekiah may mean Isaiah, Shebna, and other inspired men, we may consider these proverbs in c. 25—30 as of equal authority with the other proverbs of Solomon. Solomon may be considered as the author of all the proverbs.

XXI. *Ecclesiastes*—(Greek)—means, *the preacher.* This book is supposed to have been written by Solomon after his conversion from the sins into which he had fallen. This supposition is the only ground of hope that he was converted. The book shews the vanity of this world, and of all the glory of this world.

XXII. *Solomon's Song.*—This poem was written by Solomon to celebrate his marriage with the daughter of Pharaoh, king of Egypt. Some think that the poem is figurative, that it is an allegory, or continued figurative representation of Christ's love to his Church. Some doubt this latter opinion, and believe the first opinion.

IV.—The Prophetical Books.

XXIII. *Isaiah.*—The prophetical books were written by the prophets. Every prophet wrote his own prophecies, and gave his name to the book containing them. Isaiah prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. He prophesied from B.C. 760 to 692, a period of 68 years. The first five chapters are supposed to have been written in the reign of Uzziah, the sixth chapter in the reign of Jotham, the seventh to the fifteenth in the reign of Ahaz, and all the remaining chapters in the reign of Hezekiah. Isaiah has been called "the Evangelical Prophet," and "the Fifth Evangelist," on account of the clearness of his prophecies concerning the Messiah. Our blessed Lord referred to Isaiah's prophecies on His miracles, in answer to the question put to Him by John the Baptist's disciples, by the direction of the Baptist, who was then in prison. The Baptist ("The voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight,") could easily understand the fulfilment of Isaiah's predictions in his own person, and of Isaiah's predictions respecting the Messiah's miracles, and doctrines, and character, and prophecies, as having their fulfilment in the person of Jesus of Nazareth.

The prophecies of Isaiah are divided into two parts: "The early and the later Isaiah." The first part contains thirty-seven chapters. The second part contains twenty-nine chapters—sixty-six in all.

In the end of the forty-fourth chapter, and in the commencement of the forty-fifth chapter, the name of Cyrus is found. Cyrus is called the Lord's shepherd, the Lord's anointed. Xenophon wrote his Cyropædia, or education of Cyrus, in honour of this great man, and as a means of instructing other rulers and governors. This Cyrus is called the elder Cyrus, or Cyrus the elder.

Isaiah was sawn asunder by a wooden saw by the command of his nephew, Manasseh.

XXIV. *Jeremiah* was a priest of the tribe of Benjamin. He prophesied about seventy years after the death of Isaiah His prophesies were uttered between B.C. 629 and B.C. 588, a period of 41 years. He foretold the Babylonish captivity, and witnessed the fulfilment of his prophecies concerning it. His book of Prophecies, written by himself, is a history of his own times. He prophecies little concerning the Messiah. He foretold the return of the Jews from the Babylonish captivity. The remnant of the Jews in Jerusalem would go down into Egypt. They feared the return of Nebuchadnezzar. Jeremiah warned them. He assured them that they should be safe if they remained in their own land, but that if they went into Egypt Nebuchadnezzar would invade Egypt, and overcome Egypt, and lead into captivity the Jewish remnant, and the vanquished Egyptians. The Jews disregarded these warnings. They went into Egypt. They brought Jeremiah with them. When they saw that Nebuchadnezzar was invading Egypt, they stoned to death Jeremiah, whose warning voice intended the safety of his nation.

XXV. *Lamentations.*—This book contains the lamentations which Jeremiah uttered over the ruins of his city and of his country. Nebuchadnezzar had Egypt for his wages. He had waged a war against Tyre for thirteen years. The Tyrians built a new city on an island very near to the mainland, and removed all their effects to it. They sent the remainder of their population and of their effects into their colonies on the shores of the Mediterranean sea. Nebuchadnezzar had no ships. The Tyrians were safe. Egypt was the reward assigned by Providence to Nebuchadnezzar.

The Jews suffered the miseries which they had brought upon themselves by their continued disregard of God's prophet, Jeremiah, and by their false reliance upon themselves and upon Egypt, to their complete neglect of all God's ordinances, to their practical unbelief, and to their practical denial of the existence of God.

The description of the army of Nebuchadnezzar, after their thirteen years service, is given thus by Ezekiel, xxix. 18-20:—"Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus. Every head was made bald, and every shoulder was peeled, yet had he no wages, nor his army, for Tyrus, for the service which he had served against it. Therefore, thus saith the Lord God: Behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon, and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given to him the land of Egypt for his labour wherewith he served against it (Tyre), because they wrought for Me, saith the Lord God."

XXVI. *Ezekiel.*—This book contains the prophecies which Ezekiel delivered in Babylon from B.C. 595 to B.C. 574, a period of twenty-one years. Ezekiel was inspired by God to instruct, and reprove, and comfort the captive Jews. Ezekiel foretold the destruction of the enemies of the Jews, the restoration of the Jews, and the establishment of the christian church under the figure of a temple. The Jews have always considered Ezekiel obscure in his manner of expression. St. John, in his book called the Apocalypse, Revelation, is similar to Ezekiel in the obscurity of his expression. The Jews believe that Ezekiel's prophecies were delivered in obscure language by divine appointment, as a punishment to them on account of their sins.

XXVII. *Daniel.*—This book contains a history of the affairs of Babylon, as well as of the prophecies which Daniel delivered. Daniel wrote his prophecies from B.C. 607 to B.C. 534, a period of 73 years. His prophecies are so accurate that they seem like histories of past events, rather than predictions of coming events. His prophecy of our Lord's first advent is an everlasting testimony against the Jews for their obstinacy in rejecting the Messiah. Daniel has foretold also our Lord's second advent to judge the world. Daniel was called on to explain the handwriting on the wall in Belshazzar's feast. In the same night he met Cyrus (the elder) entering Babylon in triumph, and he shewed to Cyrus the passages in Isaiah's prophecies, which foretold the events of that night, and which described the conqueror of Babylon, as named Cyrus, "God's anointed," "God's shepherd."

XXVIII. *Hosea.*—He prophesied to the ten tribes from B.C. 785 to B.C. 725, a period of sixty years. He foretold the coming of the Messiah, and the glory of the christian church.

XXIX. *Joel.*—He foretold God's judgment upon the Jews, warned them of approaching calamity, and entreated them to "repent." He foretold the out-pouring of the Spirit, which was fulfilled on the day of Pentecost, as St. Peter has explained the words of Joel, and was fulfilled subsequently in the conversion of the Gentiles, "all who are afar off," during the apostolic age. He prophesied B.C. 800.

XXX. *Amos.*—He was one of the herdsmen of Tekóah, whom God inspired to prophesy against Israel, Judah, and the neighbouring countries. He prophesied B.C. 787.

XXXI. *Obadiah.*—He foretold the destruction of the Edomites, who were the descendants of Esau. He prophesied B.C. 587.

XXXII. *Jonah.*—He was of Gath-Hepher, in Galilee. He was commissioned by God to denounce the judgment of God against Nineveh. He relates the circumstances of his disobedience and punishment, of his repentance and forgiveness, of his obedience, of the performance of the duties of his mission, and of the repentance of the people of Nineveh. His foolish sorrow on account of the mercy of God towards the Ninevites he tells with great honesty. He was a type of our blessed Lord's burial and resurrection. He prophesied B.C. 862.

XXXIII. *Micah.*—He is called "the Morashthite," from his native village, Morasthi, situated in the southern part of Judah. He prophesied in the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. He prophesied against Judah and Israel. He foretold that Bethlehem Ephrăta should be the place of the birth of the Messiah. He prophesied from B.C. 750 to B.C. 710, a period of 40 years.

XXXIV. *Nahum.*—He was commissioned by God to foretell the destruction of Nineveh. The Ninevites had repented under the influence of the preaching of Jonah. Wickedness had increased since that time, and God sent Nahum to utter the voice of terror. Nahum prophesied B.C. 713. Jonah prophesied 149 years before Nahum prophesied.

XXXV. *Hăbak-Kŭk.*—He was commissioned by God to foretell the destruction of Babylon, of the Chaldeans, who had carried Judah and Benjamin captive, as Nahum had been commissioned by God to foretell the destruction of Nineveh, of the Assyrians, who had carried the ten tribes, that is Israel, captive. Hăbak-Kŭk prophesied B.C. 626. The third chapter contains his prayer.

XXXVI. *Zephaniah.*—He foretold the ruin of Moab, Ammon, Ethiopia, and Assyria. He foretold the punishment of Judah and Benjamin, that is, the Babylonish captivity, and the restoration of Judah and Benjamin. He prophesied B.C. 630.

XXXVII. *Haggăi.*—He was sent by God to encourage the Jews in Jerusalem to rebuild the temple. He prophesied the success which should attend their efforts, and the good things which foreign nations would do for their brethren who might return. He prophesied B.C. 520.

XXXVIII. *Zechariah.*—He is the author of the *first eight chapters of the book* which bears his name. The last six chapters were written by Jeremiah. St. Matthew quotes Jeremiah. The quotation is from the last six chapters of Zechariah (*Matt.* xxvii. 9, *Zec.* xi. 12—13). Therefore, the Jews believed that

these chapters were written by Jeremiah. The prophet Zechariah prophesied B.C. 520 to B.C. 518, a period of two years. He prophesied to encourage and console the Jews in Jerusalem, and predicted the return of their brethren to Jerusalem. He was commissioned by God to assist Haggăi.

XXXIX. *Malachi.*—He was the last prophet whom God sent to the Jews. He warned them of evils to come, as consequences of their obstinacy, and of their continued and unrepented disobedience. He prophesied B.C. 397.

The prophets may be arranged according to their ministry:—1. Before; 2. During; and 3. After the Babylonish captivity.

I. Before.	B.C.		B.C.	II. Before, During, and After.	B.C.
1. Jonah	862	5. Isaiah	760	1. Jeremiah	629
2. Joel	800	6. Micah	750	2. Hubbak-Kuk	625
3. Amos	787	7. Nahum	713		
4. Hosea	785	8. Zephanian	630		

III. During.	B.C.	IV. After.	B.C.
1. Daniel	607	1. Haggăi	520
2. Ezekiel	595	2. Zechariah	520
3. Obadiah	587	3. Malachi	397

1. The contents of the books recorded as the writings of Moses and the Prophets may be stated in tabular forms to facilitate the studies of the diligent reader of the Bible. The books of holy writ, already briefly described, contain matters of vast importance and of extreme interest. The historian, the poet, the natural philosopher, the natural historian, the mental, the moral, the political philosopher, the geographer, the antiquarian, the linguist, the theologian, may seek and find abundant satisfaction in their most laborious and persevering honest inquiries in this treasury of things valuable, which relate to the life which now is, and to that which is to come.

2. The chronology of the Bible may be stated as a guide to the facts recorded; and both chronological tables and tables of facts may be found useful assistants to memory in efforts to understand as well as to explain to self and to others the things pertaining to the kingdom of God.

3. The persevering and prayerful student of holy writ finds happiness and holiness. The captious and discontented reader of God's word falls into the rank of the followers of Job's wife, whose motto is, "*Curse God and die.*"

Chronological Table.

		From	Years.
1. The Creation	B.C. 4004		
2. The Deluge	2349	The Creation to the Deluge	1655
3. The Call of Abraham	1921	The Deluge to the Call of Abraham	428
4. The Going into Egypt	1706	The Call of Abraham to the Going into Egypt	215
5. The Going out of Egypt	1491	The Going into Egypt to the Exodus	215
6. Joshua enters Canaan	1451	The Exodus to the Entering into Canaan	40
7. The Conquest of Canaan	1444	The Entering into, to the Conquest of, Canaan	7
8. The Death of Joshua	1427	The Conquest of Canaan to the Death of Joshua	17
9. The Interval	1425	The Death of Joshua to the Rise of Othniel	2
10. The Judges	1425	The Rise of Othniel to the Anointing of Saul	330
11. Saul	1095	The Anointing of Saul to his Death	40
12. David	1055	The Death of Saul to the Death of David	40
13. Solomon	1015	The Death of David to the Death of Solomon	40
14. Israel	975	Israel as a separate Kingdom	254
15. Judah	975	Judah as a separate Kingdom	387
16. The Captivity of Israel	721	Judah longer than Israel	133
17. The Captivity of Judah	606	First Captivity to the First Decree	70
18. The Second Captivity of Judah	588	Second Captivity to Second Decree	70
19. Cyrus, First Decree	536	Decree of Cyrus to Alexander	204
20. Darius, Second Decree	518	From Alexander's Invasion to his Death	12
21. The Persians. Cyrus	536	Alexander's Death to the end of the Egyptian Rule	112
22. Alexander's Invasion	335	Egyptian Rule to Syrian ended	45
23. Alexander's Death	323	Syrian to the end of Maccabees	126
24. The Egyptians	323	Maccabees to the Death of Herod	42
25. The Syrians	211	Herod to the Preaching of John	24
26. The Maccabees	166	Preaching of John to the Preaching of Christ	3½
27. Herod	40	Preaching of Christ to His Crucifixion	3½
28. The Romans (Pompey)	63	The Crucifixion of Christ to the Destruction of Jerusalem	44
29. The Death of Herod	A.D. 2		
30. The Preaching of John the Baptist	26		
31. Preaching of Christ	30		
32. The Crucifixion	33		
33. The Destruction of Jerusalem	74		

1. *The Contents* of the books of the Old Testament or Covenant may be stated in outlines:—The interval between Malachi and Christ, or between the return from the Babylonish captivity and the coming of our blessed Lord, may be stated in outlines, as introductions to more extensive studies of the Word of

God and of his grace, which is able to build us up and to give to us an inheritance amongst those who are sanctified.

2. *The Creation.*—1. Light. 2. Air and Clouds. 3. Dry Land and Seas. 4. Sun, Moon and Stars. 5. Fish and Birds. 6. Beasts, Reptiles, Man. 7. The Sabbath.

3. *Eden.*—Armenia, supposed to be the Eden of holy writ. *The Rivers.*—1. Pison, called also Pharis. 2. Gihon, called also Araxis. 3. Hiddekel, called also Tygris. 4 Euphrates.

4. *The Law.*—"Thou shalt not eat of the tree of the knowledge of good and evil." The Law was broken. The Fall. We all fell in Adam. We are restored in Christ. Thanks be to God.

5. *The Serpent.*—Satan assumed the form of a serpent. Enmity between fallen man and satan. Christ must give the victory. The expulsion from Eden. The ground was cursed. Sorrow, and toil, and death—man's inheritance.

6. *The Promise.*—The worship of God. Abel's sacrifice accepted. Cain's sacrifice rejected. Abel offered a lamb according to Divine appointment, having faith in God, and in the "Lamb of God *who* taketh away the sin of the world." Cain manifested his unbelief; he offered not a lamb. If he would find acceptance with God, he was told by God that "sin," a sin-offering in token of his repentance and faith, "lieth at the door." Cain was the murderer of his brother Abel. He envied his brother Abel when he saw that Abel's sacrifice was accepted, and that his own sacrifice was not accepted. Cain, the first murderer, a banished and branded fratricide, or brother's murderer.

7. *The Antediluvians*, or they who lived before the deluge. The arts of civilized life are described as having made considerable progress amongst those who lived before the flood. The moral inhabitants were the "*sons* of God," supposed to be the descendants of Abel. "The daughters of men" are supposed to be the descendants of Cain. "The sons of God" married the daughters of men. The result was the flood. The lives of the Antediluvians were long. From Adam to Noah, inclusive, we have ten names: 1. Adam, who lived 930 years. 2. Seth (Adam's son), who lived 912 years. 3. Enos, who lived 905 years. 4. Cainan, who lived 910 years. 5. Mahal-a-leel, who lived 895 years. 6. Jared, who lived 962 years. 7. Enoch, who lived 365 years. 8. Methuselah, who lived 969 years. 9. Lamech, who lived 777 years. And, 10. Noah, who lived 950 years.

8. *Noah* was six hundred years old when he and Shem, and Ham, and Japhet, and their wives, entered into the ark. Noah was employed in preparing the ark one hundred and twenty years. He preached to the people during that time. Noah sent out of the ark: 1. *A Raven*, who did not return, as he may have found support upon the floating dead bodies. 2. *A Dove;* return. 3. *A Dove;* return with an olive branch. 4. *A Dove;* no return. The waters had subsided, or settled down. Noah came forth from the ark. Noah's sacrifice. *The Rainbow*, God's token of his covenant, never to destroy the world by a flood.

9. *The Ark.*—1. The length of the ark, 300 cubits. 2. The breadth of the ark, 50 cubits. 3. The height of the ark, 30 cubits. Animals went into the ark by the influence of divine providence. They were preserved, and came out of the ark when the earth was prepared to receive them. 1. Clean animals seven of each kind. 2. Unclean animals, two of each kind. The Rain: forty days and forty nights. Noah entered the ark, 2349, B.C. Noah came out of the ark, 2348, B.C. Noah was in the ark one year and two months.

10. *The Division of the World.*—1. *Shem* had Asia. 2. *Ham* (cursed in Canaan) had Africa. 3. *Japhet* had Europe, with the prophetic promise, that he should be enlarged, and that he should dwell in the tents of Shem. Our possessions in India may be considered as a fulfilment of this prophetic promise. 4. *Noah* founded the Chinese empire. The people multiplied. The families proceeding from Noah and his three sons, and the wives of Noah and of his three sons, these eight persons formed the population of the world. The children of God and the children of men existed before the flood, and in the new generation after the flood, they shewed their existence, and have never ceased to call themselves, *the former, the children of God; and the latter*, lovers of this world rather than lovers of God.

11. *Nimrod.*—The birth of Nimrod the son of Cush was B.C. 2218. He is described as "a mighty hunter before the Lord." The beginning of his kingdom was Babel (Babylon), and Erech, and Accad, and Calneh, in the land of Shinar. The building of the tower of Babel is dated 29 years earlier, B.C. 2247. The confusion of language was designed to destroy ambition which desired universal monarchy. Nineveh was founded by Ninus, B.C. 2059, on the Tigris. Babylon, a son of Belus, is supposed to be the founder of Babylon, on the Euphrates.

12. *Terah* was a descendant of Eber, from whom the Jews derive the name Hebrews. Some suppose that Hebrews is derived from the word which signifies to pass over, from the fact that Terah and his son Abraham and his nephew Lot and their families passed over from the land of the Chaldees from Ur to Haran, in the land of Mesopotamia, when God called Abraham. Eber signifies the country on the other side. Terah died in Haran. Terah's eldest son, Haran, died before his father died. This was a circumstance then unknown amongst mankind, the son to die before his father died.

13. *The Call of Abraham.*—The name of Abram's wife was Sarai. Lot was the son of Haran. He was, therefore, the nephew of Abraham. Sarai was barren. She was the daughter of Terah, Abram's father; but not the daughter of Abram's mother. The name of Abram was changed to Abraham, that is, father of a great multitude. The name of Sarai was changed to Sarah, that is, princess. Terah had fallen into idolatry. The word Teraphim *(idols)* may have its origin from Terah's love of the use of images

in his divine worship. The call of Abraham was, in the order of divine providence, designed to oppose the spread of idolatry, or the use of images or pictures, or other representatives in divine worship. The history of the Jews is a history of disobedience to the divine will, the Jews lapsing into idolatry, and God recalling them to obedience of the holy commandment delivered to them. The Babylonish captivity terminated the Jewish disposition to idolatry. The synagogue worship, and the reading of Moses and the prophets every Sabbath day, must be considered as the cause of this marked repentance in the Jewish character. Images and pictures used in divine worship are supposed to represent beings, real or imaginary, who are believed to have power to kill and to make alive, to curse and to bless, to make happy and to make miserable. The voice of God, in the Bible, cries aloud, "Hear, O Israel, the Lord *our God* is one Lord."—*Deut.* vi. 4.

14. *The Conduct of Abraham.*—1. Faithful to God. Called "the friend of God." His steward was Eliezar of Damascus. Abraham was accused of falsehood by Pharaoh, king of Egypt. He was accused of falsehood by Abimelech, king of Gerar. The Egyptian and the Philistine kings had these names through many successive generations. (See *Gen.* xii. and xx.; change of names, *Gen.* xvii.) Abraham was fourscore and ten years old when Ishmael, his son by Hagar, was born. "Beer-la-hai-roi," the well of him who liveth and seeth me. Hagar's son must be called "Ishmael." Hagar must return to her mistress. "Abram was fourscore and six years old when Hagar bare Ishmael to Abram."—*Gen.* xvi. Kadesh and Bered.

Abraham was ninety years old and nine, and Ishmael, his son, was thirteen years old when circumcised.

15. *The Three Angels* appear to Abraham. He entertains them. The birth of Isaac foretold. The promises made to Abraham: 1. That he should be the father of a numerous offspring, when he had no prospect of a child by Sarah. 2. That his seed should inherit the land of Canaan to which he had no title, for which he had no heir, and which was fully occupied by its own possessors. 3. That in his seed all the families of the earth should be blessed, when he was a private person, without a place to set his foot on, that is, without any possession in the land, without any certain dwelling-place. Abraham prayed to the chief of these three angels who remained with him, whilst the other two went to Lot, on the eastern side of the Jordan. Abraham addressed this angel as God. "Before Abraham was '*I am.*'" *John* viii. 58. "I am."—*Exod.* iii. 14. The pre-existence and deity of our blessed Lord are clearly set forth in these passages of holy writ.

16. *The Cities of the Plain.*—1. Sodom. 2. Gomorrah. 3. Admah. 4. Zeboim; and 5. Zoar. The four cities were destroyed by fire from heaven. Zoar was spared in answer to Lot's prayer. Lot's wife looked behind, she became a pillar of salt. Lot and his two unmarried daughters arrived safely in Zoar. They afterwards left Zoar, and dwelt in a mountain cave. 1. Ammon. 2. Moab. The firstborn bare Moab. 2. The younger bare Ammon.—*Gen.* xix. 37-38.

17. *Abraham's Courage in War.*—Lot obtained friends and wealth, and loss in Sodom. He had, during his residence in Sodom, to understand that old friends may be the best friends. He found enemies who plundered his goods. His old friend, Abraham, forced the spoil from the plunderers.

1. Lot's Friends.	2. Lot's Enemies.
1. Bera, King of Sodom.	1. Amraphel, K. of Shinar.
2. Birsha, K. of Gomorrah.	2. Arioch, K. of Ellasar.
3. Shinab, K. of Admah.	3. Chedarlaomar K. of Elam.
4. Shemeber, K. of Zeboiim.	4. Tidal, K. of Nations.
5. The K. of Bela, *i. e.* Zoar.	

The four kings invaded the territories of the five kings. The battle was favourable to the invaders. They took Lot and his goods, and were retiring laden with plunder which they had taken from many neighbouring territories. Abraham armed his three hundred and eighteen servants whom he had in his house. No doubt he secured the services of his neighbours. He pursued, overtook, conquered, and spoiled the invaders. He rescued Lot and restored to him and to Lot's friends their property, which the spoilers had been carrying away.—*Gen.* xiv. B.C. 1913. It has been remarked that at the Council of Nice in Bithynia, A.D. 325, summoned by Constantine to form the true confession of the faith, three hundred and eighteen bishops attended the council. The appearance of Melchisedek, his blessing pronounced upon Abraham returning victorious after his night attack, his receiving from Abraham "tithes of all," his giving to Abraham bread and wine, his being a priest of the Most High God, are matters explained by St. Paul in his epistle to the Hebrews. Melchisedek was a type of Christ. Melchisedek is, historically, without father and mother. His priesthood is without succession. He was greater than Abraham. Our blessed Lord is our high priest. His priesthood has no succession. He is a priest for ever, after the order of Melchisedek.

A reference to creation brings to mind the hope of rest in another world, by which Abraham and the Patriarchs were animated. God set apart, for the rest of the human body and for divine worship, a seventh portion of time. The Sabbath was made for man. The Sabbath was instituted to cause mankind to remember, first, the creation, and second, the deliverance of the Jews from *Egyptian bondage*, (*Deut.* v. 15;) and third, the resurrection of our blessed Lord. "I (John) was in the spirit on the Lord's day."—*Rev.* i. 10. "There remaineth, therefore, a rest for the people of God."—*Heb.* iv. 9. Some understand these words to mean the rest or Sabbath of the christian church on earth, as well as the rest of the christian church in heaven.

Genesis i.—(1.) "In the beginning *God* created the heavens and the earth." (2.) "The *Spirit of God* moved upon the face of the waters." (3.) "And God *said*:" 1. The Father. 2. The Holy Ghost. 3. The Word of God.—*John* i. 1: "The Word was

God." *Acts* v. 3-4: "To lie to the Holy Ghost. Thou hast not lied unto men, but unto God." The deity and personality of the Holy Ghost, and the pre-ëxistence and deity of the Word, are thus made manifest. The union of the Father, of the Son, and of the Holy Ghost, may be seen in *Gen.* i. 26: "And God said, let *us* make man." This union of three persons is called the Trinity—*tres in uno*, three in one. We may discover in the mythology of heathen nations certain opinions which appear to have their origin in these divine instructions given to the patriarchs.

18. *Abraham's family.*—1. Isaac was born when his father Abraham was one hundred years old. His father circumcised Isaac when the child was eight days old, according to divine command. Hagar, the mother of Ishmael, was an Egyptian. Abraham made a great feast when Isaac was weaned. Sarah saw Ishmael mocking. She said to Abraham, "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with my son, even with Isaac."—*Gen.* xxi. 10, *Gal.* iv. 30. Abraham cast out the bondwoman and her son on the following morning. He gave bread and a bottle of water to Hagar. She and her son wandered in the wilderness of Beersheba. The water was spent in the bottle. The child was ready to perish. Hagar had laid him under a shrub, and then sitting at some distance from him, mournfully expected his death. God heard the voice of the lad. The angel of God called to Hagar out of heaven. God opened Hagar's eyes. She saw a well of water. She filled her bottle with the water and *gave* to the lad *drink*. The lad grew. God had promised to make him a great nation. The lad dwelt in the wilderness and became an archer. He dwelt in the wilderness of Paran. His mother took for him a wife out of the land of Egypt.

Abraham dug a well. He called it Beersheba, the well of the oath. Abimelech and Abraham made a covenant. They swear to keep the covenant. Abraham set seven ewe lambs by themselves. This was the token of the covenant. Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God. And Abraham sojourned in the Philistine's land many days.

God did tempt, or try, the faith of Abraham. He commanded Abraham to take his son Isaac, to proceed to Mount Moriah, and on that mount to offer up his son for a burnt offering. Abraham obeyed the command, and on the third day of his journey came in sight of the mountain. God interfered when Abraham was about to slay his son. A ram, caught in a thicket by his horns, was the sacrifice which God accepted in exchange for Isaac. Abraham called the name of the place Jehovah Jireh, the Lord will see or provide. The angel of the Lord called out of heaven to Abraham, and declared that God would bless him and his posterity, "because thou hast done this thing, and hast not withheld thy son, thine only son."—*Gen.* xxii. *John*, iii.

Sarah was a hundred and seven and twenty years old. She died in Kirjatharba, the same is Hebron, in the land of Canaan. Abraham bought the cave of Machpelah from Ephron the Hittite, in the presence of the children of Heth. Ephron wished to give the grave, but Abraham would purchase it. He weighed four hundred shekels of silver, and gave to Ephron this sum as the price of Machpelah; after this Abraham buried his wife in the cave.

Eliezer of Damascus (*Gen.* xv.) was the steward of Abraham's house. Abraham, *Gen.* xxiv., was old. He would provide a wife for his son Isaac. He made his servant (the oldest servant of his house) put his hand under his (Abraham's) thigh, and swear by the Lord, the God of heaven and the God of the earth, that he would not take a wife from the daughters of the Canaanites amongst whom "I dwell;" but that the servant would go to Abraham's own country, and to his kindred, and take a wife unto his son Isaac. The faithful servant, trusting in God's direction, succeeded in obtaining Rebekah, the daughter of Bethüel, son of Milcah, the wife of Nahor, Abraham's brother, as a wife for Isaac. Rebekah and her maids rode on the camels which the servant had brought with him. They followed the servant. Isaac was in the field meditating. Rebekah learned from the servant that the man was his master. She had lighted off the camel. She took a vail and covered herself. Isaac took Rebekah into his mother's tent. She became his wife. Isaac and Rebekah having lived faithfully together, are regarded as examples of conjugal fidelity and happiness throughout all generations.

Abraham left to Isaac all his valuable property. He sent into the east country his sons by his concubines, giving to them portions of his property called gifts. Abraham died B.C. 1853. He had lived one hundred three score and fifteen years, (175 years.)

The manners and customs of the people of the East do not change. A comparison between the present and the former races may be useful and interesting.

19. *The Sacrifice of Abram, Gen.* xv., was directed by God. 1. A heifer of three years old. 2. A he goat of three years old. 3. A ram of three years old. 4. A turtle dove. 5. A pigeon. These were the animals appointed for sacrifices in the Law of Moses.

The ox, the goat, the sheep, were divided. The turtle dove and pigeon were not divided. The Lord made a covenant with Abraham. The smoking furnace represented Abraham's posterity in Egyptian bondage; the burning lamp represented God. The smoking furnace and the burning lamp passed between the divided victims. This was a form of agreement between the contracting parties. Similar forms existed amongst the nations of antiquity.

20. *The Sacrifice of Noah.—Gen.* viii. When Noah came out of the ark, "He builded an altar unto the Lord; and took of every clean beast, and every clean fowl, and offered burnt offerings on the altar." The Lord smelled a sweet savour. Noah's sacrifice was accepted. God promised that he would not again curse the earth with a flood. "While the earth remaineth, seed-time and harvest, and cold and heat,

and summer and winter, and day and night, shall not cease." "Whoso sheddeth man's blood, by man "shall his blood be shed, for in the image of God "made he man." "I do set my *bow* in the cloud, and "it shall be for a token of a covenant between me "and the earth."

21. *The Rainbow.*—The rainbow is mentioned four times in the Bible. (1.) In the book of *Genesis*, ix. 13: "I do set my bow in the cloud, and it shall "be for a token of a covenant between me and the "earth." (2.) In the book of *Ezekiel*, i. 28: "As the "appearance of the bow which is in the cloud in the "day of rain, so was the appearance of the bright-"ness round about. This was the appearance of "the likeness of the glory of the Lord. And when "I saw it, I fell upon my face, and I heard a voice "of one who spake." (3.) In the book of the Revelation of St. John the Divine, iv. 3: "And he who "sat was to look upon like a jasper and a sardine "stone, and there was a rainbow round about the "throne, in sight like unto an emerald." (4.) In *Rev.* x. 1: "And I saw another mighty angel come "down from heaven, clothed with a cloud, and a "rainbow was upon his head, and his face was as it "were the sun, and his feet as pillars of fire."

In *Homer's Iliad*, bk. xi., lines 27-28, are these words:

"Τρεῖς ἑκάτερθ', ἴρισσιν ἐοικότες, ἄς τε Κρονίων.
"Ἐν νέφεϊ στήριξε, τέρας μερόπων ἀνθρώπων."

"Three on either side like to rainbows, which the son of Saturn has fixed in the cloud, a sign of articulately speaking men."

In *Gen.* ix. 13, are these words:—"Τὸ τόξον μου τίθημι ἐν τῇ νεφέλῃ, καὶ ἔσται εἰσ σημεῖον διαθήκησ ἀνὰ μέσον ἐμοῦ καὶ τῆσ γῆσ." "I do set my bow in the cloud, and it shall be for a sign of a covenant between me and the earth." In the passage from Homer, the word—τερας—may signify a sign divinely appointed. The passage in *Gen.* ix. 13, is the only passage in the Bible in either the Old Testament or the New, which can be considered as at all parallel to the passage above quoted from *Homer's Iliad*. Dr. Adam Clarke is evidently of the same opinion. He quotes *Virgil*, *Æn.* v., ver. 606:

"Irim de cœlo misit Saturnia Juno."
"Juno, the daughter of Saturn, sent down Iris (the Rainbow) from heaven."
Æn. ix., 803. "——Aëriam cœlo nam Jupiter Irim."
"Demisit."
"For Jupiter sent down from heaven the Aërial Iris (the Rainbow)."

The rainbow was thought by the heathen to be a sign divinely appointed to express to men the favour or disapprobation of the gods.

To readers in general it may be sufficient to say, that the rainbow is a mere natural effect of a natural cause. 1. It is never seen but in showery weather. 2. Nor then unless the sun shines. 3. It never appears in any part of the heavens but in that part which is opposite to the sun. 4. It never appears greater than a semi-circle, but often much less. 5. It is always double, there being what is called the superior and inferior, or primary and secondary rainbow. 6. These bows exhibit the seven prismatic colours—1. *Red.* 2. *Orange.* 3. *Yellow.* 4. *Green.* 5. *Blue.* 6. *Indigo;* and 7. *Violet.* The whole of this phenomenon (appearance) depends on the rays of the sun falling on spherical drops of water, and being, in their passage through them, refracted and reflected.

The formation of the primary and secondary rainbow depends on the following propositions:—1. When the sun shines on the drops of rain as they are falling, the rays which come from those drops to the eye of the spectator, after *one* reflection and *two* refractions, produce the primary rainbow. 2. When the sun shines on the drops of rain as they are falling, the rays which come from those drops to the eye of the spectator, after *two* reflections and *two* refractions, produce the secondary rainbow.

The illustration of these propositions must be sought in "*Treatises on Optics*," assisted by plates.—*Dr. A. Clarke.*

The rainbow, naturally existing, was appointed by God as the sign of the covenant which God made with Noah. The heathen imagined that the rainbow had a presiding Deity (Iris), who carried messages from heaven to earth.

22. *Nahor, Abraham's brother*, had, by Milcah, his wife—1. Huz; 2. Buz; 3. Kemûel; 4. Aram; 5. Hazo; 6. Pildash; 7. Jidlaph; 8. Bethûel. By Reumah, his concubine, he had—1. Zebah; 2. Gahain; 3. Thalash; 4. Ma-a-chah. Bethûel begat Rebekah.

23. *Abraham's Wife, Ketûrah*, bears six sons:—

	Dedan's sons.
1. Zimram.	1. Asshurim.
2. Jocksham—1. Sheba. 2. Dedan.	2. Letushim.
3. Medan.	3. Leummim.

4. Midian.—1. Ephah. 2. Epher. 3. Hanoch. 4. Abidah. 5. Eldaah.—*Gen.* xxv.
5. Ishbak. He gave his name to the brook, Jabbok, which rises in the mountains of Gilead, and falls into the sea of Tiberias.
6. Shuah.

These six sons, seven grandsons, and three great grandsons, are called the children of Ketûrah. Abraham sent these children eastward during his own lifetime. Isaac and Ishmael buried Abraham in the cave of Machpelah, in Hebron.

24. *Ishmael* had twelve sons—1. Nebajoth; 2. Keder; 3. Adbeel; 4. Mibsam; 5. Mishma; 6. Dumah; 7. Massa; 8. Hadar; 9. Tema; 10. Jetur; 11 Naphish; 12. Kèdemah. They dwelt from Havilah to Shur, before Egypt. Ishmael died in the presence of all his brethren. He lived one hundred and thirty-seven years, and died.

25. *Genesis* xxxvi. 24.—"And these are the children of Zibean: both Ajah and Anah: this was that Anah who found the mules in the wilderness, as he fed the asses of Zibean, his father." The generations of Esau. His sons are called dukes. Esau dwelt in Mount Seir. His descendants were called Edomites and Iduméans. The kingdom founded by Esau was called Edom and Iduméa. "The Latin word 'dux' "is translated 'duke.' The Hebrew word [alluph]

"has the same signification; and as it is also the "term for a thousand, the dukes may have had their "name from the circumstance that they were leaders "of a thousand. The Greeks named their captains, "or leaders of a thousand, Chiliarchs. The Romans "named their captains, or leaders of one hundred, Cen-"turions, from the word centum, one hundred." The Greek for one thousand is Χιλια; for Government Αρχη. The two words—Χιλια (chilia) and Αρχη (arché)—form the word chiliarchs, pronounced kiliarks—*Ducal Government.*

26. *Isaac* was forty years old when he married Rebekah. The birth of Esau and Jacob. Two nations in the womb of their mother. Esau came into the world first, but Jacob held him by the heel. The name Jacob was given to him from this circumstance. Planta signifies a heel; subplanta, by the heel. Hence, Jacob, the heeler, the supplanter. Esau exclaimed, "Is he not rightly named Jacob?" He hath *sub*-planted me these two times. First, "he hath taken "away my birthright; and now he hath taken away "my blessing." Isaac, when at Gerar, called Rebekah his sister. Abimelech requested that Isaac would retire. Isaac removed to another place, and digged a well there. The Philistines made no effort to gain this well. Isaac called it Rehōboth, and said, "For now the Lord hath made room for us, and we shall be fruitful in the land." God renews with Isaac the covenant made with Abraham.—*Beersheba, Gen.* xxvi. 24.

27. *The Words of Isaac to Esau.*—"Behold, I have made him (Jacob) thy lord, and all his brethren have I given to him as servants; and with corn and wine have I sustained him, and what shall I do now unto thee, my son?"—*Gen.* xxvii. 37. "And Isaac, his father, answered and said unto him (Esau), 'Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by thy sword thou shalt live, and thou shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.'"—*Gen.* xxvii. 39, 40. The last part of this blessing or prophecy was fulfilled in the days of Jehóram, the son of Jehoshaphat, king of Judah: "in his days Edom revolted from under the hand of Judah, and made a king over themselves."—*2nd Kings*, viii. 20. This happened B.C. 892. Isaac predicted it B.C. 1760. That is, Isaac foretold the revolt 868 years before it occurred. The whole language of Isaac had respect to the condition of the posterity of his sons. The language of Isaac is worthy of notice—"I have made him thy lord." "With corn and wine I have sustained him." "What shall I do now unto thee, my son?" Isaac speaks as if he gave to persons then living, whilst he intended the gift for generations yet unborn.

28. *Esau was forty years old* when he married Judith, the daughter of Beeri, the Hittite; and Bashemoth, the daughter of Elan, the Hittite. These things were a grief to Isaac and Rebekah. The venison. Isaac sendeth Jacob to Padanaram, that he might escape the death which Esau, in his fury, threatened as a punishment for Jacob's fraudulent conduct. To please Isaac and Rebekah, Esau married Mahaloth, daughter of Ishmael and sister of Nebajoth.

29. *The Death of Isaac*, B.C. 1729, *Gen.* xxxv. 28-29. "—And the days of Isaac were a hundred and four "score years. And Isaac gave up the ghost, and "died, and was gathered unto his people, *being* old "and full of days: and his sons Esau and Jacob buried him." There is no account of Esau after Gen. xxxvi. The remainder of his life, of his actions, and the time of his death, are not related.

30. *The History of Jacob.*—Jacob was unlike to Esau in mind and in body. Jacob was a smooth man; Esau was covered with red hair; therefore, they called his name Esau—perfect or strong, compared with his brother Jacob. Isaac and Rebekah were married B.C. 1856. They remained childless for nineteen years. Isaac entreated the Lord for his wife, because she was barren. She conceived. The Lord told Rebekah that the elder should serve the younger. The children were born B.C. 1836, a period of twenty years after the marriage of Isaac and Rebekah. The fondness of Rebekah for Jacob was seen in her advice to Jacob to take away Esau's blessing from Isaac. She might have committed her cause to God, who would have accomplished his own purpose in his own time and manner. Jacob had great cunning: perhaps too much cunning for one who professed to act as a religious man who feared God. Esau was energetic, upright and honourable. He did not manifest that reverence for religion which distinguished Jacob. It is certain that Rebekah died before Isaac, because it is said that Isaac was put into the tomb with Rebekah his wife: in which tomb Sarah and Abraham were buried: and afterwards, Leah and Jacob.—*Gen.* xlix. 31., xxxv. 29. Whether Rebekah saw her favourite son Jacob after his departure to her brother's house is not certain. The places at which Jacob lived are rendered remarkable by the interference of divine providence in favour of Jacob, whose life was a mingled scene of good and evil occurrences.

1. *On his way to Padanaram* Jacob passed the night, having collected some stones for his pillow. He dreamed: "A ladder set up on the earth." "The top of the ladder reached to heaven." "Behold! the angels of God ascending and descending on it." The Lord stood above the ladder and spake to Jacob. The Lord renewed with Jacob the covenant made with Abraham, and afterwards with Isaac. When Jacob awoke he said, "Surely the Lord is in this place, and I knew it not." When Jacob arose in the morning, he took the stone which he had put for his pillow and set it up for a pillar, and poured oil upon the top of it. "He called the name of that place Bethel: but the name of that city was called Luz at the first. Jacob vowed that, if God would permit him to return in safety to his father's house, this stone shall be God's house: and of all which thou shalt give to me, I will surely give the tenth unto thee." The dream of Jacob suggests the lan-

guage of our blessed Lord, recorded in St. John's Gospel, i. 51. Our Lord said unto Nathaniel, "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." 1. The Heaven open may signify the clear revelation of God's will in the Gospel. 2. The angels may be understood as signifying the continued intercession of our Lord. 3. The ministers of the word of God are provided by the will of God to point to "the Lamb of God who taketh away the sin of the world."—*John* i. 29. "God was in Christ (by Christ) reconciling the world to himself, not imputing to them their trespasses." "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." *Cor.* II. v. 19-20.

When the circumstances of Jacob's life are considered, the reverence which he felt for the God of his fathers is a matter of astonishment. His vow binds his posterity to the worship of God, and to the payment of tithes for the support of divine service.

2. *Padanaram, Gen.* xxix.—"Jacob went on his journey and came into the land of the people of the East," B.C. 1760. He left Padanaram B.C. 1739.—*Gen.* xxxi. He remained twenty years in the service of his mother's brother, Laban. He departed secretly. Laban overtook Jacob on Mount Gilead. Laban obeyed God's command not to injure Jacob by word or deed. Laban was an idolator. He asked Jacob, "Wherefore hast thou stolen my gods?" Jacob was innocent in this matter. Rachel had stolen her father's gods, and was sitting upon them in her tent. When her father entered, she said, "Let it not displease my lord that I cannot rise up before thee: for the custom of women is upon me." Laban searched, but found not the images. Laban and Jacob made a covenant. Stones were collected so as to form a heap. Jacob took a stone and set it up for a pillar. They did eat upon the heap. Laban called the *heap* Jegar Sahadutha—the heap of witness. Jacob called it Galeed, the heap of witness; and Mizpah, beacon or watch tower; for Laban said, "The Lord watch between me and thee when we are absent one from another." Jacob sware, by the fear of his father Isaac, that he would not pass over the heap and the pillar unto Laban for harm. Jacob offered sacrifice upon the Mount Gilead, and called his brethren to eat bread. They partook of Jacob's hospitality, and tarried all night upon the mount. Laban arose early next morning. He kissed his daughters and their children, and returned to his place.

There are two opinions as to the time which Jacob spent in Padanaram. The Bible makes Jacob tell Laban that he had served him twenty years. The Bible dates agree with these words. Learned men are of opinion that Jacob must have passed forty years of his life with Laban. It is acknowledged that there are difficulties in the latter opinion, as well as in the Bible account of the twenty years sojourning of Jacob.

3. *Jacob's Wives and Children.*—Jacob was treated subtilely by Laban, who put Leah his eldest daughter into Jacob's bed, instead of Rachel, to whom Jacob supposed he had been married. Jacob had served seven years for Rachel, but these years seemed to him but a few days, for the love he had to her. When Jacob arrived at the country of Laban he made inquiry amongst shepherds in the neighbourhood of a well respecting the family which he sought. "While he yet spake with them, Rachel came with her father's sheep: for she kept them." Jacob rolled the stone from the well and watered the flock of Laban, his mother's brother. "And Jacob kissed Rachel: and lifted up his voice and wept." This was love at first sight. Yet it died only when Jacob "yielded up the ghost." Leah was tender eyed. Rachel was beautiful and well-favoured. Leah was the elder. Rachel was the younger. Laban excused his conduct by saying that he was only acting according to the custom of the country, which would not allow the younger daughter to be married before the elder. *Jacob* agreed to serve another seven years. Thus he was forced to have two wives, and to serve seven years for each. The Lord gave to Leah children. She had four sons. She knew that Jacob hated her. She hoped that he would love her when he saw the children whom God enabled her to give to him. Rachel was barren. She grieved. "Give to me children, or I die," was her sorrowful expression to Jacob. He replied, "Am I God?" He believed that "children and the fruit of the womb are a heritage which cometh from the Lord." Rachel gave to Jacob her handmaid Bilhah, and prevailed on him to lie with Bilhah, that her children might be Rachel's children. Bilhah did bear two sons to Jacob. Leah succeeded in persuading Jacob to take her handmaid Zilpah, that Zilpah's children might be considered the children of Leah. Zilpah did bear two sons to Jacob. Leah afterwards did bear two sons and one daughter to Jacob: so that she was the mother of seven children. Rachel had two sons, whom she bare to Jacob. She died when in her last confinement. "Give to me children, or I die." God did give to her children. Death came with the second. We know not good *or* evil (for ourselves) by all which is before us. The mothers gave names to their children expressive of their feelings of gratitude to God, and sometimes prophetic of the fortunes of the posterity of the child. Rachel gave a name to her second son when she was dying—"Benoni,"—son of my sorrow—to express her own distress. Jacob changed the name to "Benjamin,"—"son of my right hand."

4. *Jeremiah* xxxi. 15.—"Thus saith the Lord, a voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not."—B.C. 587. These words of Jeremiah refer to the condition of the inhabitants of Jerusalem and its neighbourhood after the invasion by Nebuchadnezzar. This Ramah was in the tribe of Benjamin. Near to this place was Rachel's tomb. The prophet

imagines that the tomb opens of its own accord, that Rachel comes to life, looks out of the tomb, beholds the land in desolation and without inhabitant, and weeps inconsolably for the loss of her descendants—"her children." *St. Matthew* ii. 17-18, quotes the words of Jeremiah in the manner of accommodation to the massacre of the infants by Herod the Great. But Jeremiah's words have no reference to any circumstance, except to the desolation caused by Nebuchadnezzar's invasion. St. Matthew's custom is to quote in this manner of accommodation.

5. *The names of Jacob's Wives and Children*:—

Jocob had by—(*Gen.* xxx.)

1. Leah.

1. Reuben.—"The Lord hath looked on my affliction." "My husband will love me."

2. Simeon.—"The Lord hath heard that I was hated." "He hath given to me this also."

3. Levi.—"My husband will be joined to me because I have born to him three sons."

4. Judah.—"Now will I praise the Lord." She left bearing.

2. Bilhah.

5. Dan.—Rachel said of Bilhah's son, "*God hath given to me a son.*"

6. Napthali.—"I have wrestled with my sister." "I have prevailed."

3. Zilpah.

7. Gad.—"*Leah said,* a troop cometh." "She called his name Gad."

8. Asher.—"Happy am I (said Leah), for the daughters will call me blessed."

4. Leah.

9. Issachar.—"God hath given to me my hire." *(Reuben's Mandrakes.)*

10. Zebulon.—"God hath given to me a good dowry." "Now will my husband dwell with me."

5. Rachel.

11. Joseph.—"The Lord shall add to me another son."

12. Benjamin.—"Benoni—son of my sorrow." "Benjamin—the son of my right hand."—*Gen.* xxxv.

6. Leah.

13. Dinah.—The only daughter. "God hath judged, and given to me *a daughter.*"—*Dan—Dinah.*

6. *Joseph's Children* by *Asènath,* daughter of Potipherah, priest of On, or Heliopolis, "the city of the sun."

1. Manasseh.—"Forgetfulness"—of past sorrows.

2. Ephraim.—"Fruitfulness"—in the land of his misery.—*Gen.* xli. Rebekah counsels Jacob to flee to her brother Laban lest his own twin brother Esau should kill him. Rebekah mourns her sad fate if her favourite Jacob should marry a Hittite—one of the daughters of Seth—and lovingly makes known her sorrow to her loving husband whom she had deceived in the matter of Jacob's villany. She prevailed on her husband to allow Jacob to go to Padanaram in search of a wife. She prevailed on Jacob to go to her own family in Padanaram that he might escape the vengeance of his brother Esau, whom he had wronged by such unmanly falsehood. No wonder that we have no record of the death and burial of Rebekah. No wonder that we have a record of the hardships, the disappointments, and the miseries which never left the path, through life, of Jacob—the supplanter. Verily there is a God who ruleth in the affairs of men.—*Gen.* xxvii.

7. *Joseph was thirty years old* when he stood before Pharaoh. He must have been thirteen years in slavery. He was seventeen years old when his brethren sold him to the Ishmaelites.

Reuben found mandrakes.—Rachel asked for them. Rachel must give up Jacob; otherwise Rachel must not have Leah's son's mandrakes. What were mandrakes? They had flowers and fruits. At the time when Reuben found them, they had fruit. Old Cato used to ask his favourite question, "Cui bono fuerit:" For what good may it be or shall it be? Suppose this question is put with respect to the mandrakes. The only answer given by natural historians is, that they were very useful to women, in this respect, that they helped them to conceive, and to bear children.

1. Reuben lost his birth-right. He went to bed to Bilhah, Rachel's maid.

2. Simeon. } Simeon and Levi were scattered in Israel.

3. Levi. } Simeon had small inheritance. Levi had the service of the temple.

Manasseh and Ephraim took the places, in territory, in the holy land, which should have been occupied by Simeon and Levi. Benjamin was born in the holy land after Jacob's return from Padanaram.

8. Mahanāim.—"And Jacob went on his way, and the angels of God met him," and when he saw them, he said, "This is God's host," and he called the name of the place "Mahanāim." God's messengers confirmed the faith of Jacob. He sent messengers to his brother Esau. He commanded them to speak to Esau thus: "Thy servant Jacob saith thus." The messengers returned to Jacob, informing him that Esau was coming to meet him, "and four hundred men with him." Jacob feared. Conscience made him tremble. He took care to divide his flocks and herds for their safety. The last might escape, if danger threatened. He prayed to the God of all the mercy and truth which had followed him all his life, and of which he confessed that he was unworthy: "For with my staff I passed over this Jordan, and now I am become two bands."—*Gen.* xxxii.

He lodged there that night. Next day he sent a present to Esau his brother: 1. Two hundred she goats. 2. Twenty he goats. 3. Two hundred ewes. 4. Twenty rams. 5. Thirty milch camels, with their colts. 6. Forty kine and ten bulls. 7. Twenty she asses and ten foals. Jacob ordered the servants to pass on before him; to leave a space between drove and drove, that the servants might be able to answer Esau's questions; and tell him, "*these* be thy servant Jacob's: it is a present sent unto my lord Esau: and behold also, he is behind us." Each leader of a drove had the same instructions from Jacob. The scheme succeeded.

Yet Jacob had no confidence in his own skill. He sought the Lord in earnest prayer. Jabbok was the brook over which he caused all his companions to pass. Jabbok is a brook east of the Jordan. It takes its rise in the mountains of Gilead, and falls into the Sea of Tiberias—south.

9. "*Jacob was left alone.*"—(*Gen.* xxxii. 2.)—"There wrestled a man with him until the breaking of the day." The man touched the hollow of Jacob's thigh, which was then put out of joint. The man exclaimed, "Let me go, for the day breaketh." Jacob replied, "I will not let thee go, except thou bless me." The man said, "What is thy name?" Jacob told him that his name was Jacob. The man changed Jacob's name: "Thy name shall be called no more Jacob, but Israel: for, as a prince, hast thou power with God, and with men, and hast prevailed." Jacob asked the name of the man. "Wherefore is it that thou dost ask after my name?" Jacob's curiosity was rebuked. The man "blessed Jacob there." "Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." "As Jacob passed over Peniel or Penuel (a town on the Jabbok), the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew which shrank."

Hosea, xii. 2-5.—"The Lord will punish Jacob according to his ways." "According to his doings will he recompense him." "He took his brother by the heel in the womb, and by his strength he had power with God." "Yea, he had power with the angel and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us:" (with *Jacob;* and in Jacob, with Jacob's posterity). (Judah is addressed by Hosea as Jacob.)—"Even the Lord God of hosts: the Lord is his memorial." He is the same God with whom Jacob wrestled and prevailed. "Therefore, turn thou to thy God: keep mercy and judgment, and wait on thy God continually."

A careful reading of these passages of holy scripture fixes in the mind the doctrine of the deity of our Emanuel—God with us. "The kingdom of heaven suffereth violence; and the violent take it by force."—*Mat.* xi. 12. Jacob must not be called any longer Jacob, the supplanter, but Israel—the man who prevails with God, and sees him face to face.—*Isaiah*, ix. 7.—Μεγαλης Βουλης Αγγελος. "The angel the great covenant." "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me."—*Rev.* iii. 20. Judas, not Iscariot, asked our Lord: "How is it that thou wilt manifest thyself unto us, and not unto the world?" "Jesus answered and said unto him, if a man love me he will keep my words: and my Father will love him, and we will come in to him, and make our abode with him."—*John*, xiv. 22-23.

"If we say that we have fellowship with Him, (God) and walk in darkness, we lie, and do not the truth." "But if we walk in the light as He (God) is in the light, *we* (believers and God, the Father, the Son, and the Holy Ghost) have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1*st John*, i. 6-7.

10. *The meeting of Jacob and Esau.*—The extreme caution of Jacob, arising from consciousness of his dishonesty and falsehood towards Esau, may be seen in the manner in which he arranged his family, and in his own bowing himself to the ground seven times, as he approached his brother Esau. The manly generosity of the deceived and supplanted brother may be seen in his running to meet Jacob. He "embraced Jacob; he fell on his neck and kissed him." "They wept." Jacob then caused his family to come near and bow themselves before Esau. Jacob thus made known to Esau the children "whom God had graciously given to thy servant." Esau was unwilling to accept Jacob's present. Jacob prevailed on Esau to accept the cattle as a token that he had found grace in his sight. Esau wished Jacob at once to proceed with him to Seir. Jacob excused himself by saying that the flocks must be driven slowly. He would follow leisurely. Esau returned to Seir. Jacob proceeded to Succoth, (*booths or tents*) where he built a house and booths for his cattle. Jacob came to Shalem, a city of Shechem, in the land of Canaan, when he came from Padanaram, and pitched his tent before the city. Jacob bought a piece of ground of the hand of the children of Hamor, Shechem's father, for a hundred pieces of money. There he erected an altar, and called it Elelohe, Israel—(*God, the God of Israel.*) Shechem, Sychem, Sychar, Neapolis, Naplous, *names of the town* perhaps given in honour of the man. Hamor is called Emmor.—*Acts*, vii. 16. Jacob's purchase.—*John*, iv. 5. "And Moses built an altar and called the name of it Jehovah-nissi, (the Lord is my banner): because the Lord hath sworn that the Lord will have war with Amelek, from generation to generation."—*Exod.* xvii. 15-16.

11. *Dinah, the daughter of Leah.*—Jacob had crossed the Jordan after Esau's departure, and had made his settlement on the territory near to the sea of Tiberias, the centre of the river Jordan; or the middle of the three lakes which formed part of the river, the waters of Merom, the sea of Tiberias, and the Dead Sea. The Jordan is supposed to have its name from two streams which unite in forming the source of the river—the one called the "Jor," the other called the "Dan."

The curiosity of Dinah to visit "the daughters of the land, led her into circumstances which had evil results to the people whom she visited, and to her family, and to herself. Shechem, the son of Hamor, saw her, loved her, lay with her, took her to his house, and entreated his father to obtain this damsel as a wife for him. Jacob heard of his daughter's visit to the Shechemites, and of the love of Shechem for his daughter. He waited, in silence, the return of his sons from the field. They learned the story of their sister's imprudence. They were silent.

Hamor and Shechem came to request that the damsel be given to Shechem as a wife. Shechem was more honourable than all the house of his father. Jacob's sons dissembled. They meditated revenge. They answered Hamor and Shechem deceitfully. They proposed that the males of the Shechemites be circumcised, as they were, and they would agree to the proposal. Dinah shall be Shechem's wife, and they and the Shechemites shall be one people. Hamor and Shechem obtained the consent of the Shechemites. Shechem had offered to give "ever so much dowry" for his wife—such was the custom. The males of the Shechemites were circumcised. Simeon and Levi came armed upon the people on the third day, when they were sore, and slew *all the males*. They took captive the women and the children. They spoiled the city, and carried away all the live stock, and all the other property of the murdered Shechemites. When Jacob reproved his sons for this outrage upon humanity, they said, "Should he deal with our sister, as with a harlot?" Simeon and Levi lost their inheritance in Israel. Dinah's name is not mentioned again. Sin does not go unpunished in this world.—*Gen.* xxxiv.

12. *Jacob again at Bethel*: *Gen.* xxxv.—God commanded Jacob to go up to Bethel, and dwell there; and to make there an altar unto God, who appeared to him, when "thou fleddest from the face of Esau thy brother." The command was obeyed. Jacob prepared for his journey. He instructed his household. They delivered up to him the strange gods (the images) which were among them; they were clean, and they changed their garments. Jacob took the strange gods and the earrings and hid them under an oak, which was by Shechem. God put terror into the hearts of the inhabitants of the land, so that they did not pursue Jacob and his family. They arrived safely at Luz, that is Bethel; for Jacob had given to Luz the name Bethel, because God was in that place, and Jacob knew it not. God appeared again to Jacob when he came out of Padanaram, and blessed him. God renewed with Jacob the promises which God had made to Abraham and Isaac. "And God went up from him in the place were he talked with him." Jacob set up a pillar of stone in this place, as he had done before, and poured upon it a drink offering, and poured oil upon it. Jacob called the name of the place Bethel. Deborah, Rebekah's nurse, died. She was buried under an oak, beneath Bethel. The name of the oak is called *Allonbacuth:* "the oak of weeping." The name of the altar which Jacob built on this his second visit to Luz, was Elbethel: the strong God; the house of the strong God. Deborah accompanied Rebekah when she left her father's house to become the wife of Isaac. There is no account of Jacob's meeting with his mother Rebekah. She must have died and been buried before Jacob returned from Padanaram.

The similarity of the notice of the death of Deborah, the nurse of Rebekah, and of Caiēta, the nurse of Ænēas, has not escaped observation.—*Æn.* L. vii., v. 1-17:—

"Tu quoque litoribus nostris, Ænēia Nutrix
Æternam Moriens famam, Caiēta, dedisti;
Et nunc servat honos Sedem tuus, Ossaque nomen,
Hesperia in Magna, si qua est ea gloria, signat.
At pius exsequiis Æneas rite solutis,
Aggere composito tumuli, Postquam alta quierunt
Æquora, tendit iter Velis, portumque relinquit."

You also, Caiēta, nurse of Ænēas, dying, have given eternal fame to our shores, and now your honour preserves the seat, and your name marks your bones in great Hesperia, (if this be any glory). But the pious Ænēas, when the funeral rites were duly performed, the mound of the tomb being composed (or formed), proceeds on his voyage by his sails (tendit iter velis), and leaves the port. The honour or respect for the dead may be understood by the words of Virgil, and by the words in Genesis: that honour preserved as sacred the memorial of the dead.

13. *Jacob at Bethlehem Ephrath.*—"And Rachel died, and was buried in the way to Ephrath, which is Bethlehem." As she was dying she called her son whom she had borne, Benoni, but his father called him Benjamin. The dying mother called him the *son* of her sorrow. The mourning father called him the son of his right hand.

Jacob set up a pillar upon her grave. This is the pillar of Rachel's grave to this day.

14. *Jacob at the Tower of Edar.*—Jacob journeying south from Bethel, spread his tent beyond the tower of Edar: the tower of the flock.—*Mic.* iv. 8: "And thou, O! tower of the flock," Edar. This place was about one mile south from Ephrath. It is supposed that the angels, announcing the birth of our blessed Lord, appeared to the shepherds in this place.

Reuben lay with Bilhah, Rachel's handmaid. Israel heard it. This sin of Reuben was the cause of his losing his birthright. Reuben, Simeon, and Levi, fell from their title by their sins. Thus Judah, the fourth son, became heir to the birthright.

15. *Jacob at Mamre*, the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.—*Gen.* xxxv: "The days of Isaac were a hundred and four score years. And Isac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him."—*Gen.* xxxv.

The reconciliation of Esau and Jacob may be considered as proved by the circumstance of their meeting at the burial of their father Isaac. It is conjectured that Isaac lived at least twelve years after Joseph was sold into Egypt. The arrangement of facts of the history has been made thus to allow Joseph's history to be related without interruption. It is conjectured also that Jacob may have visited his father before his death.

16. *The History of Joseph.*—From the commencement of the thirty-seventh chapter of the book of Genesis, to the end of the fiftieth chapter, that is, to the end of the book of Genesis, the history of Joseph is related. A guide to the narrative is useful. I purpose to give this outline or guide to assist the memory of the reader of these fourteen chapters,

which are not excelled in beauty of composition in ancient or modern literature:—

B.C. 1729, or 1728, Joseph, being seventeen years of age, was feeding the flock with his brethren. The sons of Bilhah (Dan and Napthali), and the sons of Zilpah (Gad and Asher) were with Joseph. Bilhah was Rachel's handmaid. Zilpah was Leah's handmaid. Joseph brought to his father their evil report. Jacob loved Joseph more than he loved all his children. He made for Joseph a coat of many colours. His brethren hated Joseph because Jacob so loved him. They could not speak peaceably to him. Joseph dreamed. He told the dream to his brethren—1. *Their sheaves made obeisance to his sheaf.* His brethren hated him the more. Joseph dreamed again, and told his dream to his brethren. 2. *The sun, and the moon, and the eleven stars, made obeisance to me.* His father rebuked him, asking: "Shall I, and thy "mother, and thy brethren indeed come to bow down "ourselves to thee to the earth?" His brethren envied him. His father observed the saying. Envy led to the act which caused twenty years of sorrow to Jacob, and which stained with sin and shame the guilty brethren of Joseph.

1. In obedience to his father's command, Joseph left the vale of Hebron, his home, destined to see it no more. He must visit his brethren at Shechem. A man directed Joseph. His brethren were to be found at Dothan. They had departed from Shechem. His brethren saw him afar off. They conspired to slay him, and say that some evil beast had devoured him. "We shall see what will become of his dreams." Reuben heard them, and prevented them from slaying Joseph. They seized Joseph when he came to them; they took off his coat of many colours; and then they cast him into a pit, in which there was no water. Ishmaelites were on their way from Gilead to Egypt, with their camels bearing spicery and balm and myrrh. Judah prevailed upon his brethren not to slay, but to sell Joseph. The Ishmaelites were followed by Midianites, proceeding to Egypt to sell what they had collected at Mount Gilead. A trade was opened for the cultivators of the mountain of Gilead by the industry of the Ishmaelites and Midianites. His brethren drew up Joseph from the pit, and sold him to the Ishmaelites for twenty pieces of silver. If these pieces were shekels—the shekel being worth three shillings—the twenty pieces of silver would be equal to sixty shillings, or three pounds of our money. Reuben was absent. Benjamin was too young to be absent from home. Nine brethren divided the money between them. Each would have two shekels, and a share of the balance, which amounted to two shekels over the eighteen; the share would be eightpence of our money; so that each of the nine brethren received six shillings and eightpence of our money as the reward of his malicious cruelty. When Reuben returned to the pit Joseph was not there. His brethren gave to him no information. The coat of many colours they stained with the blood of a kid. Reuben was distracted. The coat was brought to Jacob, with the unfeeling words—"This we have found; know now whether it be thy son's coat or not." Jacob rent his clothes, put sackcloth upon his loins, and mourned for his son many days. All Jacob's sons and daughters (granddaughters) endeavoured to comfort him, but he refused to be comforted: for he said—"I will go down into the grave unto my son mourning." Thus his father wept for him.

2. *The thirty-eighth chapter of the book of Genesis* contains a very shocking account of Judah, of his wife, the daughter of Shuah, an Adullamite, and of his three sons by her, Er, Onan, and Shelah. Er married Tamar by his father's wish. The Lord slew Er. Onan was then obliged to marry Tamar. Onan was wicked, and the Lord slew him. Shelah was not grown up. Judah directed Tamar to return to her father's house till Shelah was grown up. She obeyed Judah. In process of time Judah's wife, the daughter of Shuah, died. Judah was comforted, and went up to his sheep shearers to Timnath:—He and his friend Hirah, the Adullamite (Adullam, a city of Canaan, afterwards given to the descendants of Judah.) It was told to Tamar that her father-in-law was going to Timnath to a sheep shearing. Shelah was grown. She was still a widow. She put off her widow's garments and disguised herself, sitting in an open place by the way to Timnath. Judah saw her. He could not discover who she was, for her face was covered. He lay with her. She prevailed on him to give to her a pledge that he would send to her a kid from the flock. His signet, his bracelets, and his staff were the pledge which she received. She conceived by Judah. She put on her widow's garments when Judah retired. The Adullamite returned with a kid. Tamar had secured her retreat. Three months afterwards Judah was informed that his daughter-in-law, Tamar, had played the harlot, and was with child. Judah commanded—"Bring her forth, and let her be burned." She was brought forth. She produced the signet, the bracelets, and the staff. She called on Judah to discern these articles, for she was with child by the man who owned them. Judah acknowledged them. He declared—"She hath been more righteous than I, because that I gave her not to Shelah, my son." Judah "knew her again no more." She was delivered of twins. She called the first Pharez, and the second she called Zarah, because he should have appeared first. Pharez was so called because he broke out first. Judah, Tamar, Pharez, and Zarah were progenitors of the Messiah. Therefore their birth must be recorded. Ancient customs are related. A knowledge of the habits of the age may be acquired from the circumstances recorded in this.—*Genesis* xxxviii.

3. *Joseph in Egypt.*—"And the Midianites sold him (Joseph) into Egypt, unto Potiphar, an officer of Pharaoh's, and captain of the guard."

(1.) As a slave in the house of Potiphar, Joseph conducted himself with wisdom in the discharge of the duties of his office. God gave to him prosperity. His master perceived that whatever Joseph did was attended with prosperity. He,

therefore, left to Joseph's management all his wealth. The Egyptian women have a failing, and Potiphar's wife was no exception. She had the failing. She wished Joseph, who was a goodly person and well favoured, to lie with her. He refused. She urged him day after day. She at length laid hold of his outer garment, intending to detain him. He left his garment with her and fled. He refused to commit that great wickedness and sin against God. She laid up his garment after she had told the servants that Joseph had attempted to commit adultery with her. When Potiphar returned, his wife shewed to him Joseph's garment, and accused Joseph of endeavouring to commit adultery with her. "And Joseph's master took him and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison." "But the Lord was with Joseph." The following reply of Glaucus to Diomede, contains a heathen story similar to this portion of the history of Joseph. *Homer's Iliad, L.* vi., ver. 144—211.

"Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
"Τυδείδη μεγάθυμε, τίη γενεὴν ἐρεείνεις;
Οἵη περ φύλλων γενεὴ, τοίη δὲ καὶ ἀνδρῶν.
Φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
Τηλεθόωσα φυεῖ· ἔαρος δ' ἐπιγίγνεται ὥρη·
Ὡς ἀνδρῶν γενεὴ, ἣ μὲν φύει ἣ δ' ἀπολήγει.
Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι ὄφρ' εὖ εἰδῇς
Ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴασιν·
Ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο,
Ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱὸν.
Αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.
Τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
Ὦπασαν. Αὐτάρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
Ὅσ ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,
Ἀργείων· Ζευς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν.
Τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἀντεια,
Κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔ τι
Πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
Ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·
'Τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
Ὅσ μ' ἔθελεν φιλότητι μιγήμενει οὐκ ἐθελούσῃ.'
Ὣς φάτο. τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν.
Κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
Πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅ γε σήματα λυγρὰ,
Γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,
Δεῖξαι δ' ἠνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
Αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
Ἀλλ' ὅτε δὴ Λυκίην ἶξε Ξάνθον τε ῥέοντα,
Προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης.
Ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.
Ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος ἠὼς,
Καὶ τότε μιν ἐρέεινε καὶ ἤτεε σῆμα ἰδέσθαι,
Ὅ τι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
Αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
Πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
Πεφνέμεν. ἣ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων,
Πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
Δεινὸν ἀποπνείουσα πυρὸς αἰθομένοιο.
Καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,
Δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
Καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν.
Τό τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν·
Κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
Εἶσε λόχον· τοὶ δ' οὔ τι πάλιν οἰκόνδε νέοντο·
Πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
Ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦυν ἐόντα,
Αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἥν,
Δῶκε δέ οἱ τιμῇσι βασιληίδοσ ἥμισυ πάσης·
Καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
Καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἰσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν.
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
Ἡ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
Ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο τῆσι θεοῖσιν,
Ἦτοι ὁ κὰππεδίον τὸ Ἀλήϊον οἷος ἀλᾶτο,
Ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
Ἰσανδρον δέ οἱ υἱὸν Ἄρησ ἄτος πολέμοιο
Μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
Τὴν δὲ χολωσαμένη χρυσήνιοσ Ἄρτεμισ ἔκτα.
Ἱππόλοχοσ δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ θημὶ γενέσθαι·
Πέμπε δέ μ' ἐσ Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
Μηδὲ γένοσ πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
Ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
Ταύτησ τοι γενεῆσ τε καὶ αἵματοσ εὔχομαι εἶναι."

I give the following translation of the passage:—

"But the illustrious son of Hippolochus, in reply, addressed him—'O, magnanimous Tydides, why do you enquire (concerning) my race? As is the race of leaves, such also is the race of men. Some leaves, indeed, the wind pours upon the ground, but the budding grove produces other (leaves), and in the time of spring they grow. So is the race of men. The one (race) grows (*i.e.* is born), but the other (race) ceases to exist. But if you wish to know even these things, that you may well understand my race, and many men know it, there is a city Ephyra, in a recess of Steedtaming Argos; there was Sisyphus, who was the most prudent of men, Sisyphus (Æolides): but he begat a son, Glaucus: but Glaucus, he begat the blameless Bellerophon: but to him the gods gave beauty and amiable (ερατεινην) virtue (ηνορεην): but for him Prœtus devised evils in his mind: who expelled him from his states, since he (Prœtus) was much the more powerful of the Argives; for Zeus (Jupiter) had subdued (them) for him under his sceptre. But the wife of Prœtus, the divine Anteia, felt a furious passion to be mixed in secret love for him (Bellerophon); but she did not persuade the prudent Bellerophon, who was thinking of good things. But she, inventing a falsehood (ψευσαμενη), addressed king Prœtus, "You must die, O Prœtus, or kill Bellerophon, who wished to be mixed in love with me not wishing." Thus she spoke. But wrath seized the king (because) he heard such (πραγμα—a thing). He, indeed, avoided to kill him, for this he reverenced in his mind, (σεβασσατο regarded with religious fear), but he sent him into Lycia, and gave to him destructive (λυγρα) letters (σηματα), having

written on a folded tablet many soul-destroying things; and he commanded him to show it to his father-in-law, that he might perish. But he, relying on the favourable (αμυμονι) guidance (πομπη) of the gods, went into Lycia. But when he came to Lycia, and the flowing Xanthus, the king of the spacious Lycia, with a ready mind (or willingly, προφρονεως) honoured him. For nine days he entertained him hospitably, and sacrificed nine oxen. But when, indeed, the tenth rosy-fingered aurora (morning) appeared, even then he interrogated him, and asked to see the letter (σημα) which (οττι) he carried to him from his son-in-law, Prœtus. But when he received the evil letter of his son-in-law, first, indeed, he commanded him to slay the invincible chimæra; but indeed she was a divine race, not of men, in front a lion, but behind a dragon (serpent δράκων), but the middle a chimæra (a goat), breathing forth the fearful strength of burning fire. And he, indeed, relying on the omens (signs —τεραωσσι) of the gods, slew her. But next he fought with the glorious Solymi: he said indeed that he did go into the most active conflict of men. But the third—he slew the man-resisting Amazons (αντιανηρ —δροσ—ανεροσ—αντιανειρασ.) But he contrived a cunning fraud for him returning. Having selected the bravest heroes from spacious Lycia, he put or laid an ambuscade; but they never again returned to their home, for the blameless Bellerophon slew them all. But when, indeed, he perceived that he was the illustrious offspring of a god, he detained him there, and he gave to him his daughter, and he gave to him the half of all his royal honour. And the Lycians separated a portion of land superior to other lands, beautiful in the production of the vine, and in tillage, that he might cultivate it. But she bare three children to the prudent Bellerophon, both Isander, and Hippolochus, and Laodameia. Indeed provident Zeus (Jupiter) lay with Laodameia, and she bare to him the godlike brazen-helmeted Sarpēdon. But when, indeed, he (Bellerophon) also was hateful to all the gods, truly he wandered alone through the Alēan plain (Alean or Ales, a river of Ionia, near Colophon), preying upon his mind, avoiding the path of men. But Mars, insatiable in war (Mars—Αρησ—Arēs) slew his son Isander, fighting with the glorious Solymi. But the golden reined Artemis (Diana), enraged, slew her (Laodameia). But Hippolichus begat me, and from him I say that I am descended (γενεσθαι). But he sent me to Troy, and gave to me very many commands '*that I should always excel, and be superior to others* (Αἰὲν ἀριστεύοειν, καὶ ὑπείροχον ἔμμεναι ἄλλων), that I should not disgrace the race of my fathers, who were by far the most valiant both in Ephyra and spacious Lycia. Of this, both race and blood, I boast to be.' "

Homer thus describes the issue of this conversation between Diomed and Glaucus:—

"Ὡσ ἄρα φωνήσαντε, καθ ἵππων ἀΐξαντε,
Χείράσ τ' ἀλλήλων λαβέτην, καὶ πιστωσαντο.
Ἔνθ' αὖτε Γλαύκῳ Κρονίδησ φρένασ ἐξέλετο Ζεύσ,
Ὅσ πρὸσ Τυδείδην Διομήδεα τεύχε ἄμειβεν,
Χρυσέα χαλκείων, ἑκατόμβοι' ἐννεαβοίων."

Having thus spoken, indeed, leaping from their horses, they both took the hands of each other, and plighted their faith. But then Zeus Kromides (Jupiter,—son of Kronos—Saturn) took away the mind from Glaucus, who exchanged arms with Diomēde Tydides (Diomed, son Tydeus) golden arms for brazen arms, worth a hecatomb (a hundred oxen) for arms worth nine oxen.

(2.) As a prisoner, Joseph conducted himself with his usual prudence, and secured the confidence of the keeper of the prison, so that he committed to Joseph's hand all the prisoners who were in the prison, and whatsoever they did there, Joseph was the doer of it. God gave prosperity to Joseph.

Pharaoh being offended by his chief butler and his chief baker, put them both in prison. They were given into Joseph's care by the captain of the guard. These two dreamed, each his dream, in one night. When Joseph saw them in the morning they "*looked sad.*" They told the cause of their sorrowful appearance. There was no interpreter of their dreams, they said. Joseph replied, "Do not interpretations belong to God?" "Tell to me your dreams, I pray you."

(a.) The Chief Butler's Dream.—"A vine was before me. In it were three branches. It budded—it blossomed—its clusters brought forth ripe grapes. Pharaoh's cup was in my hand. I pressed the grapes into Pharaoh's cup, and gave it into Pharaoh's hand."

Joseph's Interpretation.—"The three branches are three days. In three days Pharaoh will restore you to your former place."

(b.) The Chief Baker's Dream.—"I had three white baskets on my head; on the uppermost basket were baked meats for Pharaoh; the birds did eat them out of the basket on my head."

Joseph's Interpretation.—"The three baskets are three days. Within three days Pharaoh will hang thee on a tree, and the birds will eat thy flesh from off thee."

The third day was Pharaoh's birthday, when he made a feast unto all his servants. He restored the chief butler to his place. He hanged the chief baker.

Joseph had requested the chief butler to remember him, and to procure his freedom, for he had been stolen out of the land of the Hebrews. "Yet did not the chief butler remember Joseph, but forgot him."

(3.) *Joseph in exalted circumstances.*—Two years after the interpretation of the dreams of the butler and of the baker by Joseph, Pharaoh dreamed. First he dreamed that he stood by the Nile, and that seven kine, well-favoured and fat-fleshed, came out of the river, and fed in a meadow. Seven other kine, ill-favoured and lean-fleshed, came up after them and stood by them on the bank of the river. The ill-favoured kine eat up the well-favoured kine. Pharaoh awoke. He slept and dreamed a second time. Seven ears of corn came up upon one stalk, rank and good. Seven thin ears, blasted by the east wind, came up after them. The seven thin ears devoured the seven rank ears. Pharaoh awoke.

Behold it was a dream. His mind was troubled. He summoned to his presence the magicians and wise men of Egypt. He told to them his dreams. They were unable to interpret them. The chief butler felt that his memory awoke after two years' slumber. He spake unto Pharaoh, saying, "I do remember my faults this day." He related the circumstance of the dreams and of the interpretation by Joseph. The concluding words are remarkable: "And it came to pass, as he interpreted to us, so it was: *me he restored unto mine office, and him he hanged.*" Certainly Joseph did neither restore the butler nor hang the baker. Neither the butler nor Pharaoh understood the words thus. The meaning is, that Joseph said it would be so, and it was so. The butler was cupbearer; the baker was confectioner.—(*Dr. A. Clarke*). Pharaoh summoned Joseph to his presence. Joseph shaved himself—as some believe the Egyptians did—and changed his raiment, supplied by Pharaoh, and came into Pharaoh's presence. Pharoah told his dreams to Joseph. Joseph said unto Pharaoh: The dream of Pharaoh is one: God hath shewed to Pharaoh what He is about to do: "Seven years of plenty come first, seven years of famine come next. The double dream shews that the thing is established by God, and that God will shortly bring it to pass." Joseph exhorted Pharaoh to appoint wise men to take up the fifth part of the land of Egypt in the seven plenteous years, and to lay up corn under Pharaoh's hand [authority or disposal], and to keep food in the cities. Pharaoh was pleased. He said to his servants, "Can we find such a man as this is, *a man in whom the Spirit of God is?*"

Pharaoh appointed Joseph to the place pointed out by Joseph when he said, "Now, therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt." Pharaoh took off his ring and put it upon Joseph's hand, arrayed him in vestures of fine linen, put a gold chain about his neck, made him to ride in the second chariot which he had, and they cried before him, "Bow the knee;" and Pharaoh made him ruler over all the land of Egypt. Pharaoh called Joseph's name *Zaphnath-Paaneah (a revealer of secrets)*, and he gave to him a wife, Asĕnath, the daughter of Poti-pherah, priest of On, Heliopolis, the city of the sun. The name given to Joseph by Pharaoh has been rendered by some, "The Revealer of Secrets," by others "The Treasury of Glorious Comfort," by Jerome, "the Saviour of the World," the Anglo-Saxon, "the Healer of the World." By Dr. A. Clarke the word is considered as a title similar to Prime Minister, Lord Chancellor, &c. The father-in-law of Joseph must not be confounded with the Potiphar who cast Joseph into prison. Yet some think that there is only one Potiphar, and that Joseph married the daughter of the woman who had grossly wronged him. Joseph was thirty years old when he stood before Pharaoh, king of Egypt.

(4.) *Joseph in the seven years of plenty.*—In these seven years the earth brought forth by handfuls. Joseph had gone through all the land of Egypt and had made arrangements for storing the corn. He laid up food in the cities. The food produced by the land in the neighbourhood of every city, he laid up the same. He gathered corn as the sand of the sea. He ceased to number it, for it was without number. In these circumstances, his eldest son was born. He called him "Manasseh," (forgetfulness): "For God (saith he) hath made me forget all my toil, and all my father's house." His second and younger son was born. He called him "Ephraim," (fruitfulness): "For God has caused me to be fruitful in the land of my affliction." The seven years of plenty were ended.

(5.) *Joseph in the seven years of famine.*—The years of dearth commenced. Dearth was in all lands. But there was bread in the land of Egypt. The people in Egypt cried to Pharaoh for bread. Pharaoh directed them to go to Joseph, and to do what he said to them. Joseph sold the corn to the Egyptians. All countries came into Egypt to buy corn. The sale of corn to the neighbouring countries must have produced very large sums of money. The sale of corn to the Egyptians brought in all the ready money in Egypt. The people cried for bread, declaring that their money failed. Joseph took their cattle in payment. The cattle failed. The people then cried, buy us and our land for bread. We and our land will be Pharaoh's servants. Thus the money, the cattle, the people, and the land became the property of Pharaoh. Joseph removed the people to cities, for their safety in this distress, that they might have the supply of corn near to them. The priests had portions of corn assigned to them by Pharaoh. They had no necessity, therefore, to purchase corn, by giving up their land or any part of their property. Joseph gave to the people seed as payment for one-fifth of the land which was to be given to the king. The other four parts of the land Joseph restored to the people. Joseph made the law, that one-fifth of the land of Egypt should be the property of the king, and that four-fifths should be the property of the people. The land of the priests remained untouched, their property as before.—*Gen.* xlvii. 14-26.

(6.) *The Nile.*—"As Egypt depends for its fertility on the flowing of the Nile, and this flowing is not always equal, there must be a point to which it must rise to saturate the land sufficiently, in order to produce grain sufficient for the support of its inhabitants. *Pliny, Hist. Nat. lib.* v., *cap.* 9, has given to us a scale by which the plenty and dearth may be ascertained; and, from what I have been able to collect from modern travellers, this scale may be yet considered as perfectly correct. "Justum incrementum est cubétorum, xvi. Minores Aquæ non omnia rigant, ampliores detinent, tardius recedendo. *Hæ* serendi tempora absumunt, solo madente. *Illæ* non dant, sitiente. Utrumque reputat provincia? In xii. cubitis famem sentit. In xiii. etiamnum esurit; xiv. cubita hilaritatem afferunt; xv. securitatem; xvi. delicias." "The just increase is sixteen cubits. The lesser waters do not moisten all things. The more

ample waters detain by more tardily receding. The latter waters consume the times of sowing, the ground being moist. The former do not give the times of sowing, the ground being thirsty. The province marks (repŭtat, well considers) each. In twelve cubits the province feels famine. In thirteen it is hungry. Fourteen cubits bring mirth. Fifteen security. Sixteen delicacies, (the richest productions of the soil). I have given a literal translation."—*See Dr. A. Clarke.*

The Nilometer is a pillar erected in the middle of the Nile, on which are marked degrees measuring the ascent of the water. The fountains of the Nile are in the mountains of Abyssinia. The snows melting on the mountains must affect the flowing of the waters of the Nile. Upper and middle Egypt depend upon its waters for the irrigation of their lands. Lower Egypt and the (Δ) Delta formed by the division of the waters of the Nile have assistance from the rains. The Nile flows from south to north, and enters the Mediterranean sea by seven mouths. Some say by nine mouths. Others make the number less.—*Calmet's Dictionary.* The Nile was worshipped as a God by the Egyptians. Perhaps the river had its name from the Hebrew Nahal, which signifies river or torrent. Diodōrus says it took its name from Nilus, a king of Egypt.—(*See Calmet.*)

(7.) *Jacob sends his sons into Egypt to buy corn.*—Joseph's ten brethren went down to buy corn in Egypt. Jacob would not allow Benjamin to accompany his brethren lest peradventure mischief befall him. Joseph's brethren bowed themselves before him with their faces to the earth. Twenty years had passed away since they had sold him into slavery. He was dressed in the costume of an Egyptian prince. He was surrounded by attendants, and was placed in a palace suited to his rank. He concealed himself by conversing with them through an interpreter. He was determined to understand their circumstances, and whether they had repented of their cruel conduct towards himself. He remembered his dreams respecting his brethren. He saw the fulfilment of his dreams. He acted under the immediate guidance of God in his conduct towards his brethren. His conduct towards Pharaoh and the Egyptians must be viewed in the same light of obedience to the inspiration of God. He made the king of Egypt independent of taxing his people for the royal income, by obtaining a fifth of the land for the king; and by establishing treasure houses for corn, he made the people's land secure from the evil of selling it to purchase food in times of dearth. He taught Egypt the lesson of laying up in times of plenty what would supply their wants in times of famine.

Joseph accused his brethren of having evil designs in coming into Egypt. They designed to plunder, and came to see where they could attack the most defenceless places, and carry off the spoil with the greatest ease. "Ye are spies. To see the nakedness (Sept. *τα ιχνη*, the foot prints or roads) of the land, ye are come."

They denied that such was their intention. They declared their wish to buy food. They told to Joseph who they were, and whence they came. They were put in prison for three days. They were released and brought before Joseph. Simeon was bound in the presence of his brethren, and was sent back to prison. The other nine were allowed to return to their homes with the corn for which they came into Egypt. However, Joseph assured them that they should not see his face upon their next visit unless their younger brother came with them. He must have this proof of their truth and sincerity. On their way home they stopped at an inn or place where travellers had shelter for themselves and their beasts of burden. One of the brethren opened his sack to give to his ass provender. He saw his money in the mouth of the sack. He told to his brethren. Fear seized them all. They said: "What is this which God hath done to us?" When they came to the end of their journey they related to their father what had occurred in Egypt. They opened their sacks. Each man saw his money in his sack. They had not discovered this before, as the money *may* have been in the middle of the sack. Jacob and his sons feared when they saw the money.

"Jacob said to them, Me ye have bereaved of my children (*Εμε ητεκνωσατε*), Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me." "Reuben said: Slay my two sons, if I bring him not to thee." Jacob replied: "My son shall not go with you. His brother is dead, and he is left alone. If mischief befall him in the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave."

(8.) *Jacob sends his sons a second time into Egypt.*—Judah prevails on Jacob to allow Benjamin to accompany them. Judah becomes surety to his father for the safe return of Benjamin. Jacob directed his sons to take up the best fruit in the land, in their *vessels*, (*εν τοις αγγειοις*, v. 23, *εν τοις μαρσιπποις*, *sacks*), and carry down a present to the man; a little balm and a little honey, spices and myrrh, nuts and almonds; and take double money in your hand; and the money which was brought again in the mouth of your sacks (*εν τοις μαρσιπποις*) carry it again in your hand: peradventure it was an oversight." Jacob consented to their taking Benjamin, and gave to them his blessing. He concluded thus:—*ἐγὼ μὲν γὰρ καθάπερ ἠτέκνωμαι, ἠτέκνωμαι*—(*ατεκνοω*—to make childless—*α*, not—*τεκνον*, a child)—if I be bereaved of my children—I am bereaved of my children. The italics in the authorized version should be plain letters—the word *ητεκνωμαι*—signifying, I am bereaved of my children.

They arrived safely in Egypt. Joseph saw Benjamin with them, and instructed the ruler of his house to bring in these men, and to slay and make ready, for these men shall dine with me at noon. The man did as Joseph ordered, and brought the men to Joseph's house. Fear, arising from conscious guilt, seized them. They agreed amongst themselves that this apparent kindness was a token for evil. They feared that they were to be taken as bondmen; and their asses must be taken. They

conversed with the ruler of Joseph's house, and explained the matter of the money being found in their sacks, and assured him that they had brought that money back again, and other money to pay for more corn. The man assured them that he had their money, and that God gave to them treasure in their sacks. He brought out Simeon to them. He gave to them water to wash their feet. He gave to their asses provender. They made ready their present for Joseph when he should come at noon. They heard that they should eat bread there. Joseph returned. They presented the gift—the products of their land—a proof that some fruits escaped the destruction which had fallen upon the corn. They bowed themselves to the earth before Joseph. He asked them concerning the old man, their father, of whom they had spoken, "Is he yet alive?" They replied—"Thy servant, our father, is in good health—he is yet alive." They bowed down their heads, and made obeisance. Joseph saw his brother Benjamin, and inquired, "Is this your younger brother, of whom ye spake unto me?" And he said—"God be gracious unto thee, my son." (Benjamin is named his mother's son—*τον ομομητριον—Sept.*—born of the same mother.) Joseph retired. His feelings of affection overcame him. He entered into his chamber and wept there. He washed his face and assumed his usual appearance. He entered his dining hall. The Egyptians esteemed it an abomination to eat with the Hebrews. They sat by themselves. Joseph sat by himself, having his brethren seated before him, the first-born, according to his birth-right, and the youngest according to his youth. They marvelled one at another. Joseph sent messes to his brethren. Benjamin's mess was five times so much as any of theirs. "They drank and were merry with him. Joseph instructed the steward of his house to put every man's money into his sack's (*επι του στοματος του μαρσιππου*) mouth, and to put his silver cup into the sack's mouth of the youngest, and his corn money. The steward obeyed his master's order. As soon as the morning light came, Jacob's sons were sent away, they and their asses. They had not gone far, when Joseph directed his steward to follow and overtake them, and upbraid them on account of their ingratitude. Joseph followed the Asiatic custom of divination by cups, at least he pretended to divine with this his silver cup. They all declared their innocence in the matter. The steward found the cup in Benjamin's sack. They all returned and found Joseph in his house. They offered to become his servants. Joseph would have Benjamin. The rest may return to their father. Then Judah came near unto him and said," (*Gen.* xliv. 18-34.) Judah's speech may be considered as a masterpiece of eloquence. No wonder that Joseph was broken down in his resolutions by the force of the noble bearing and spirit of self-sacrifice manifested by Judah. In v. 31.—"It shall come to pass, when he (Jacob) seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of thy servant, our father, with sorrow to the grave"—*εις αδου*—in Psalm xvi. 10.—"Thou wilt not leave my soul in hell"—*εις αδην*. Αδης—Hades is thus translated the grave and hell. Its derivation is *αλφα*, not, and *ειδω*, I know, and I see. As if the grave were hidden from the sight of the living, who, like Abraham, bury their dead out of their sight. Judah prays that he may be suffered to remain a bondman instead of Benjamin. "For how shall I go up to my father, and the lad be not with me, lest, peradventure, I see the evil which shall come on my father?"

(9.) *The sons of Jacob return.*—The eloquence of Judah, in the presence of the unknown ruler of Egypt, surpassing the eloquence of Demosthenes, in the presence of Philip, king of Macedon, and not surpassed by the eloquence of St. Paul in the presence of Festus, of king Agrippa, of his sister Berenice, and of their grand pomp, completely overcame Joseph's resolutions to remain unknown to his brethren. The affections of the heart must rule. Joseph yields. Judah has broken down all the barriers of Joseph's secrecy. The ruler of Egypt confesses himself the brother of his designing murderers. The house of Pharaoh heard the loud crying of Joseph, whose wisdom from God was the cause of Egypt's greatness in the dark day of divine visitation. Though Joseph had ordered all the Egyptians to retire, although he was left alone with his brethren, the secrets of the interview with the strangers were disclosed. They were Joseph's brethren. Pharaoh was informed. The matter was pleasing to the king. Joseph was instructed by Pharaoh to direct his brethren to return to their home, and to come back again, bringing their father and their households with them. Pharaoh would have them to be regardless of any property they might have at home, they must not regard their stuff, the good of the land of Egypt was before them. "All the good of the land of Egypt is yours." Joseph obeyed the command of Pharaoh. He gave to them wagons, and provision for the way. To every man "he gave changes of raiment, but to Benjamin he gave three hundred pieces of silver and five changes of raiment. To his father he sent after this manner: 1. Ten asses laden with the good things of Egypt. 2. And ten she asses laden with corn, and bread and meat, for his father by the way." The brethren of Joseph "went up out of Egypt, and came into the land of Canaan unto Jacob their father." They told to their father—"Joseph is governor over all the land of Egypt." Jacob's heart fainted, for he believed them not. They told to him all which Joseph had said unto them. He saw the wagons which Joseph had sent to carry him. The spirit of Jacob, their father, revived. Israel said—"It is enough; Joseph, my son, is yet alive. I will go and see him before I die." Jacob did not believe, and despaired. He did believe, and he rejoiced, and determined to visit Egypt. This is faith, in contrast with unbelief.

(10.) *Jacob's Journey.*—Israel took his journey, carrying with him all his property. He came to Beersheba. He offered sacrifices unto the God of his father, Isaac. God spake to Jacob in visions of

the night, and commanded him, "fear not" to go down into Egypt. God promised to make of him a great nation. God promised to be with him in his going down into Egypt, and to bring him (his posterity) up again. The family arose, and departed from Beersheba, and came into Egypt. Their numbers are thus arranged:—

The twelve sons of Jacob, with their children and grand-children:—

1. Reuben and his four sons	5	
2. Simeon and his six sons	7	
3. Levi and his three sons	4	
4. Judah and his seven sons and grand-sons	8	
5. Issachar and his four sons	5	
6. Zebulon and his three sons	4	
Total sons of Jacob and Leah		33
7. Gad and his seven sons	8	
8. Asher and his seven sons and grand-sons	8	
Total sons of Jacob and Zilpah		16
9. Joseph and his two sons	3	
10. Benjamin and his ten sons	11	
Total sons of Jacob and Rachel		14
11. Dan and his son	2	
12. Naphtali and his four sons	5	
Total sons of Jacob and Bilhah		7
Total sons of Jacob and his four wives		70

"To harmonize this with the Septuagint and St. "Stephen, *Acts* vii. 14, to the number *sixty-six* (all "the souls who came out of Jacob's loins were 66,) "add *nine* of the Patriarch's wives—Judah's wife "being already dead in Canaan (*Gen.* xxxviii. 12), "Benjamin being supposed to be, as yet, unmarried, "and the wife of Joseph being already in Egypt, "and therefore out of the case—the number will "amount to *seventy-five*, which is that found in the "*Acts*."—*Universal History*.

"Dr. Hale's method is more simple, and, I think, "more satisfactory. Moses states that all the souls "who came with Jacob into Egypt, *which issued from "his loins*, were *sixty-six souls*" (except his sons' wives), *Gen.* xlvi. 26; and this number is thus collected:—

1. Jacob's children—eleven sons and one daughter	12
2. Reuben's sons	4
3. Simeon's sons	6
4. Levi's sons	3
5. Judah's three sons and two grand-sons	5
6. Issachar's sons	4
7. Zebulon's sons	3
8. Gad's sons	7
9. Asher's four sons, one daughter, and two grand-sons	7
10. Dan's son	1
11. Naphtali's sons	4
12. Benjamin's sons	10
Total,	66

"If to these *sixty-six* children and grand-children "and great-grand-children we add Jacob himself, "Joseph, and his two sons, the amount is seventy, "the whole amount of Jacob's family, which settled "in Egypt." "If nine wives (for three were dead) be added to the family of Jacob (*i.e.* 66 + 9 = 75) we have the whole amount of Jacob's household, who went down into Egypt, corresponding with the statement in the New Testament. That Joseph sent for his father, Jacob, and all his kindred, amounting to *seventy-five souls*.—*Acts* vii. This statement supposes that Judah was married when about fourteen years of age, his son Er at the same age, Pharez at the same, Asher and his fourth son Beriah under *twenty*, Benjamin about fifteen, and Joseph's sons and grand-sons about twenty." "But this is not improbable as the children of Israel must all have married at a very early age to have produced, in about *two hundred and fifteen years*, no less than *six hundred thousand persons* above twenty years old, besides women and children." These calculations may be found in *Dr. A. Clarke's Commentary*.

Jacob sent his son Judah before him to direct his way to Goshen. Judah was well qualified to undertake the duties of this office. Joseph, in his chariot, went up to meet his father at Goshen. He fell on his neck, and wept on his neck a good while.

"Israel said unto Joseph, now let me die, since I have seen thy face, because thou art yet alive."

Joseph told to his brethren and his father's house that he would go to Pharaoh and inform him of their arrival and of their trade to feed cattle, and that they had brought with them their flocks and their herds and all their property. Joseph instructed his brethren to reply to Pharaoh, when he should ask them what is your occupation? "Thy servants' trade hath been about cattle from our youth even until now, both we and also our fathers." He instructed his brethren that they must do this that they may obtain from Pharaoh permission to dwell in the land of Goshen, "for every shepherd is abomination to the Egyptians."

There are three reasons why the Egyptians hated shepherds:—

1. They were, in general, lawless, roving free-booters.

2. Shepherds once subdued Egypt, and ruled it with severe tyranny for two hundred and fifty-nine years.

3. The shepherds sacrificed the ox and the sheep, animals worshipped by the Egyptians. "Cæso Ariete velut in contumelia Ammonis: Bos quoque immolatur, quem Ægyptii apim colunt."—*Tacitus*. The ram being sacrificed as if in contempt of Ammon (Jupiter); the ox also is immolated, which the Egyptians worshipped as Apis (*i.e.* under the name Apis.)

(11.) *Joseph's kindness to his family.*—*Gen.* xlvii. 1-12.—Joseph made Pharaoh acquainted with the arrival of his father and of his brethren—"and behold they are in the land of Goshen." He took five of his brethren and introduced them to Pharaoh as his future subjects. Pharaoh asked, "What is your

occupation?" and they answered, "Shepherds are thy servants," "both we and our *fathers*." They informed Pharaoh that they had no provision for their flocks in Canaan, that they had come to sojourn in Egypt, and that they prayed Pharaoh to allow them to sojourn in the land of Goshen. Pharaoh told Joseph that his brethren might dwell in the land of Goshen, and directed him, "If thou knowest any men of activity among them, make them rulers over my cattle."

Joseph brought in Jacob, his father, and presented him to Pharaoh. Pharaoh said unto Jacob, "How old art thou?" and Jacob said unto Pharaoh, "The days of the years of my pilgrimage are one hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Jacob blessed Pharaoh, both when he came into his presence and when he was retiring from the presence of the Egyptian king.

Joseph placed, in the best part of the land of Egypt, as Pharaoh had commanded him, his father and his brethren, and gave to them possessions. The land of Goshen was convenient for Joseph's brethren. 1. As pasture land for their cattle. 2. As being separated from the lands occupied by the Egyptians, who hated shepherds. 3. As being the part of Egypt nearest to Canaan, and so best calculated to enable them to return with ease to Canaan. "Joseph nourished his father and his brethren with bread, according to their families."—*Gen.* xlvii. 13-26. Joseph's laws already explained.—*Gen.* xlvii. 27-31. Joseph, at his father's request, swears to his father that he will not bury him in Egypt, but that he will bury him with his fathers, and in their burying place. "And Israel bowed himself upon the bed's head." The form of oath is similar to that which Abraham required *Eliezer* to take when he sent him to his brother's house to seek and obtain a wife for his son Isaac: "Put, I pray thee, thy hand under my thigh," and "swear unto me."

(12.) *Joseph visits Jacob on his death-bed.*—Joseph received information of the sickness of his father Jacob. He took with him his two sons, Mannasseh and Ephraim. Jacob learned that his son Joseph was coming to him, he therefore strengthened himself and sat up in his bed. Jacob related to Joseph the vision at Luz (Bethel), told to him how God had blessed him and promised to give to him and to his seed, for an everlasting possession, the land on which he rested. Jacob adopts Joseph's two sons as his own—as Reuben and Simeon were his own. He refers to the death and burial of Rachel at Ephrath; the same is Bethlehem. Israel *saw* Joseph's two sons, enquired who they were, and when he was informed that they were Joseph's sons, he said, "Bring them, I pray thee, unto me and I will bless them." Israel's eyes were dim. Joseph approached his father, taking Ephraim in his right hand, towards Israel's left hand, and Mannasseh in his left hand towards Israel's right hand. Israel put his right hand on Ephraim's head, though he was the younger, and his left hand on Mannasseh's head, though he was the elder. Joseph thought that his father was mistaken, and therefore explained that Ephraim was the younger and Mannasseh was the elder. Israel said, "I know it, my son, I know it." Israel blessed the lads, "praying the God before whom his fathers, Abraham and Isaac, walked to bless the lads." "The angel who redeemed me from all evil, bless the lads." The Lord Jesus Christ is the angel who redeemed *him*. Jacob preferred, in his blessing, the younger Ephraim to the elder Mannasseh. "Behold I die." "But God shall be with you, and bring you again unto the land of your fathers." "Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorites with my sword and with my bow." This refers to the land obtained by Simeon and Levi, when they cruelly murdered and plundered the Shechemites.—*Gen.* xxxiii. 18, 19 and 34.

(13.) *Jacob blesses his sons and dies.*—It is related of some king, that on his death-bed he called together his eighty sons, and presented to them a sheaf of eighty arrows. He desired the eldest to break the sheaf. He could not break it. The dying father requested that every one of his sons would make the effort to break the sheaf. Each tried in succession, from the eldest downwards to the youngest. Their efforts were useless. The old man loosed the sheaf-band and gave the unbound arrows to his sons, telling them to try and break them. The arrows were at once destroyed. My sons, said the dying father, so long as ye are bound together by the bond of natural affection and unity, ye may laugh at all efforts which may be made for your destruction. But if that band be broken, your weakest enemy may bring you all in succession to utter ruin.

God has never left himself without witness. This heathen monarch, on his death-bed, proved the truth of the words of holy scripture. "There is a spirit in man, and the inspiration of the Almighty giveth to him understanding."—*Job* xxxii. 8—Ἀλλα πνευμα εστιν εν βροτοῖσι, πνοη δε παντοκρατοροσ εστιν ἠ διδασκουσα (*Sep.*)—"There is a spirit in mortals, and the breath of the Almighty is teaching them, (or is their teacher.")

The death-bed scene of every human being is important. The last words of the dying live in the memories of those who have heard them. Who has put this condition of our being into the first place on the list of our fearful and wonderful composition? We can give no answer to the question except one. *the God who made us.*

The death-bed of the founder of the most extraordinary people amongst the nations of the earth, presents a scene in which the dying man exhibits the feelings of a love which no mortality could kill, of an interest in the fortunes of his children which reverenced priority of birth, but punished the shameless violation of chastity of which it was guilty, which made over to his son Joseph, the first son of his first and only love, the inheritance won to their father by Simeon and Levi, and disinherited Simeon

and Levi on account of the inhuman villiany which they had perpetrated in this nefarious acquisition; of all wisdom above human foresight in selecting Judah as the leader of his posterity, and of a view of future circumstances which no ordinary effort of mere human invention or ingenuity could either call up into the imagination or attempt even faintly to express. Yes! some who deny their own existence may deny inspiration. They believe that there is no God to inspire, no human soul to be inspired. The heathen king on his death-bed, the founder of the Hebrew nation, the dying Jacob on his death-bed, are everlasting refutations of the false philosophy which teaches infidelity in its manifold denominations.

General Vallancey, in his *Collectanea de rebus Hibernicis*, vol. vi., part ii., p. 343, has endeavoured to trace out the analogy between the twelve sons of Jacob and the twelve signs of the Zodiac, which Dr. Hales—vol ii., p. 165—has altered a little, and placed in a form in which it becomes more generally applicable. There may be an allusion to the twelve signs of the Zodiac, but how far the characteristics of the twelve sons of Jacob were expressed by the animals (imagined to be represented) in the Zodiac, is a widely different question.

I. *Reuben.*—"Unstable — εζυβφισκσ ωσ υδωρ μη εκξεσησ—as water, you shall not excel;" literally, "overflowing with insolence as water (overflows *when boiling*), you shall not boil over." The sign of Aquarius, represented as a man pouring out waters from an urn.

II. *Simeon and Levi.*—"The united brethren." The sign Gemini, or the twins.

> "Par nobile fratrum,
> Nequitia et nugis pravorum et amore gemellum."
> —*Hor. Sat.*, Bk. 11, Sat. 3, v. 243-4.

A noble pair of brothers, a twin pair (gemellum) in iniquity and in trifles, and in the love of depraved things.

III. *Judah.*—"The strong lion"—the sign Leo.

IV. *Asher.*—"His bread shall be fat"—the sign Virgo, or the virgin, generally represented as holding a full ear of corn.

V. *Issachar.*—"A strong ass," or ox, both used in husbandry—the sign Taurus, or the bull.

VI. and VII. *Dan.*—"A serpent biting the horse's heels;" Scorpio—the scorpion. On the celestial sphere the scorpion is actually represented as biting the heel of the horse of the *archer*—sign Sagittarius; and chelœ, his claws, originally occupied the space of Libra.

VIII. *Joseph.*—"His bow remained in strength"—the sign Sagittarius, the archer or bowman, commonly represented even on the Asiatic zodiacs with his bow bent and the arrow drawn up to the head—the bow *in full strength.*

IX. *Naphtali.*—"By a play on his name" *(taleh, the ram)*—the sign Aries, according to the Rabbins.

X. *Zebulon.*—"A haven for ships," denoted by Cancer, the crab.

XI. *Gad.*—"A troop or army," reversed *dog*, a fish—the sign Pisces.

XII. *Benjamin.*—"A ravening wolf," Capricorn; which on the Egyptian sphere was represented by a goat led by Pan with a wolf's head.

What likelihood the reader may see in all this I cannot pretend to say, but that the *twelve signs* were at that time known in Egypt and Chaldea, there can be little doubt.—*See Dr. A. Clarke.*

Jacob has now come to the closing scene of life. His sons are at his bedside. They have received his blessing. His father Isaac was inferior in martial strength to his own father Abraham, and to his own son Jacob. Rebekah, Isaac's wife, was a faithful wife. Isaac had religion and piety; he believed and worshipped. Rebekah does not manifest a pious disposition; she had the care of all family matters. The education of Esau and Jacob, both secular and religious education, being left to Rebekah, must have been exceedingly limited. Jacob lived a life of suffering as a punishment for the deceit which, by his mother's advice, he practised on his brother Esau. Jacob's last days were free from the evil effects, mentally and morally, of his mother's instructions. The punishment of his sins he felt clinging to his memory on his death-bed. The evils which came upon his sons, as punishment for their sins, and the evils which Jacob predicted as the lot of their descendants, he knew were punishments for his own sins coolly and avariciously committed against his brother. In this life, though our sins may be pardoned, and our souls may be saved, for Christ's sake, *our sins never go unpunished.* Jacob was a great man. His faith never failed through all the changing scenes of his life. On his death-bed the Spirit of the Lord was with him. He felt and spake as a prophet of the Lord. He gave his dying blessing to his children. The children of Rachel were near to his heart. "*Benjamin shall raven as a wolf*"—see *Judges* v. 14—xx. 16.—1st *Chron.* vii. 7—xii. 17.—2nd *Chron.* xiv. 3—xvii. 17. Ehud: *Judges* iii. 15. Saul and Jonathan were of the tribe of Benjamin. Tertullian, Ambrose, Augustine, and Jerome think that there is a reference also to St. Paul, who, before his conversion, made havoc of the Church, and after his conversion brought home the spoils of the Gentiles. [*See the Speaker's (Denison's) Bible. See Dr. A. Clarke*, who gives a more extensive explanation.] Mordecai and Esther who delivered the Jews, and destroyed their enemies, were of the tribe of Benjamin.—*Esther*, viii. 7, 9, 11.—ix. 5, 6, 15, 16.

Jacob charged his sons to bury him (*when gathered to his fathers*) in the cave of Ephron the Hittite (Heth), in the field of Machpelah (before Mamre in the land of Canaan), which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. "There they buried Abraham, and Sarah his wife; there they buried Isaac, and Rebecca his wife; and there I buried Leah." The purchase of the field and of the cave was from the children of Heth. In verses 22-26 Jacob predicts the fortunes of Joseph's posterity, and uses language which labours to express the everlasting love which lived in his heart towards Rachel and her son Joseph.

"When Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the *ghost*, and was gathered unto his people." So peaceful was his death.

(14.) *Joseph's further history, and death.*—"Joseph fell upon his father's face and wept upon him, and kissed him." Joseph commanded the physicians to embalm his father. The physicians obeyed Joseph's command. Israel was embalmed. Herodotus and Diodōrus Siculus give an account of the Egyptian process of embalming, in which art of embalming the Egyptians excelled all the nations in the world. Dr. A. Clarke quotes from these authors. The *Speaker's Bible* refers to these authors, briefly, thus: Herodotus tells us that in Egypt (ii. 84) all places were crowded with physicians for every different kind of disease. The custom of embalming, and the occupation of embalmer, may have existed before the times of Moses and of Joseph. As Jacob was not an Egyptian, perhaps the ordinary embalmers must not be employed to embalm him; and, therefore, Joseph commanded his own physicians to embalm Jacob. Diodōrus relates that the embalming lasted thirty days, and more; and that, when a king died, they mourned for him seventy-two days. Herodotus writes of a steeping in natron (sub-carbonate of soda) for seventy days.

Forty days were fulfilled for him (the embalming was completed in these forty days), and the Egyptians mourned for him three score and ten days, forty days for embalming the body, and thirty days the body lay in natron, these periods make seventy days, during which the Egyptians mourned for Jacob.—*Dr. A. Clarke.*

Joseph, when the mourning time was ended, spake to Pharaoh's household, requesting them to obtain the consent of Pharaoh to the burial of his father's remains in the land of Canaan. Joseph promised to come again. Pharaoh said, "Go up and bury thy father, according as he made thee swear." Joseph went up with all his brethren, except those unable to travel—children, and flocks, and herds being left in Goshen. The Egyptians, in great numbers, all Pharaoh's servants, horses and chariots, and horsemen—a very great company—formed an addition to the funeral procession of Jacob. They came to the threshing floor of Atad, which is beyond Jordan, on the west side of the Jordan, where Moses never was: he wrote the history on the east side of the Jordan. "Beyond Jordan," where John was baptising, is used in reference to the east side of the Jordan, by the writer, who was on the west side of the Jordan. The mourning was very great at this place. Joseph made a mourning for his father seven days. The Canaanites called the place "*Abel Mizraim*"—"The mourning of the Egyptians." Jacob's sons obeyed their father's command; they carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre. Joseph, his brethren, and his Egyptian friends, then returned to Egypt.

Joseph's brethren feared lest, their father being dead, Joseph would punish them for all the evil which they had done to him. They sent a messenger to Joseph, who stated their mind, and the advice of Joseph's father before his death, that his brethren should ask Joseph to forgive them. Joseph wept when they spake unto him. His brethren fell down before him declaring that they were his servants. He commanded them "fear not;" for am I in the place of God? Vengeance belongeth unto God. Seek God's forgiveness; or, I am in the place of God, a messenger of God to do you good. Joseph comforted them, and spake kindly unto them. Joseph dwelt in Egypt, he and his father's house. Joseph saw Ephraim's children of the third generation; the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees—were educated by Joseph as if his own children. Such was his duty and privilege as a patriarch.

Joseph took an oath of his brethren, the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence."

"So Joseph died, B.C. 1635, being one hundred and ten years old, and they embalmed him; and he was put in a coffin, in Egypt."—*Gen.* l. 26.

Jacob shewed greatness of mind under ordinary circumstances. Joseph manifested his greatness of mind under circumstances directed by extraordinary interpositions of Providence. It may be a subject of curious enquiry whether Joseph or his father Jacob may have possessed the greater mental power. And it may be considered a matter of taste to decide in favour of the father or of the son. Jacob was appointed by God to found the Hebrew nation. Joseph was appointed by God to save Egypt from famine, and to save, by his corn-stores in Egypt, both his own family and the neighbouring tribes and nations. The nature and the working of divine Providence is taught in the lives of these men. Jacob certainly manifested, in the last years of his life, an increase of that holiness, without which no man shall see the Lord. Joseph, throughout his life, shewed that the fear of God was in his heart. His chastity and honesty, his faithfulness to his employers, his fear of God, and his submission to the Divine will, form the noble example which he has set to all future generations.

The book of Genesis closes with the closing scene of Joseph's eventful life. The book of Genesis is the most ancient book in the world. The creation, the providence, the peopling of the world, the flood, the re-peopling of the world, the revival of that idolatry which caused the flood, the call of Abraham to form a nation which might check the progress of idolatry, the manner in which the founders of the Hebrew race acted their parts as missionaries for God, are the great subjects set forth in the wonderful records contained in the book of Genesis.

A knowledge of the book of Genesis is necessary to a correct understanding of the Old Testament dispensation, and of the New. The Psalms have reference to the facts recorded in the book of Genesis; and the New Testament refers to the Patriarchs, and to their history, as well as to the history of Moses

and of the Prophets. The manners of the ancient world are rendered familiar to the careful student of the book of Genesis. The foundation of the great Eastern monarchies becomes a matter of increasing interest when it comes for consideration as a fact arising out of the condition of the world narrated in the book of Genesis. The coming of the Redeemer, in whom all the families of the earth are blessed, so carefully preserved in men's minds from Adam to Jacob, prepares the reader for the further unfolding of the counsels of God, in the redemption of the world by Him "who died for our sins and rose again for our justification."

BOOK II.

CHAPTER I.

1. *The future government of Jacob's family.*—The facts on record prove that Judah had the chief command amongst the twelve tribes of Israel, and that the government continued in Judea amongst his descendants till Judea, having been attached to Syria as a Roman province, when Archelaus, son of Herod the Great, was deposed and banished for maladministration, and till, finally, the civil and ecclesiastical policy of the Jewish nation ceased to exist, when Jerusalem was overthrown by the Romans, A.D. 70 or 74.

The prophecy of Jacob respecting Judah must have influenced his brethren from the period when it was uttered by Jacob. The lion was the device on Judah's standard. Our blessed Lord is called "the Lion of the tribe of Judah."—*Rev.* v. 5. The words of the prophecy which have attracted most attention are the following:—

"Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." "Judah is a lion's whelp." "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."

The tenth verse is thus rendered in the note on this passage in the *Speaker's Bible*:—

"A sceptre shall not depart from Judah, nor a lawgiver from between his feet, until that Shiloh come, and to him shall be the obedience of the peoples."

The Septuagint writers have rendered the passage thus: Ιουδα—σε αινεσουσαν οι αδελφοι σου. Judah, thy brothers have praised thee. Ουκ εκλειψει αρχων εξ Ιουδα και ηγουμενος εκ των μηρων αυτου εως εαν ελθη τα αποκειμενα αυτω, και αυτος προσδοκια εθνων. Literally, "A prince shall not fail from Judah, nor a leader from his thighs (from his descendants), until the things laid out for him may come, even He, the expectation of nations.

"The desire of all nations shall come," may be quoted. But there is some difficulty in the words, though the prophecy of which these words form a part has no difficulty, as to its reference to the coming of our Lord, and to the Christian dispensation. The words are thus rendered in the Septuagint—και ηξει τα εκλεκτα παντων των εθνων. Literally—The elect or choice things of all nations shall come. The words may refer to the members of the Christian church who came from all nations into the Christian church, or to Him who was desired by all nations to give light and life to a world in the darkness of ignorance, and in the death of sin.

2. *The names of Egyptian kings served by Joseph.*—Joseph was thirty years old when he was exalted from the condition of a prisoner to be the viceroy of Egypt, the most civilized kingdom in the world at that period of the world's history. He died when he had completed his age of one hundred and ten years. He had continued to hold the reins of government for the space of eighty years.

How many kings of Egypt had he served in that time? is a question fairly arising out of the circumstances in which his connexion with the Egyptian history is involved. The answer may be given thus—Joseph had served four kings of Egypt, viz.: 1. Mephyamuthosis; 2. Thmoris; 3. Amenophis; and 4. Orus. These four kings were all called Pharaoh, the common name of the Egyptian kings. The others were their proper and distinguished names. We have seen that the whole time of Joseph's administration amounted to the sum of four score years. Then followed a quick succession of three or four short lived kings, according to the chronicle of Manĕtho, the Egyptian priest. Then came Ramesses Miamum.

3. *The king who knew not Joseph.*—Ramesses Miamum, called also Pharaoh, reigned sixty years. This was the Egyptian tyrant who opposed the message of God, delivered to him by Moses and Aaron, to let the people go three days' journey into the wilderness, "that they may serve their God." The brick kilns (the pyramids) shew the slavery of the Jews—the tyranny and the genius of Ramesses Miamum, the Pharaoh, king of Egypt. This king formed trenches and reservoirs for regulating the inundations of the Nile, that the water supply might be rendered equal, so as to prevent the famine from recurring or from coming back again. Moses was born in the sixth year of this new king. This king feared the increase of the Jewish people; thence his cruel treatment. He valued their services. He did not wish to let Israel go. This is the king who knew not Joseph.

4. *The history of Moses.*—Moses was born in Zoan. He was of the tribe of Levi. Zoan, a royal city of Egypt, and extremely ancient, called in Greek Tanis (*Judith* i. 10), and built, no doubt, by emigrants.—*Num.* xiii. 22; *Psalm* lxxviii. 12-43; *Isaiah* xix. 11-13, and xxx. 4; *Ezekiel* xxx. 14—*Calmet.*

Moses' father was Amram, and his mother was Jochebed, his sister was Miriam, and his brother was Aaron. The father and mother of Moses had three children—Miriam, Aaron, and Moses. The children of Israel had built for the king of Egypt treasure cities—Pithom and Raamses. "In mortar and in

brick, and in all manner of service in the field, all their service, wherein the Egyptians made the children of Israel (that is the descendants of Jacob) to serve was with rigour."

(a.) The Midwives.—1. *Shiphrah, and* 2. *Phuah.*—These were the Hebrew midwives. These were chiefs, who commanded a sufficient number of midwives. Pharaoh, *horribile dictu*, directed these midwives to kill every male child as it came into the world. The midwives feared God, and disobeyed the king. Pharaoh summoned the midwives into his presence, and demanded why they had acted in contradiction to his orders. The words of the midwives are expressive of their experience: "Because the Hebrew women are not as the Egyptian women. For the Hebrew women are lively, and are delivered ere the midwives come in unto them." "God dealt well with the midwives; the people multiplied, because the midwives feared God. God made houses for them."

This fact in ancient history has furnished the Romish controversialists with an argument in favour of telling lies. The midwives (say the controversialists) told lies; God approved of their conduct; therefore, lies may be told with the consent and approbation of God. The answer is very brief: *The midwives told no lies.*

(b.) Pharaoh charged all the people, saying—"Every son who is born ye shall cast into the river, and every daughter ye shall save alive." The design of Pharaoh may have been two-fold:—1. To make a sacrificial offering to the Nile, as a god of Egypt; and 2. To prevent the increase of the Hebrew population.

Pharaoh's daughter, after the finding of Moses, succeeded in altering this decree of her father. The increase of the children of Israel could not have continued if this decree had not been repealed. The proof may be seen in the fact, that eighty years after the birth of Moses six hundred thousand effective men formed part of the company of the children of Israel delivered from Egyptian bondage, under the leadership of Moses, Aaron, and Miriam.

(c.) A man of the house of Levi, Amram, son of Kohath, son of Levi.—*Exod.* vi. 20. A daughter of Levi, Jochebed, sister to Kohath, and consequently both the wife and aunt of her husband, Amram.—*Ch.* vi. 20; *Num.* xxvi. 59. Such marriages, then lawful, were afterwards forbidden.—*Lev.* xviii. 12. Probably daughter of Levi means a descendant of Levi, and perhaps Amram and Jochebed were cousins-german. A new law was to be given, and a new priesthood was to be formed. God did select a religious family, out of which the new legislator and the new high priest were both to be divinely appointed. (*See Dr. A. Clarke*) B.C. 1571. The birth of Moses was concealed by his mother. Her reason was, "He was a goodly child." We have not an account of the birth of Miriam and of Aaron. Perhaps the cruel decrees of Pharaoh may have had a very brief existence. Jochebed concealed the birth of Moses for the space of three months. She found it impossible to conceal his existence any longer. She made an ark of bulrushes, and daubed it with slime and with pitch, supplied by the banks of the Nile and by the Nile itself. The original navigation of the Nile was carried on by means of vessels made of reeds (papyrus), which grew upon the banks of the Nile, and of slime and pitch (so called) supplied by the river. Jochebed put her son Moses into this ark, and laid it in the flags by the river's bank. Moses' sister stood afar off to see what would become of the ark.

(d.) Josephus calls Pharaoh's daughter, Thermūthis.—There is no doubt that Jochebed and Miriam knew well that Pharaoh's daughter was in the habit of coming with her maids to that part of the river to bathe, and to wash clothes, according to the custom of their country. A similar custom is described by Homer, in his Odyssey, bk. vi. v. 90:—

Ταὶ δ' ἀπ' απήνησ
Εἵματα χερσὶν ἕλοντο καὶ εσφὸρεον μέλαν νδωρ,
Στεῖβον δ' ἐν βόθροισι θοως εριδα προεφο ρουσαι.
Αὐταρ ἐπὲι πλῦνάν τε κάθηράν τε ῥυπα πάντα,
Ἐξέιησ πετασαν παρα θίν' ἁλοσ, ἠχι μὰλιστα
Λάϊγγασ ποτὶ χερσον ἀπωπλυνεσκε θάλασσα.

"But they from the wagon took in their hands the clothes, and carried them into the black water, and they quickly trampled them in the furrows, putting forth emulation. But when they had washed them, and cleansed all impurities, in order they spread them out near the shore of the sea, where especially the sea had washed the pebbles near to the beach."

Job speaks of snow-water, c. ix. v. 10; and Jeremiah speaks of soap.—*Jer.* ii. 22.

Job ix. 30.—"If I wash myself with snow-water, and make my hands never so clean, (v. 31) yet shalt thou plunge me in the ditch, and my own clothes shall abhor me" (that is, shall make me to be abhored by myself and by others).

Jer. ii. 22.—"For though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."

May we all seek to have our souls cleansed from all sin in the fountain opened in the house of David for sin and for uncleanness, even in the blood of Jesus Christ the Son of God "the blood which cleanseth from all sin."—*John* i., *Ep.* i. 7.

In the days of Thermūthis, of Moses, and of Homer, the "dolly tub" was unknown. Trenches near to the sea, the river, or the stream, and the feet of the maids, perhaps also of the princess, served as well as the "dolly tub" of the laundress of the present day.

(e.) Pharaoh's daughter, Thermūthis, saw the ark among the flags—και ιδουσα την θιβιν εν τω ελει—and having seen the ark in the marsh, she sent her maid (την αβραν) to fetch it, (she having sent her maid, took it up) ανειλατο. The princess opened the ark. The babe wept. The princess felt compassion. She exclaimed: "This is one of the Hebrews' children." Miriam was in attendance. She asked the princess: "Shall I call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" The princess said: "Go." Miriam brought Jochebed. Thermū-

when his afflictions commenced. He rose above all the sons of the East in riches, in morals, and in wisdom. He sank to the lowest depths of poverty, with an integrity to heaven unshaken and unimpaired by his manifold calamities. The Septuagint adds—Τα δε παντα ετη εζησεν διακοσια τεσσερακοντα—"and all the years he (Job) lived were two hundred and forty." Now, let it be remembered, the writers of the Greek version were seventy-two persons, six persons chosen out of each tribe and sent to Alexandria at the request of Ptolemy, king of Egypt, two centuries and a half before Christ, to translate the Old Testament scriptures into Greek. Any addition, such as that respecting Job's life, made in their version, must be considered as the opinion of themselves and of their countrymen. When we add that our Lord and his apostles quoted from the Septuagint, and that the evangelists and apostles wrote in Greek, it does seem a trespass upon the character of the Septuagint to use the words, "If we could rely on the Septuagint." "After this, Job lived one hundred and forty years, and saw his sons and his sons' sons, even four generations." "So Job died, being old and full of days." At the end of the Syriac version we have the following subscription:—"The book of the righteous and renowned Job is finished, and contains two thousand five hundred and fifty-three verses."

At the end of the Arabic is the following:—"It is completed by the assistance of the most high God. The author of this copy would record that this book has been translated into Arabic from the Syriac language." "Glory be to God, the giver of understanding!" "The book of Job is completed, and his age was *two hundred and forty years*." "Praise be to God for ever."—(*See Dr. A. Clarke*). I believe that I have given an honest opinion as to the person of Job, and as to the compilation of his remains by Moses. I leave all other opinions on these subjects to the taste of the readers of the book of Job. The studies of Moses during the second forty years of his life, when he was tending the flocks of his father-in-law, may be imagined by every one who studies the book of Genesis and the book of Job.

(4.) *Moses receives the "call of God" at the bush.*—Moses came, in his care of the flocks of his father-in-law, to Horeb, the mountain of God. He saw a bush on fire; the fire did not consume the bush. He intended to draw near and to examine this great sight; a voice from the bush called Moses. He answered. The *voice* commanded Moses: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face; he was afraid to look upon God. The voice instructed Moses in the intended deliverance of the children of Israel, and in their entrance into and possession of the land then inhabited by the—(1.) Canaanites; (2.) the Hittites; (3.) the Amorites; (4.) the Perrizites; (5.) the Hevites; (6.) and the Jebusites. "Come now, therefore, I will send thee unto Pharaoh, that thou mayest bring forth the children of Israel out of Egypt." These are the words of God's call of Moses to the office of deliverer of his brethren, the children of Israel, from Egyptian bondage.

Moses pleaded his want of ability for so great an undertaking. God's voice assured Moses of divine assistance. Pharaoh would not let the children of Israel go. God would enable Moses to perform miracles to the overthrow of Egyptian idolatry, and to the effecting of the consent of Pharaoh to the allowing of the children of Israel to go into the wilderness to sacrifice to the Lord their God. Moses asked by what name the God of Israel was to be made known by him to his brethren. "I am that I am; I am hath sent me to you. The God of your fathers, Abraham, Isaac, and Jacob, hath sent me unto you. This is my name for ever, and this is my memorial unto all generations."

The Jews were not to go empty. Every woman was to borrow of her neighbour jewels of silver and jewels of gold, and raiment. Ye shall put them upon your sons and your daughters; ye shall spoil the Egyptians." (Sept. αλλα αιτησει γυνη—but the woman shall ask:) (κιχρω, qui *petendum dedit.*)—1 *Samuel* v. 28.

Hannah lent her son Samuel to the Lord; the Egyptians lent their ornaments of gold and of silver and their raiment to the Israelites, as Hannah lent Samuel. In neither case was a return expected, therefore there was no dishonesty. "Pharaoh would not let them go—no, not by a mighty hand—(*except by a mighty hand.*) He did let them go."

Moses asked the Lord for a sign. Moses had a rod in his hand; he cast it on the ground by the command of God; the rod became a serpent; Moses fled. God commanded Moses to take the serpent by the tail; Moses obeyed; the serpent became the rod. God commanded Moses to put his hand into his bosom; Moses did so; he took out his hand, behold, it was leprous as snow. God commanded Moses to put his hand into his bosom again; Moses did as God commanded him; and then, plucking his hand out of his bosom, he beheld it turned again as his other flesh. If Pharaoh would not attend to these signs, God would enable Moses to give greater signs than these.

Moses pleaded his want of ability to speak. "Who maketh man's mouth? Have not I, the Lord?" God appointed Aaron to be Moses' spokesman. Aaron was to be as a mouth to Moses, whilst Moses was to be to Aaron instead of God. Moses must take this rod, with which he was to do signs. Moses made all these things known to Jethro, his father-in-law. Jethro said to Moses, "Go in peace." God commanded Moses—"Go, return into Egypt, for all the men are dead who sought thy life."

Moses took his wife and his two sons—1. Gershom: stranger—because Moses was a stranger; 2. Eliezer: helper—for the God of my father hath been my help, and delivered me from the hand of Pharaoh. As Moses was returning to Egypt, the Lord met him and sought to kill him by the way in *the inn or cara-*

vansary. It is supposed that Moses' son, Greshom or Eliezer, had not been circumcised.—*Gen.* xlii. 27. The son was in danger of being cut off from amongst his people; Zippōrah, understanding the danger, "took a sharp stone, and cut off the foreskin of her son, and cast it at Moses' feet, saying, Surely a bloody husband *thou art to me*." The Lord spared the life of the child. Zippōrah said, "a bloody husband thou art because of the circumcision." It may be supposed that Zippōrah, with her two sons, returned to her father's house.—*Exod.* xviii. 1, &c., iv. 25.

The Lord commanded Aaron to go into the wilderness to meet Moses. Aaron went, and met Moses in the mountain of God and kissed him. Moses told Aaron all things which God had said unto him. Moses and Aaron gathered all the elders of the children of Israel together. Aaron gave to them the necessary information, and the signs which God commanded to be performed in their sight, to convince them of the divine appointment of Moses and Aaron. The people believed; they bowed their heads and worshipped.

Certain quotations have been made from classic authors illustrative of certain passages in holy scripture. The custom is good, and should be adopted by all students of the classic authors of Greece and Rome. The heathen authors may be thus made confessors of the truth originally communicated by God to man. We have also proofs in their writings of the truth of St. Paul's statements in his epistle to the Romans, and in all his epistles, of the vices which degraded the moral condition of the heathen. *Dr. A. Clarke* has quoted from a work by Stanley, an edition of Æschylus, in which are fragments attributed to that poet, p. 647, col. 1:—

Χωριξε θνητων τον θεον, και μη δοκει
Ὁμοιον αυτω σαρκινον καθεστεναι.
Ουκ οισθα δ' ἀυτον· ποτε μεν ὡσπυρ φαινεται
Απλαστον ὅρμη· ποτε δ' υδωρ, ποτε δε γνοφοσ.

"Separate (or distinguish) God from mortals, and do not think that a thing of flesh—το πραγμα σαρκικον—is (or is constituted or made—καθεστεναι) like to Him. But thou dost not know Him; sometimes He shines as fire, formless in its impulse, but sometimes (as) water, and sometimes (as) thick darkness—γνοφοσ." The poet proceeds:—

Τρεμει δ' ορη, και γαια, και πελωριοσ
Βυθοσ θαλασσησ, κωρεων ὑψοσ μεγα,
Οταν επιβλεψη γοργον ομμα δεσποτου.

"But the mountains tremble—(plural, nom. and verb sing., Grk. Gr.)—and the earth and the monstrous (πελωριοσ) depth (βμθοσ) of the sea; the great height of the mountains (κωρεων) when the terrible (γοργον) eye of the Master (δεσποτου) looks upon (them) (επιβλεψη.)"

Homer represents Mercury taking his rod to work miracles, precisely in the same way as God commands Moses to take his rod:—

Ἑρμησ δε ψυχασ Κυλληνιοσ εξεκαλειτο
Ανδρων μνησητηρων· εχε δε PABΔON μετα χερσιν
Καλην, χρυσειην, τη τ' ανδρων ομματα θελγει,
Ων εθελει, τουσ δ' αυτε και υπνωοντασ εγειρει.
Odyss. Lib. xxiv. v. 1.

"But Cyllēnian Hermes (Mercury) called out the souls of the men, the suitors (μνησητηρων), and took in his hands the ROD (RABΔON—ὁ ῥαβδοσ), and with this he soothes (θελγει) the eyes of men, of those whom (ων) he wishes, but again he arouses them even when sleeping (και ὑπνωοντασ.)"

Cyllēne was a mountain of Arcadia, which received its name from Cyllen, a son of Eletus. Mercury was born there, hence his surname of Cylleneius.

The rod or caduceus of Mercury, and the thyrsus of Bacchus. Cicero reckons five Bacchuses: one of which, according to Orpheus, was born of the river Nile; but, according to the common opinion, he was born on the banks of that river. Bacchus is expressly said to have been exposed on the river Nile, hence he is called Nilus by Diodorus and Macrobius. In the hymns of Orpheus he is named Myses, because he was drawn *out* of the water. Moses was so called for the same reason. Bacchus is described as beautiful, and as an illustrious warrior. The poets proceed to describe him as having overrun all Arabia with a numerous army, both of men and women. He is described as an eminent law-giver, always carrying in his hand the thyrsus—a rod wreathed with serpents—by which he, as it is reported, wrought miracles. The fables of the heathen are supposed, by some, to be heathen editions of the persons and circumstances related in the Bible history. Dr. Delaney, of the Dublin University, in Dr. Swift's time (reign of Queen Anne), wrote a book named "*Revelation Examined with Candour*." He pointed out the likeness between the history of persons in the Bible and the accounts of persons given by heathen authors. He led his reader to the conclusion that heathen fables were merely distorted, or perverted, or ill-remembered, or traditional accounts of the facts related in the Bible. Tradition is the fond parent of fable, both in the ages before and in the ages since the coming of our blessed Lord.

Dr. A. Clarke has followed Dr. Delaney in this view of the subject of mythology and revelation. He has adopted, also, Dr. Delaney's life of king David as a guide in the part of the Old Testament in which a history of David's life is found. He has also followed Bishop Lowth in the exposition of the prophets, marking the quotations from Bishop Lowth by the letter L. Dr. Delaney's books are the best of that kind which I have ever seen; they are well suited to young people. I saw them and read them with profit, A.D. 1835, now (1877) forty-two years since. I suppose they are out of print. I now quote these words from Dr. A. Clarke's note on *Exod.* iv. 17: "Virgil copies Homer, but carries the parallel further, tradition having probably furnished him with more particulars; but in both Homer and Virgil we may see a disguised copy of the sacred history, from which,

indeed, the Greek and Roman poets borrowed most of their beauties:

> "Tum Virgam capit: hac animas ille evocat Orco
> Pallentes, alias sub Tartara tristia mittit;
> Dat somnos adimit que, et lumina morte resignat,
> Illa fœtus agit Ventos, et turbida tranat
> Nubila."—*Æn.* lib. iv, v. 239.

"Then he takes his rod, with this he calls up from Orcus pale souls. He sends under sad Tartara (plural of Tartarus) other (souls); he gives and he takes away sleep (samnos), and closes (resignat—closes, also opens) eyes in death. On this (rod) relying, he (Mercury) drives the winds, and flies through (tranat) the turbid clouds."

The word virga suggests the whipping amongst the Romans, and St. Paul's being beaten by rods thrice. 2 *Cor.* xi. 25: "Thrice was I beaten with rods." (Note.—The word "by" signifies "agency;" the word "with" signifies *accompaniment.*) This knowledge of the words by and with may save the speaker and the writer from the confused use of these words almost universal as if they had the same signification, as if they were synonymes (pronounced synonims.)

The word virga suggests the words of Cicero, *pro Rabir.* 4: "Porcia lex virgas ab omnium civium Romanorum corpore amovit." "The Porcian law removed the rods from the body of all Roman citizens." Cicero was requested to plead for redress of grievances caused by the violation of this law, when the Roman governors in the provinces were accused of misconduct before the Roman people. *Por. Lex.*, A.U.C. 455. Porcius, the tribune, succeeded in passing the law 455 years after the foundation or the building of the city of Rome.

(i.) The Services of Joseph had never been repaid.—The oppression endured by the Israelites softened the hearts of the Egyptians towards them. The advocates of infidelity have objected to the immorality taught by the borrowing without intention of returning. The objection is groundless. No such fraud was intended. God designed to be honoured by the Egyptians. The miracles which Moses wrought by the power of God, convinced the Egyptians that Pharaoh was in error: "Knowest thou not that Egypt is destroyed?" persuaded the Egyptians that the God of the Israelites—by the offerings of their gold, and silver, and raiment, to his people—would cease to afflict them. The Israelites had brought all their property into Egypt. They had the land on which they lived. They built treasure cities—Pithom and Raamses. It is supposed that Pithom is called Patumas, by Herodotus, Raamses is Rameses (*Gen.* xlvii. 11), and is supposed to have been the capital of the land of Goshen, mentioned in the Bible, by *anticipation.* The Septuagint adds here καὶ Ὼν, ἡ ἐστιν Ἡλιοπολις; and On, which is Heliopolis, *i.e.* the City of the Sun. The Jews received no compensation for all these services. They were slaves, treated with cruelty. Their male children were murdered daily. These considerations are overpowering on the side of revelation and in opposition to infidelity. "Ye shall spoil the Egyptians"—Sept.—σκυλευσετε τους Αιγυπτιους. The word spoil—σκυλον—is found in 1 *Saml.* xxx. 22. Οὐ δώσομεν αυτοις ἐκ τῶν σκυλων—"We will not give to them of the spoils."

The obstinacy of Pharaoh, and his want of reverence towards the one living and true God, may be accounted for by the fact, that he believed that every place and people had a *tutelary deity*, or a *God to preserve them.* The interviews between Moses and Aaron, on the one side, and Pharaoh on the other side, may serve to prove that Pharaoh and his people believed that the Israelites did not intend to return. I have always entertained this belief; and, therefore, have always considered the borrowing and lending as altogether free-will offerings on the part of the Egyptians. The lesson given to the people of Egypt, by the miracles of Moses, proved sufficient to persuade them that their gods were powerless against the God of the children of Israel. Thus, avarice, and oppression, and idolatry were punished by God.

(j.) The ten Plagues of Egypt; or, ten Miracles of Moses:—

The Plagues, or Miracles. *(Aaron's Rod.)*	The Deities who were reproved.
1. The Nile turned into blood.	1. The Nile.
2. The Nile sends forth frogs.	2. The Nile.
3. Lice on man and beast. The magicians said, "This is the finger of God."	3. All the gods. No worship, whilst both priests and people were unclean. Egyptians were clean, very clean in their persons.
4. Flies.	4. Beelzebub.
5. Murrain.	5. Apis—the bull.
6. Boils and Blains on man and beast. The boil was on the magicians.	6. Human sacrifices offered to their gods.
7. Hail.	7. Osiris and Isis } Fire, hail,
8. Locusts.	8. Isis and Serapis, } the same, plenty.
9. Darkness.	9. The sun and the heavenly host.
10. Death of the first born. The last plague or miracle was the passage of the Red Sea.	10. Murder of the first born of the Jews.

The deities were supposed by the Egyptians to be able to save them from all these plagues. They discovered their error. They turned their hearts and minds to conciliate the Hebrews, and to render the God of the Hebrews merciful or propitious to the Egyptians. Pharaoh was prevailed on to allow the Hebrews to leave the land of Goshen. He afterwards repented of this act, and with a great army pursued the children of Israel, intending to compel them to return to Egyptian bondage. The Lord commanded Moses and Aaron to institute the Feast of the Passover. The blood of the lamb must be sprinkled on the two door-posts (side posts) and the upper door-post of their houses. The destroying angel would pass over the land of Egypt in the night, would not injure any in the houses thus marked, and would slay the first-born of all whose houses were not thus marked. The commands of God were obeyed. The destroying angel passed over. The first-born of the Egyptians were slain, from the king to the captive. The first-born of cattle were slain.

The Israelites were saved. The cry arose in Egypt. The Israelites depart. Pharaoh pursues. From the call of Abraham to the going down into Egypt, two hundred and fifteen years. From the going down to the coming out from Egypt, two hundred and fifteen years. "Now, the time during which the children of Israel dwelt in Egypt"—or, "the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."—*Exodus* xii. 40. The people of Egypt were urging the Israelites to depart. The people took their dough, before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. The people gave to them the ornaments and raiments for which they asked them. The Israelites journeyed from—(1.) Rameses, to (2.) Succoth, six hundred thousand on foot, men, besides women and children. A mixed multitude also went up with them: flocks and herds, very much cattle. The estimate of the number of all the Israelites, men, women, and children, and the mixed multitude—is 3,263,000. Three million, two hundred and sixty-three thousand.

Moses was eighty years old when he stood before Pharaoh. Aaron was, at that time, eighty-three years of age.

(*k.*) *Pharaoh Pursued.*—The Israelites were commanded to stand still, and to see the salvation of God. The pillar of fire showed light to the Israelites. It presented a dark cloud to the Egyptians. The strong east wind was commissioned by God to divide the western gulph of the Red Sea. In the morning, the Israelites passed over on the bed of the gulph, and encamped on the eastern side of the gulph. Pharaoh ordered his host to pursue. God ordered Moses to stretch forth his hand over the sea. The waters returned. Pharaoh and his host perished. On the western side of the gulph God had ordered Moses to encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon. God declared his determination to destroy Pharaoh and his hosts.

(*l.*) *Moses' Song of Triumph.*—The genius of the poet has rescued from obscurity many great men who lived in ancient times. The heroes in the Trojan war owe the immortality of fame to the genius of Homer. The genius of Moses is exercised in expressing gratitude to God for the great deliverance which God effected for his people Israel. He celebrates that deliverance in the song which Moses and the children of Israel sang unto the Lord. *Exodus* xv. 1-19. Miriam, the prophetess, Moses' sister, and Aaron's sister, took a timbrel in her hand, and all the women went out after her with timbrels and with dances — Ἐξῆρχε δὲ αὐτῶν Μαριὰμ, λέγουσα, ᾄσωμεν τῷ Κυρίῳ, ἐνδόξως γὰρ δεδόξασται· ἵππον καὶ ἀναβάτην ἔῤῥιψεν εἰς θάλασσαν. And Miriam led them (ἐξῆρχε), saying, "Let us sing to the Lord, for He hath been gloriously glorified (ἐνδόξῶς γὰρ δεδόξασται). He hath cast the horse and the rider into the sea."—*Exod.* xv. 20-21.

The song of Moses is divided into four parts. The chorus of Miriam and the women follows the singing by Moses of each part. Part i., v. 1-3. Part ii., v. 4-8. Part iii., v. 9-13. Part iv., v. 14-18.

(*m.*) Moses would not sacrifise in Egypt as Pharaoh wished. "And Moses said it is not meet so to do: for we shall sacrifise the abominations of the Egyptians to the Lord our God; lo, shall we sacrifise the abominations of the Egyptians before their eyes, and will they not stone us.'—*Gen.* viii. 26.

The heathen mythology relates the attack of the giants upon the gods. Ovid refers thus to this rebellion:—

"Emissumque ima de sede Typhoea terræ
"Cœlitibus fecisse metum; cunctos que dedisse
"Terga fugæ, donce fessos Ægyptia tellus
"Ceperit, et septem discretus in Ostia Nilus.
"Hùc quoque terrigenam Venisse Typhoëa Narrat,
"Et se mentitis superos celâsse figuris
"Duxque gregis dixit, fit Jupiter, unde recurvis
"Nune quoque formatus Libys est, cum cornibus, Ammon.
"Delius in corvo, proles Semeleia capro,
"Fele soror Phœbé, niviâ Saturnia Vaccâ;
"Pisce Venus latuit Cyllenius Ibidis alis."

"And that Typhœus (son of Titan and Terra) sent from the deepest seat of the earth, caused (fecisse) fear to the heavenly gods (Cœlitibus), and that they all gave their backs to flight (cuuctosque dedisse terga, or that they all fled), till the Egyptian land took (ceperit—took captive—or received as in an asylum) the wearied, and the Nile divided into seven mouths." She relates that the earth-born Typhœus also came to this place (huc), and that the upper gods (superos) concealed themselves in false (mentitis) forms (figuris). And she said: (que dixit) "Jupiter becomes (fit) the leader of the herd (a bull, Taurus), whence now also is formed the Lybian Ammon, with bent horns; the Delian (Apollo) in a crow; the son of Semele (proles Semeléia—Bacchus) in a goat; the sister of Phœbus (Phœbus, *i.e.* Apollo, his sister Diana) in a cat; Saturnia (the daughter of Saturn, Juno) in a snow white cow (niveá vaccâ); Venus lay concealed in a fish; Cyllenius in the wings of an Ibis, (a bird like to a stork); Maia was daughter of Atlas and Pleione, the most luminous of the seven sisters, the Pleiades, (Mercury, son of Maia, by Jupiter, born in Cylene, a mountain in Arcadia.")—*Ov.* Lb. v. 80-90.—*Metam.*

Jupiter becomes a bull, Apollo lay concealed in a crow, Bacchus in a goat, Diana in a cat, Juno in a cow, Venus in a fish, Mercury in the wings of an Ibis. Therefore, 1. the bull, 2. the crow, 3. the goat, 4. the cat, 5. the cow, 6. the fish, 7. the Ibis, were regarded by the Egytians as sacred, and as objects of worship. An army attacking the Egyptian forces in battle, had cats in their front by order of their general. The Egyptians dare not fight, lest they should injure these animals, and thus they lost the battle.

Moses' objection to sacrifice in Egypt was valid. He knew the habits of the people and understood all their religious prejudices.

(*n.*) The sixth miracle, the boils and blains upon man and upon beast, reproving human sacrifices, and falling on the priests, left the priests powerless, so that they could not stand before Moses. From

Egyptian antiquities it has been proved that human sacrifices were offered by the Egyptians, and from the complexions of the victims during a certain period it has been conjectured that these fairer victims were children of Israel. The paintings of the Egyptians have carried down to us the days of moral darkness of the people who, in all their moral darkness, were the most civilized and refined people in the world.

(*o.*) *Ten times.*—(*Numbers* xiv. 22-23).—The Passover celebrated the delivery of the Jews from Egyptian bondage. The Pentecost celebrated the giving of the law. Fifty days (Pentecost) elapsed from the exodus to the arrival at Sinai. One year and a half was the term of the Jewish encampment at Mount Sinai. During this term the law was given, and the tabernacle (a moveable tent) was made for the performance of divine service, according to the law. We have the history of the transactions in this first year and a half. Thirty-eight years of the wanderings are without record. The last half-year has its history. The Lord commanded Moses (*Num.* xiii.) to send a man out of each of the twelve tribes to search the land of Canaan. Two men of the twelve have made themselves of good memory in the history of the Jews.—1. Of the tribe of Judah, Caleb, the son of Jeph-un-neh: and 2. Oshea, the son of Nun, of the tribe of Ephraim. Moses called Oshea, the son of Nun, Jehoshua. These men were honourable forerunners of the future greatness of their tribes. They viewed the land of Canaan. They cut down a branch of a vine with one cluster of grapes, and they bore it between two upon a staff. They brought pomegranates and grapes. They called the place in which they had cut down the cluster of grapes *Eschol.* They returned after having completed the search of the land. The time spent in the search was forty days. Ten spies gave an evil report, declaring that it was impossible for the Israelites successfully to invade a land so strongly fortified and so powerfully inhabited as Canaan was. Two spies, Caleb and Joshua, contradicted the statement of the ten spies. The Jews believed the ten spies, and were filled with anger against Moses and Aaron, and Caleb and Joshua. They cried out, "stone them." The glory of the Lord appeared in the tabernacle. All the people saw it. The Lord declared to Moses his determination to disinherit the children of Israel, then existing, and to make of Moses a great nation. The love of country was in the heart of this, the most wonderful human character which ever appeared amongst men. Moses earnestly entreated the Lord to spare his people, "as thou hast forgiven this people from Egypt until now." In the idolatry of the golden calf Moses prayed to God for the people; "yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.—*Exodus* xxxii. 32. These passages in the life of Moses shew the unselfishness of his nature, which is further manifested in the fact that his children, Gershom and Eliezer, had no better fortune in the distribution of the lands of Canaan than their humbler brethren.

A punishment must be inflicted. The ten unfaithful spies must die. All the Israelites, twenty years old and upwards when they left Egypt, must perish in the wilderness. Forty years wanderings in the wilderness were appointed, a year for a day, in the forty days search of the holy land by the twelve spies. Caleb the son of Jephunneh, and Joshua the sun of Nun, were excepted by the Lord from this calamity which must come upon the faithless and disobedient.—*Num.* xiv. 30. A promise is made to Caleb, v. 24.—"But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

The passage from the wilderness of Paran (*Num.* xii. 16.) to Canaan, and the spying of Canaan, were accomplished, together with a return from Canaan, in forty days. The forty years wandering in the wilderness was a punishment for unbelief and disobedience. Moses is supposed to have written the ninetieth Psalm as a means of consoling the children of Israel under this severe sentence of death pronounced upon them by the God of their fathers. We use this psalm in the burial service as a means of consolation to those who mourn the loss of departed friends. The book of Job had a similar use.

The provocations by which the children of Israel had provoked the Lord to swear in his wrath that they should never enter into his rest, are stated thus:—*Num.* xiv. 22: "Because all these men who have seen my glory, and my miracles which I did in Egypt and in the wilderness, have tempted me now these *ten times*, and have not hearkened unto my voice:" 23. "Surely they shall not see the land which I swear unto their fathers, neither shall any of them who provoked me see it."

The journeys and encampments of the children of Israel in the wilderness are named in *Numbers* xxxiii. These stations are forty-two in number. The ten times in which God was provoked by his people are the times in which, in the first year and a half, they were encamped in the following stations:—

I. The Red Sea.—*Exodus* xiv. 11.
II. Marah.—*Exod.* xv. 23-24.
III. Sin.—*Exodus* xvi. 2.
IV. Manna } *Exod.* xvi. 20-27.
V. Manna }
VI. Rephidim.—*Exod.* xvii. 1.
VII. Golden Calf.—*Exodus* xxxii. *Mt. Sinai.*
VIII. Taberah.—*Num.* xi. 3; *Deu.* ix. 22.
IX. Kibroth-hatta-a-vah.—*Num.* xi. 34-35.
X. Spies.—*Num.* xiv. 22.

Six chief murmurings:—

I. Calf.—Three thousand slain by Levi.—*Exodus* xxii. 28.

II. Quails; *Exodus* xvi. 13. Quails and manna; *Num.* xi. 32. Kibroth-hatta-a-vah plague. The grave of lust.

III. Spies.—The ten false spies slain by plague. The people defeated by the Amalekites.

IV. Korah, Dathan, and Abiram. (*a.*)

V. The brazen serpent. (*b.*)

VI. Moab. (*c.*)

(*a.*) *Two hundred and fifty perished by fire.* Families swallowed up by the earth which opened and closed upon them. Fourteen thousand seven hundred perished by plague.—*Num.* xvi. This portion of the history is supposed to be in the period of the thirty-eight years of uncertain date between Mount Sinai and Moab.

(*b.*) *The plague of serpents.*—(*Num.* xxi. *Num.* xx. 10.)—The wanderings of the Israelites are coming to a close. They are in the last half year. The people murmur. Moses and Aaron gather the people together. They had come to the desert of Sin. They abode in Kadesh. Miriam died there. The words of Moses prove that the meekest man on the face of the earth may sometimes forget to keep his heart with all diligence, for out of it are "the issues of life." "Hear now, ye rebels, must we fetch you water out of this rock?" Moses struck the rock. The water flowed abundantly. The Lord spake to Moses and Aaron—"Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore, ye shall not bring this congregation into the land which I have given to them." This is called the water of Meribah (strife), because the children of Israel strove with the Lord, and he was sanctified in them. Moses sent messengers to the king of Edom, to state that they were in Kadesh, a city in the uttermost of his border, and to ask permission to pass through his territory into Canaan. Edom refused. Israel turned away from him. By the command of God Moses took Aaron and Eleazar his son to the summit of Mount Hor. Moses stripped Aaron of his garments and put them upon Eleazar his son. Aaron died on the summit of Mount Hor. His son, Eleazar, succeeded to the office of high priest. Moses and Eleazar came down from the mount. When the people understood that Aaron was dead, they mourned for him thirty days.

Arad, king of the Canaanites, fought with partial success against Israel. Israel turned to the Lord, and vowed obedience. The Lord gave to them victory over Arad. Israel utterly destroyed the king, his people, and their cities. They pursued their course to the Red Sea. They had not succeeded in effecting a passage into Canaan on the south side of the mountain range; they must come to the north side and hope for better success. At the Red Sea, and under these circumstances, they murmured. The fiery serpents were sent as a punishment. The brazen serpent was put on a pole by Moses as the Lord commanded, and the dying Israelite looked upon the brazen serpent and was healed. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have everlasting life."

The children of Israel pitched in—1. Oboth; 2. Ije-abarim, in the wilderness before Moab, toward the East; 3. The valley of Zared; 4. Arnan, on the border of Moab, between Moab and the Amorites. Wherefore it is said in the book of the wars of the Lord:—"What he did in the Red Sea, and in the brooks of Arnon, at the stream of the brooks which goeth down to the dwelling of Arnon, and lieth upon the border of Moab." 5. Beer the well. God spake to Moses, "Gather the people together, and I will give to them water." Then Israel sang—"Spring up, O well, sing ye unto it." 6. Mattanah; 7. Nahaliel; 8. Bamoth; 9. The top of Pisgah, which looketh toward Jeshimon. Israel asked permission of Sihon, king of the Amorites, to pass through his land. Sihon came out against Israel, and fought against Israel at Jahaz. Sihon, king of the Amorites, was defeated from Arnon unto Jabbok. Israel possessed the land. The border of the children of Ammon was strong. The Israelites dwelt in the cities of the Amorites, in Heshbon, and in all the villages thereof. Heshbon was the city of Sihon, king of the Amorites; he had fought against a former king of Moab, and had deprived him of his land, even unto Arnon. *Num.* xxi. 27-30, contains an ode, which may be considered as a triumphal song of the Israelites, celebrating their victory over Sihon, king of the Amorites.—*Part* i., v. 27, 28; *part* ii., v. 29; *part* iii., v. 30.

Moses proceeded to Jazzer. He turned and went up by the way of Bashan. Og, the king of Bashan, and all his people, went out against Moses to the battle at Edrei. The Lord commanded Moses, "Fear not," and promised to give victory to Moses. Og, his sons, and all his people, perished. None were left alive. Israel possessed the lands of Og, the king of Bashan.

(*c.*) The children of Israel pursued their course and pitched their tents in the plains of Moab, on the east side of the river Jordan, opposite to Jericho, which was on the west side of the Jordan. The history contained in *Numbers* xxii. 23, 24, is the most remarkable in the sacred volume. I have endeavoured to keep in mind the foundation of Bible truth, that God has not left himself without a witness in any age, or in any country. The knowledge possessed by Noah must have found its way into the minds of the descendants of himself and of his three sons. The corruptions of this truth amongst the heathen have not been more exaggerated than they have been amongst the Jews and amongst the Christians. The majority of Christ's church militant and visible here on earth hold doctrines which are purely heathen, and follow after ungodliness with which no man shall see the Lord. The East of the *Holy Land* (so called because of the divine revelations which God made to Abraham and his descendants in that land), was esteemed by neighbouring nations for the wisdom of its inhabitants. The cultivation of the mind was necessary to the cultivation of the land, and to the obtaining of the necessaries of life. Silver and gold, copper, zinc, and brass, scarlet, purple, and fine linen were discoveries made one thousand years before Herodotus, the father of heathen history, wrote. The circumstances of Balak, king of Moab, were extremely distressing. Sihon, king of the Amorites, had deprived a former king of Maob of his possessions.

Sihon had been, in his turn, overpowered and utterly ruined by an invading horde of barbarians. Balak's courage failed. The heathen notion of persuading the deities of the adverse party to come to the aid of their new worshippers, lighted his lamp of hope. His mind went eastward. Balaam was devoted to the great study of things created and of their Creator. "I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed."

The elders of Moab and the elders of Midian departed with the rewards of divination in their hands. They informed Balaam of the nature of their message. Balaam lodged the princes of Moab that night, and met them in the morning as he had promised, and announced the will of God to him: "Thou shalt not go with them; thou shalt not curse the people, for they are blessed." The princes returned, and informed Balak, king of Moab, "Balaam refuseth to come with us." Balak sent yet again princes more and more honourable than they. Balaam received the princes of Moab as he had received the former princes. In the night he consulted the Lord. In the morning he saddled his ass and went with the princes of Moab. From first to last he never varied in one expression that he would speak what the Lord would give to him to speak. The religion of Balaam taught him to believe that he could prevail upon God to change his mind, and that he could succeed by offering sacrifices to God. He assured Balak and his princes that he must speak what God gave to him to speak. No more, no less. He then commenced the process of divination. Balaam and his ass are set before us in the sacred history as, for some short time, opposed to each other. Balaam declared that if he had, and he wished he had: "I would there were a sword in my hand, for now would I kill thee." The ass saw the angel of the Lord standing in the way, and his sword drawn in his hand. 1. *Dan.* x. 7, 2; *Acts* ix. 7.—(1.) "I, Daniel, alone saw the vision;" (2.) "and the men which journeyed with me stood speechless, hearing a voice, but seeing no man." The ass upbraided Balaam for his cruelty, pleading former obedience as a defence against the charge of insubordination. Balaam expressed no astonishment at the vocal powers of the ass; perhaps he rightly thought that he would be worse than an ass if he did. He was wisely silent on the subject. It would be well if some infidels had remained silent on the subject. I mean, well for their own reputation. "But they have forsaken the right way and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness, but was rebuked for his iniquity; the dumb ass, speaking with man's voice, forbade the madness of the prophet."—2 *Pet.* ii. 15, 16.

When Balaam arrived in Moab, Balak, on the morrow, brought him to the high places of Baal, that thence he might see the utmost of the people. On the previous day, the day of Balaam's arrival, Balak offered oxen and sheep as a sacrifice and as a feast, of which Balak sent to Balaam and to the princes who were with him. The sacrifices which Balak commanded to be offered were the following (Balaam requested):—

1. "Build (for) me here seven altars, and prepare (for) me here seven oxen and seven rams. The offering was made. God met Balaam and gave to him the message which he must deliver to Balak. Balaam obeyed." Balak heard, and said to Baalam—"I took thee to curse mine enemies, and behold thou hast blessed them altogether."

2. Balak brought Balaam into the field of Zophim, to the top of Pisgah, on which seven altars were reared. A bullock and a ram were offered on every altar. The Lord met Balaam, and Balaam delivered to Balak the word of the Lord. Balak replied—

3. "And Balak brought Balaam unto the top of Peor, which looketh towards Jeshimon. And Balaam said unto Balak, build for me here seven altars, and prepare for me here seven bullocks and seven rams. Balak did as Balaam said. He offered a bullock and a ram on every altar. This third sacrifice was specially offered to God by Balaam as he directed, and as he did direct in the first two sacrifices. Balaam answered as God commanded him. Balak said unto Balaam: "I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore, now flee thou to thy place; I thought to promote thee to great honour, but, lo, the Lord hath kept thee back from honour."

In this last offering or sacrifice Balaam, seeing that it pleased God to bless Israel, did not seek for enchantments. I believe that he no longer sought to prevail on God to change his mind by means of those enchantments, which were supposed to be efficacious in producing changes of mind in the deities. He received his dismissal with submission. He declared the mind of God with a firmness for which he cannot have any credit; v. 17: "I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel and shall smite the corners of Moab and destroy all the children of Sheth;" v. 24, "And ships shall come from the coast of Chittim and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever." In v. 17 there is a prophecy held sacred for fourteen centuries and a half by Balaam's countrymen, and fulfilled when the wise men from the east came to Jerusalem and worshipped Him who was born king of the Jews, whose star they had seen in the east. In v. 24 the prophecy had its fulfilment, when Alexander the Great invaded Asia. He favoured the Hebrews at the last, yet he destroyed the Persian monarchy which had protected them for two centuries. He perished for ever; his posterity was cut off.

The prophecies of Balaam are proofs of divine inspiration. Balaam did not understand the full meaning of all the words which he uttered. He had not any fine sense of religion. He had no exalted notion of the being, the nature, and the attributes of God. When he found that God could not be prevailed on to forsake Israel and to favour Moab, he, in the desire to obtain Balak's rewards, advised the

king to have a public sacrifice and festival in honour of Baal-Peor. Balak followed the advice. The Israelites were invited to the festival, and eagerly "joined themselves to Baal-Peor and ate the sacrifices of the dead."—*Ps.* cvi. 28.

Numbers xxv. 1.—"And Israel abode in *Sattein* (*Sep.*)—καὶ κατέλευσεν Ισραὴλ ἐν Σαττείν—(*Sept.*) *Sattein* has a decent sound in the English language; it should be used in public reading.

Isaiah xxxv. 12—"That they may eat their own dung, and drink their own piss." These words should not be read in public. They may be paraphrased thus, and read in public: "that they may endure all the miseries of famine."

1st *Kings* xxi. 21—"Him who pisseth against the wall;" paraphrase, "his male child." The paraphrase should be read in public. I mean read in the hearing of one or more persons.

Balaam succeeded in his scheme. The result was the punishment of Israel. The Lord gave Israel victory. Moab was defeated.

Numbers xxxi. 8—"And they (the twelve thousand Israelites, under the command of Phinĕas) slew the kings of Midian, beside the rest of them who were slain *(all the males*, v. 7*)*, Evi and Rekem, and Zur and Hur, and Rheba, five kings of Midian; Balaam, also, the son of Beor, they slew with the sword." They "took all the women and the little ones captive," cattle, and all the property, v. 9. So perished Balak, the son of Zippor, and Balaam, the son of Beor.

Numbers, xxvii.—The daughters of Zel-oph-e-had were—1. Mahlah; 2. Noah; 3. Hoglah; 4. Milcah; 5. Tirzah. They were orphans. They prayed that they might have the inheritance which their deceased father might have had. Moses consulted the Lord. The request was granted. The daughters of Zelophehad received their father's inheritance. Then the Lord commanded Moses to ascend Mount Abarim, and to see the land "which I have given unto the children of Israel."—*Num.* xxvii. 12-13. "And when thou hast seen it, thou shalt be gathered to thy people, as Aaron also was gathered." The reason why this sentence of death was pronounced: "Ye rebelled against my commandment in the desert of Zin." "The waters of Meribah and Kadesh in the wilderness of Zin." They forgot to sanctify the Lord. They spoke as if they acted by their own power.

(*d.*) The spoils gained by the children of Israel in the war with the Midianites amounted to very large sums of money, when the cattle and lands and gold and silver are considered. *Num.* xxxi. gives an account of the spoil, and of the offering made by the soldiers, v. 50:—"We have, therefore, brought an oblation for the Lord, what every man hath gotten, jewels of gold, chains and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the Lord." "Moses and Eleazar took the gold from them, even all wrought jewels." The value of this offering was sixteen thousand seven hundred and fifty shekels. "Moses and Eleazar brought the gold of the captains of thousands and of the captains of hundreds into the tabernacle of the congregation, for a memorial for the children of Israel before the Lord."

The division of the land of Canaan, and the means of support for the Levites—the six cities of refuge—three on the east side of the Jordan, and three on the west side; the securing of property to each tribe; the daughters of Zelophehad must marry in their father's tribe. "These are the commandments (*Num.* xxxiv., xxxv., xxxvi.) which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab on the east side of the Jordan, opposite to Jericho on the west side of the Jordan."

(*e.*) *Rocks Smitten.*—(1.) Rephidim, not far from Horeb—*Exod.* xvii. 1-5, in "the fifty days'" march to Sinai.

(2.) Kadesh, in the wilderness of Zin, where Miriam died, in the first month of the fortieth year of the wandering.—*Num.* xx. 1.

The rock twice smitten. Meribah. The waters of Meribah—strife.

(*f.*) *Miraculous darkness and prolonged light:*—

1. Egyptian darkness, three days—*Exod.* x. 21—(Jupiter and Alemēna—Hercules, the Theban.)

2. The sun and moon stand still at the command of Joshua, x. 12.

3. Sun dial of Ahaz. Sun ten degrees backward.—2 *Kings*, xx. 11.

4. Sun at our Lord's crucifixion (*Luke* xxiii. 44-45) from 12 o'clock to 3 o'clock.

5. Sun, and (*moon*), and stars. St. Paul's travels.—*Acts* xxvii. 20.

(*g.*) *The three great festivals:*—

1. The Passover: Our Easter. The lamb sacrificed. The bread.

2. The Pentecost: Our Whitsuntide. Fifty days' wanderings to Sinai.

3. The Tabernacles: The forty years' wanderings in the wilderness. (*September.*)

(*h.*) *The festivals added by the Jews:*—

1. Purim, the feast of lots. *Esther* iii. 7.—(*The Jewish Bacchanalia.*)

2. The feast of the dedication.—Judas Maccabeus, when he overcame Antiochus Epiphanes' army, cleansed the temple, and once more dedicated it to God. (*February.*)

1. Haman was a descendant of Agag. Mordecai, sitting at the king's gate, did not honour Haman as he passed. "*Hinc illæ lachrymæ.*" Envy, hatred, malice, and all uncharitableness arose and lodged in Haman's heart. His melancholy needed cheering society. They cast lots to divine which of the twelve months would be most suitable for Haman's design. The French, before the battle of Agincourt, played at dice to discover how much of the English spoil might fall to the lot of each.—*Shakespeare, Henry V.* The lots cast by Haman were in favour of the month of Adar, and of the fourteenth day of that month (Heb. thirteenth). The providence of God is seen in this lot, which fixed the date of the intended massacre in Adar, *the last month*, and not in Nisan, which is in the *spring*. Mordecai and Esther thus had time to make their arrangements to defeat the designs of Haman.

(*i.*) From the Exodus to the arrival at Mount Sinai, fifty days intervened. The giving of the law was commemorated by the feast of Pentecost, which signifies fifty. The law is divided into three parts:—

1. The civil law, affecting the people as members of a state of which God was the king.

2. The moral law, setting forth the duties of the people towards God and towards themselves in their various relations.

3. The ceremonial law, to which, as sinners against God, all the nation must yield obedience, must offer the commanded sacrifices, and must acknowledge and confess their sins before God, their sins committed against God's commandments.

The ceremonial law commanded thanksgivings to be rendered and offered upon God's altars, to which command the people yielded obedience.

1. The high priest; 2. The priests; 3. The Levites were set apart for the ceremonial law. Thus the times, the persons, and the places, that is the tabernacle, afterwards the temple, were consecrated to God's service.

(1.) Holy Times.—1. Pentecost. 2. Passover. 3. Tabernacles.

(2.) Holy Persons.—1. High Priest. 2. Priests. 3. Levites.

(3.) Holy Places.—1. Tabernacle. 2. Temple.

(4.) Purim.—Haman, Esther, Mordecai.—(*Esther* iii. 7.)

(5.) Dedication of the Temple.—(Judas Maccabeus).

Some add.—1. Holy things. The furniture of the tabernacle and of the temple. 2. Holy actions.—*Lev.* xv. 23-25. Atonement.—*Lev.* xxiii. 25.—(*Dr. Isaac Watts*).

(*a.*) *The Moral Law.*—

Two Tables { First Table.—Four Commandments. / Second Table.—Six Commandments.

The First Table.—Duty to God.—1. One God. 2. No idolatry. 3. No perjury. 4. Sanctify the Sabbath.

The Second Table.—Duty to Neighbours.—1. Honour, support to parents. 2. No murder. 3. No adultery. 4. No theft. 5. No false witness. 6. No covetousness.

In the first table the fourth commandment has its reason for obedience in God's resting on the seventh day, after the six days in which he had created all things. In Deuteronomy, the fifth chapter gives the deliverance from Egyptian bondage as the reason for the observance of the Sabbath. Christianity assigns the resurrection of our Lord from the dead as a reason for observing the Sabbath, and for observing the Sabbath on the first day of the week, and for calling the Sabbath the Lord's day. *John was in the spirit on the Lord's day.—Rev.* i. 10.

(*b.*) *The Civil Law.*—1. Marriage. 2. War. 3. Land. 4. Slavery. 5. Offerings.

(*c.*) *The Ceremonial Law.*—1. Burnt offerings. 2. Sin offerings. 3. Trespass offerings. 4. Peace offerings. 5. Thanksgiving offerings.

(*d.*) *The Animals offered in Sacrifices.*—1. The ox. 2. The sheep. 3. The goat. 4. The turtle dove. 5. The pigeon.

The transgressor was sent to the ceremonial law, as the sinner is sent to Christ, the Prince and the Saviour, to receive repentance, to be allowed to repent, and to be allowed to receive remission of sins.

(*e.*) *The Tabernacles.*—1. One outside the camp: the tabernacle of the congregation, where Moses gave answers.

2. *The Tabernacle* for God, made by Moses, was:—

In length, thirty cubits. The holy place, twenty cubits in length.
In breadth, ten cubits. The holy of holies, ten cubits in length.
In height, ten cubits.

The Families of Levi.—1. Gershom. 2. Kohath. 3. Merari.

(*f.*) *The first Sacrifice.—Exodus* xl.—The work is finished. The priesthood anointed. Sacrifices are offered. A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. When the cloud was taken up from the tabernacle the children of Israel went onward in all their journeys. But if the cloud were not taken up, then they journeyed not till the day in which it was taken up. The cloud by day and the fire by night accompanied the Israelites in their wanderings in the wilderness.

3. *The Tabernacle* erected by David in his own city.—*2nd Sam.* vi. 17; *1st Chron.* xvi. 1. *The Ark.*—1. In the wilderness. 2. In the Jordan. 3. At Jericho. 4. At Shiloh—320 years. 5. With the Philistines. 6. At Kerjath-Jearim, nine miles from Jerusalem, north, in the house of Abinadab, on the hill. 7. In the house of Obededom, the Gittite, a native of Gath. Remember Uzzah. 8. Placed by David in his tabernacle, which he had made, leaving the old tabernacle, made in the wilderness, in the house of Abinadab. The ark was lost at the time of the Babylonish or Chaldean invasion. It contained the tables of the law, the pot of manna, and Aaron's rod, which budded.

(*h.*) *Numbers* x. 35-36.—"And it came to pass, when the ark set forward, Moses said, 'Rise up, Lord, and let thine enemies be scattered; and let them who hate thee flee before thee.' And when it rested, he said, 'Return, O Lord, unto the many thousands of Israel.'"

(*i.*) *Numbers* x. 14-28.—The order of march has been thus described, and more at large.—*Num.* ii.—*Dr. A. Clarke:*—

1. Judah.
2. Issachar.
3. Zebulun.
   Gershonites and
   Merarites carrying the tabernacle.
4. Reuben.
5. Simeon.
6. Gad.
   Kohathites with the sanctuary.
7. Ephraim.
8. Manasseh.

9. Benjamin.
10. Dan.
11. Asher.
12. Naphtali.

(*j.*) *Numbers* x. 29-32; *Judges* i. 16; iv. 11; 1*st Sam.* xv. 6.

1. "Moses said unto Hobab, the son of Raguel, the Midianite, Moses' father-in-law: We are journeying to the place of which the Lord said, I will give it to thee; come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." Hobab refused. Moses repeated his invitation, urging the good which Hobab could not fail to render to the children of Israel from his knowledge of the wilderness in which they must encamp: "Thou mayest be to us instead of eyes." Hobab may have returned to his father's house, and afterwards may have come back to Moses. The passages above quoted from *Judges* and from 1*st Samuel* prove the settlement of Hobab's descendants in the promised land. *Jud.* i. 16.—"And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees (near to Jericho) with the children of Judah, into the wilderness of Judah, which lieth in the south of Arad, and they went and dwelt among the people." 1*st Sam.* xv. 6.—"And Saul said unto the Kenites, Go, depart: get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites." *Jud.* iv. 11.—"Now Heber, the Kenite, who was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh."

(*k.*) *Exodus* xviii.—*Jethro*, Moses' father-in-law, the priest of Midian, heard of all which God had done for Moses. He took Zippōrah, Moses' wife, after he had sent her back, and her two sons, Gershom (a stranger), and Eliezer (God is my help), and brought them to Moses. Moses went out to meet his father-in-law, did obeisance, and kissed him. Jethro confessed that the God of Israel was greater than all gods, by the miracles wrought by him in Egypt; so that the God of Israel was above all the gods of Egypt. "And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God. And Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. *This was a feast upon a sacrifice.*

When Moses sat to judge the people on the morrow, Jethro warned Moses that such continual strain upon his mind and body was more than he could bear, and therefore advised the appointment of able men, such as fear God, men of truth, hating covetousness, as rulers of thousands, as rulers of hundreds, as rulers of fifties, as rulers of tens; that these should judge the people at all seasons, and that they should bring any great matter to Moses. This arrangement would be satisfactory. Moses followed the advice of his father-in-law. Jethro returned into his own land.

(*l.*) *Numbers* xii.—Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married. They said: "Hath the Lord spoken *only* by Moses? Hath he not spoken also by us?" The Lord heard it. Moses was very meek above all the men who were upon the face of the earth. The Lord came down in the pillar of the cloud, and stood in the door of the tabernacle. He called Aaron and Miriam. They came forth. God declared that he would speak to no other persons—prophets—in a vision, in a dream—but to Moses, "mouth to mouth, apparently, and not in dark speeches." The Lord departed from the tabernacle. Aaron and Miriam felt their sin. Aaron saw that Miriam was leprous. He entreated Moses on behalf of Miriam. Moses prayed, "Heal her now, O God, I beseech thee." God commanded that Miriam should be shut out from the camp seven days, (a punishment or mode of cleansing: if her father had but spit in her face, she should be ashamed seven days), and that she should, after that, be received in again.—*Num.* v. 23. *Lev.* xiii. 43-46.

"Furthermore, we have had fathers of our flesh, who corrected us, and we gave to them reverence: shall we not much more be in subjection unto the Father of Spirits, and live?"—*Heb.* xii. 9.

(*m.*) *The sons of Anak.*—1. Sheshai. 2. Ahīman. 3. Talmāi.

(*n.*) *The sons of Aaron.*—1. Dathan. 2. Abīram. 3. Eliēzer. 4. Ithămar.

(*o.*) *The sons of Moses, by Zipporah, his wife.*—1. Gershom. 2. Eliēzer.

(*p.*) *Cities of refuge.*—Moses established three.—*Num.* xxxv. 11.

Deut. iv. 41-43.—1. Bezer, in the wilderness, of the Reubenites. 2. Ramoth, in Gilead, of the Gadites. 3. Golan, in Bashan, of the Manassites. *East of the Jordan.*

Joshua added three, as Moses had directed.—(*Jos.* xx. 7.)

1. Kedesh, in Galilee, in Mount Naphtali.
2. Shechem, in Mount Ephraim.
3. Kirjath-arba, which is Hebron, in the mountains of Judah. *West of the Jordan.*

The forty-eight cities for the priests and Levites, were, according to Maimonides, cities of refuge.

(*q.*) *Reuben, Gad, and the half tribe of Manasseh,* obtain their portions of land from Moses on the east side of the Jordan, as the land was suitable for pasture, for they had very numerous flocks and herds.

(*r.*) *The death of Moses.*—(1.) When Moses and Aaron stood before Pharaoh, Moses was eighty years of age. Aaron was eighty-three years of age. Moses at his death completed the third period of his life, forty years being in each period. Forty years in Egypt, the adopted son of Pharaoh's daughter, Thermūthis. Moses was the accomplished courtier in the most refined and civilized nation in the world. He loved his nation and sought their deliverance. His own strength failed to accomplish what his heart desired. His attempt in his own strength ended in his voluntary exile. The land of Midian gave to him,

under the providence of God, a wife, a home, a shepherd's life, and time for calm reflection in Arabia Petræa. His education had been a training of his mind to examine, to select, to record. He cultivated the results of his early education. Forty years of solitude had been his training for the performance of the duties of the office of a deliverer from Egyptian bondage. He engaged in God's service by God's command. God commanded deliverances for Jacob. His people were free. The laws of God—1, civil; 2, moral; 3, ceremonial—were delivered by God, their author, through Moses, to God's chosen people. This was the commencement of the last period, forty years, of Moses' life. This period embraces the forty years wandering in the wilderness. The termination of the life of this, the most extraordinary and the most influential human character in the history of the human race, terminated in a manner as extraordinary as that in which it had begun.

(2.) *The song of Moses: the song taught by Moses to the children of Israel, in the 39th chapter of Deuteronomy.* This is a most beautiful composition, as to the style, and as to the matter: the past, the present, and the future condition of the Jews, and his own destiny are involved in the disclosures made to Moses. The last words of the song declare the mind of God as to the destiny of Moses himself. Verse 51 declares the reason: "Ye (Moses and Aaron) trespassed against me among the children of Israel at the waters of Meribah-Kedesh, in the wilderness of Zin, because ye sanctified me not in the midst of the children of Israel." "Yet thou shalt see the land before thee, but thou shalt not go thither unto the land which I give unto the children of Israel;" v. 52.

(3.) *Moses blesses the children of Israel.—Deut.* xxxiii. And Jacob blessed his sons when he was dying.—*Deut.* xxxiii. 29. "Happy art thou, O Israel! who is like unto thee? O people! saved by the Lord, the shield of thy help, and who is the sword of thine excellency! And thine enemies shall be found liars unto thee: and thou shalt tread upon their high places." Moses commanded the Levites to "take this book of the law, and to put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."—*Deut.* xxxi. 26. "For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands." Moses spake in the ears of all the congregation all the words of this song until they were ended.—*Deut.* xxxi. 29-30.

(4.) The warning given by Moses, in c. 28, contains a prophecy fulfilled in the destruction of Jerusalem, and in the dispersion of the Jewish nation by the Romans. Verses 16 to 19, inclusive, contain curses against the children of Israel if they did not obey God's commandments; cursed—1, in the city; 2, in the field; 3, in the basket; 4, in the store; 5, in the fruit of the body; 6, in the fruit of the land; 7, "in the increase of thy kine;" 8, "and the flocks of thy sheep;" 9, "cursed shalt thou be when thou comest in;" 10, "and cursed shalt thou be when thou goest out." Moses, at the commencement of this 28th chapter, declares what blessings God would send or cause to come upon his people "if they would "hearken diligently to the voice of the Lord their "God, to do all his commandments." God would set the children of Israel above all the nations of the earth if they were obedient to God's revealed laws given to them by his servant Moses. The Canaanites were expelled by the children of Israel because the iniquities of the Canaanites provoked the Lord to drive them from the land in which they lived. The children of Israel were warned by Moses, that they would themselves call down upon themselves a similar judgment from the Lord if they departed from the holy commandment delivered to them.

(5.) *Lev.* xviii. 28; xx. 22—"That the land spue not you out also when ye defile it, as it spued out the nations which were before you." "Ye shall therefore keep all my statutes and all my judgments, and do them; that the land, whither I bring you to dwell therein, spue you not out."

(6.) *The Amalekites—Moses praying.*

(*a.*) The Amalekites were a powerful people who dwelt in Arabia Petræa, between the Dead Sea and the Red Sea, or between Havilah and Shur (*1st Sam.* xv. 7). Perhaps in moving troops we cannot assign the particular place of their habitation, and it does not appear that they possessed cities, though one is mentioned, (*1st Sam.* xv. 5), "and Saul came to a city of Amalek." The Arabians have a tradition that Amalek was a son of Ham, a notion which we are not disposed to reject, for, certainly, it is not easy to conceive how the Amalekites, if only the posterity of the son of Eliphaz, grandson of Esau, could be so powerful and numerous as this tribe was when the Israelites departed out of Egypt. Moses (*Gen.* xiv. 7) relates that the confederate kings invaded Amalek's country, as likewise that of the Amorites, in Hazezon-tamar. Moses also relates that Balaam (*Num.* xxiv. 20), observing from a distance the land of Amalek, said in his prophetic style, "Amalek is the first (the head, the original) of nations, but his end shall be that he perish for ever." That the generation then living was but the third from Amalek, appears from the following comparative genealogy:—

1. Esau.	1. Jacob.
2. Eliphez.	2. Levi.
3. Amalek.	3. Kohath.
———	4. Amram.
———	5. Aaron.

1. Amalek, the ancient, dwelling on the east side of the Jordan.—*Num.* xxiv. 20.

2. A tribe in the region of Egypt, eastward, or in the region east of Egypt, between Egypt and Canaan.—*Exod.* xvii. 8. 1. *Sam.* xv.

3. The descendants of Eliphaz.

It was against the second of these that Moses and Joshua fought.—*Exod.* xvii. 8. Against which tribe perpetual hostility was to be maintained, v. 16, *1st*

Sam. xv. (*Calmet*). Esau's descendants were only then beginning to appear as a tribe or family. (*Calmet*).

(*b.*) *Ex.* xvii. 8.—*Moses praying*, B.C. 1491.—"Then came Amalek, and fought with Israel in Rephidim."

Moses gave directions to Joshua to form an army, and to oppose the Amalekites. Moses, with the rod of God in his hand, accompanied by Aaron and Hur, went up to the top of the hill. Joshua led his men against the Amalekites. Joshua and his men prevailed as long as Moses held up his hand. The Amalekites prevailed when Moses could not hold up his hands. Aaron and Hur took a stone, and caused Moses to sit upon it, whilst they, one on each side of Moses, held up his hands until the going down of the sun. "And Joshua discomfited Amalek with the edge of the sword."

B.C. 1491.—Moses built an altar, and called the name of it Jehovah-Nissi, "The Lord, my banner." —*Judges* vi. 24. Then Gideon built an altar there unto the Lord, and called it Jehovah-Shallum, "Lord send peace." Gideon feared death, because he had seen an angel of the Lord. The angel assured him of his safety: "Thou shalt not die." Therefore he built the altar, B.C. 1249.

(*c.*) *Eldad and Medad*, B.C. 1490.—The mixed multitude among them fell a lusting. The children of Israel also wept again, and said, "Who shall give to us flesh to eat?" Moses made a very earnest appeal to God. A fire had been sent among the people. It burned to the uttermost part of the camp. Moses prayed. "The fire was quenched. The people mourned the loss of the fish, the cucumbers, the melons, the leeks, the onions, and the garlic." But now our soul is dried away; "there is nothing but this manna." The earnest prayer of Moses, so feelingly urged, was answered by a command from God, "Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them, and bring them to the tabernacle of the congregation, that they may stand there with thee." The people were commanded to sanctify themselves against to-morrow, with the promise, "Ye shall eat flesh." The command was obeyed. The promise was fulfilled. The seventy appeared round the tabernacle. The Lord came down in a cloud and spake unto Moses, and took of the spirit which was upon Moses, and gave it unto the seventy elders. When the spirit was upon them they prophesied, and did not cease. Eldad and Medad were on the list of the seventy, but were unable, from some legal hindrance, to attend at the tabernacle. However, they were exerting their influence by prayer, and by exhortation, to lead the people to submit to the will of God, and to obey Moses as their ruler by God's authority. This was the duty of the prophet. Eldad and Medad performed this duty. Therefore they were described to Moses as prophesying in the camp.

Joshua, the son of Nun, a servant of Moses, one of Moses' young men, answered [very like to the τονδ' απομειβομενοσ πωοσεεφη (in Homer), but he answering, addressed him], "My Lord Moses, forbid them." Moses replied, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." Moses and the elders retired. The wind brought the quails. The people gathered the quails. They *ate*, but while the flesh was yet between their teeth, ere it was chewed, the wrath of God was kindled against the people, and the Lord smote the people with a very great plague. "Moses called that place Kibroth-Hattaavah (the grave of lust), because they buried the people who lusted" in that place, the scene of their desire, or of their lust, and the scene of their punishment. An awful scene! A most impressive warning to all persons to flee from gluttony and from drunkenness. Whilst the fact of the Spirit of God having descended upon the elders and Eldad and Medad, enabling them to prophesy, though they were unable to attend at the tabernacle, Joshua envying, and Moses persuading him to be satisfied, and expressing a wish, "Would to God that all the Lord's people were prophets," is such a fact as proves that the Spirit of God is as "the wind which bloweth where it listeth," and that Moses understood this way of the Spirit, and wished that the influence of the Spirit was universal rather than particular amongst God's people. "And the people journeyed from Kibroth-Hattaavah unto Hazeroth, and abode in Hazeroth."—*Numbers* xi.

(*d.*) *Rods.*—*Gen.* xxx. 37.—1*st.* Jacob's rods of green poplar, that they might conceive among the rods. The offspring would be speckled and ringstraked, and according to agreement such were to be the property of Jacob.—*v.* 41.

Exodus vii. 12.—2*nd.* Aaron's rod swallowed up their rods, the rods of Pharaoh's magicians or priests.

Numbers xvii. 6.—3*rd.* The princes gave to Moses twelve rods, each rod representing a tribe. Aaron's rod was among the twelve, *v.* 7. Moses laid up the rods before the Lord in the tabernacle of witness. On the morrow Moses went into the tabernacle, and saw all the rods "as they were," except Aaron's rod, which did bear "buds, blossoms, and fruits." God commanded Moses to lay up this rod in the tabernacle for a testimony against the rebels.—B.C. 1471.

(*e.*) *The Cities of Refuge; why appointed.*—*Numbers* xxxv.—"These six cities shall be a refuge, both for the children of Israel, and for the stranger and for the sojourner among them, that any one who killeth any person unawares may flee thither."—*v.* 15. The slayer must remain in the city of refuge unto the death of the high priest. If the slayer went out of the city before the death of the high priest, and if the avenger of blood found him, he might kill the slayer, and "he shall not be guilty of blood, because the slayer should have remained in the city of refuge until the death of the high priest; but after the death of the high priest the slayer shall return into the land of his possession."—*v.* 28. The law and the gospel *have* references to this establishment of cities of refuge.—1st. *Deut.* xxxiii. 27: "The eternal God is thy *refuge*, and underneath are the everlasting arms: he shall thrust out the enemy from before thee, and shall say destroy them."

2nd. 2 *Samuel* xxii. 3.—The Lord had delivered David out of the hand of his enemies, and out of the hand of Saul.—*v.* 2. "He said, 'The Lord is my rock, and my fortress, and my deliverer.'"—*v.* 3. "The God of my rock, in him will I trust: he is my shield and the horn of my salvation, my high tower and my *refuge*, my Saviour: thou savest me from violence."

3rd. *Hebrews* vi. 17-18.—"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things [his truth and unchanging nature], in which it is impossible for God to lie, we might have a strong consolation who have fled for *refuge* to lay hold upon the hope set before us."

(*f.*) *Num.* xxi. 17.—"Then Israel sang this song: Spring up, O well; sing ye unto it."—B.C. 1451.

"The general meaning of the next piece of poetry seems to be this, that at some distance from the city of Ar, by which the Israelites were to pass, they came to a well of uncommon size and magnificence, which seems to have been *sought out, and built up*, and *adorned* for the public by the *rulers* of Moab, and it is no wonder that on their arrival at *such a well* they should look upon it as a blessing from heaven, and speak of it as a new miracle in their favour:"

17.—"Then Israel sang this song.—
Spring up, O well! sing ye thereto!
18. The well! the princes searched it out,
The nobles of the people have digged it;
By their decree, by their act of government.
So after the *wilderness* was *Mattanah!*
19. And after *Mattanah* were *Nahaliel!*
And after *Nahaliel* were *Bamoth!*
20. And after *Bamoth* was the valley
Where in the country of *Moab*,
Appeareth the top of *Pisgah*,
Which is over against *Jeshimon*."
Quoted from Dr. Kennicott's "Remarks upon Select Passages in the Old Testament."—By Dr. A. Clarke

1. Mattanah, a gift or blessing from God. 2. Nahaliel, torrents of God. 3. Bamoth, high place, perhaps the last station but one—Abarim. "The Israelites had passed no less than thirty-eight years in coming from Kadesh-Barnea to their encampment north of Zared. Here, at their fortieth station, they were commanded to pass through Moab, by Ar, the chief city, but were not to stop till they came to the valley on the south of Arnon. At this last station but one they probably continued no longer than was necessary for sending messengers to Sihon, king of the Amorites, at Heshbon, and receiving his answer. They then crossed the Arnon, and having vanquished Sihon and Og, took possession of the forty-second and last encampment."—*Dr. Kennicott.*

(*g.*) 1. Moses appoints Joshua, the son of Nun, as his successor. "The Lord, thy God, he will go over before thee (over Jordan), and he will destroy these nations from before thee, and thou shalt possess them; and Joshua, he shall go over before thee, as the Lord hath said."—*Deut.* xxxi. 3. Moses addressed Joshua in the sight of all Israel:—"Be strong and of a good courage [fear not, nor be afraid of them], for the Lord thy God, he it is who goeth with thee; he will not fail thee nor forsake thee." [Address to the people.—*v.* 6.] "For thou must go with this people into the land which the Lord hath sworn unto their fathers to give to them."—*v.* 7. Moses repeats to Joshua the assurances of divine support, which he had spoken to the people. "God will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."—*v.* 8.

2. Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. The Lord shewed to Moses the lands on the eastern and western sides of the Jordan, even to the Mediterranean Sea. "This is the land which I swore unto Abraham, Isaac, and Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither." "So Moses, the servant of the Lord, died there in the land of Moab," "according to the word of the Lord. And he (the Lord) buried him (Moses) in a valley in the land of Moab, over against Beth-Peor, but no man knoweth of his sepulchre unto this day."—*Deut.* xxxiv. 1-6.

3. Moses blesses the people, *Deut.* xxxiii. 1-5: "And this is the blessing wherewith Moses, the man of God, blessed the children before his death." And he said: "The Lord came from Sinai, and rose up from Seir unto them: he shined forth from Mount Paran, and he came with ten thousand of saints; from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand, and they sat down at thy feet; every one shall receive thy words. Moses commanded to us a law, even the inheritance of Jacob. And he was king in Jeshŭrun, when the heads of the people and the tribes of Israel were gathered together." Dr. Kennicott proposes to translate the whole five verses thus:—

Verse 1.—"And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. And he said—
2. Jehovah came from Sinai,
And he arose upon them from Seir;
He shone forth from Mount Paran,
And he came from Meribah-Kadesh;
From his right hand a fire shone forth upon them.
3. Truly he loved the people,
And he blessed all his saints;
For they fell down at his feet,
And they received of his words.
4. He commanded for us a law,
The inheritance of the congregation of Jacob.
5. And he became king in Jeshurun, [pronounced Jeshurrun],
When the heads of the people were assembled
Together with the tribes of Israel."—*Dr. A. Clarke.*

4. "*Holiness to the Lord.*"—*Exodus* xxviii. 36.—"And thou shalt make a plate of pure gold, and grave upon it, like to the engravings of a signet, "Holiness to the Lord." The word, written in the ancient and modern Samaritan character, is the famous Tetragrammaton, or word of four letters, which to the present day the Jews will neither write nor pronounce.—*Dr. A. Clarke.*

"In the account which Godwin gives of the dogmata of this sect, collected from Josephus and Philo (the Essenes), he asserts that the Pythagoreans forbade oaths, and so, saith he, did the Essenes. But this, I apprehend, is a mistake as to the Pythagoreans, and, perhaps, also as to the Essenes. The Pythagoreans, it is well known, used an oath upon important occasions, and held it to be most sacred, swearing by the number four, which they wrote by ten dots, in the form of a triangle, so that each side consisted of four dots, thus: ∴ Some have imagined that Pythagoras took the hint of this form from the Nomen Tetragrammaton of the Jews, and that, having likewise acquired some notion of the Trinity, he intended to express it by the triangle, which is called his trigonon mysticum.

As for the Essenes, Josephus saith, that before any are admitted to eat at the common table, they bind themselves by a common oath to observe the rules of the society. Godwin likewise maintains that the Pythagoreans used only inanimate sacrifices; and so, saith he, did the Essenes; they sent gifts to the temple, but did not sacrifice."—*Dr. Jennings' Jewish Antiquities*, p. 322.

The words on the golden plate, "Holiness to the Lord," worn on the forehead of the high priest, are significant of his office. "This we may consider as the grand badge of the sacerdotal office. 1. The priest was to minister in holy things. 2. He was the representative of a holy God. 3. He was to offer sacrifices to make an atonement for and to put away sin. 4. He was to teach the people the way of righteousness and true holiness. 5. As the mediator, he was to obtain for them those divine influences by which they should be made holy, and be prepared to dwell with holy spirits in the kingdom of glory. 6. In the sacerdotal office he was the type of that holy and just One who, in the fulness of time, was to come and put away sin by the sacrifice of himself."—*Dr. A. Clarke.*

5. "Moses was a hundred and twenty years old when he died. His eye was not dim, nor his natural force abated." "The children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping and mourning for Moses were ended." "Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses." "And there arose not a prophet since in Israel, like unto Moses, whom the Lord knew face to face. In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel."—*Deut.* xxxiv. 7-12.

These last words must have been written by Joshua, and, finally, edited by Ezra, after the Babylonish captivity. When our blessed Lord appeared this statement ceased to have force. The words of Moses were then fulfilled, "A prophet shall the Lord your God raise up unto you from among your brethren, like unto me." Moses could not see the face of God. He saw his back parts. He could not understand fully, but only partially, the nature of the Deity. Our Lord, the only begotten Son who was in the bosom of the Father, He hath declared God the Father. The law was given by "Moses, but grace and truth came by Jesus Christ."—*John* i. 17.

In our blessed Lord dwelt all the fulness of the Godhead bodily. "The Father is greater than I," is a declaration of inferiority to the Father as touching his manhood. "I and the Father are one," is a declaration of equality to the Father as touching his Godhead.

There are prophecies in the Pentateuch, or five books of Moses, respecting our blessed Lord, which must be considered venerable from their antiquity. I state them thus: 1. *Gen.* iii. 15: "It (the seed of the woman) shall bruise thy head, and thou shalt bruise his heel."

2. *Gen.* xii. 3; xviii. 18; xxvi. 4; *Acts.* iii. 25; *Gal.* iii. 6, 9, 16, 18.—"In thy seed shall all the nations of the earth be blessed."

3. *Job* xix. 25, 26, 27.—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." "Though my reins be consumed within me." (Margin reads: "Though my reins within me are consumed with earnest desire for that day.")

4. *Gen.* xlix. 10.—"The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

5. *Num.* xxiv. 17.—"I shall see him, but not now. I shall behold him, but not nigh. There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

6. *Deut.* xviii. 15.—"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken."

(*i.*) 1. "In David we have not only a king but an author. A large number of the Psalms are assignable to him, either as their author, or as their compiler. Now it is true that the later Psalms (such as the 78th, 105th, 106th, 136th,) are much fuller of historical references to the exodus than the earlier Psalms, the Psalms of David: but it will be found that the passing allusions, and the similarity of expressions and sentences, amounting sometimes to evident quotations, are far more abundant in the Psalms of David. It is impossible to compare the following, even in the English version (but in the Hebrew it is much more apparent), without being convinced that David had in his mind the words or the thoughts of the author of the Pentateuch."—*The Speaker's Bible.* Introduction to the Pentateuch. (General introduction.) *By E. Harold Browne, D.D., Lord Bishop of Ely.*—The title, Pentateuch, is the Greek name given by the 70 translators of the five books of Moses, the name by which they were known among the Jews being—"The Law"—Torah. In

the scriptures it is called: 1. "The Book of the Law"—(2 *Kings* xxii. 8.) 2. "The Book of the Covenant"—(2 *Kings* xxiii. 2-21; 2 *Chr.* xxxiv. 30). 3. "The Book of the Law of the Lord"—(2 *Chr.* xvii. 9; xxxiv. 14.) 4. "The Law of Moses," "The Book of Moses," or, "The Book of the Law of Moses."—(See 2 *Chr.* xxv. 4; xxxv. 12; *Ezra.* vi. 18; vii. 6; *Neh.* viii. 1; xii. 1.)

"The divisions into the five books is by many thought to be also due to the 70 interpreters. The Jews, however, retain the division, calling the whole "Chamishah Chomeshe torah:" "The five quinquernions of the Law;" though they distinguish the several books only by names derived from a leading word in the first verse in each book. Thus Genesis they call Bereshith; *i.e.* in the beginning. Exodus, Shemoth; "The names," &c.

Exodus xvii. 14.—After a memorable battle, "The Lord said unto Moses: Write this for a memorial in the book," as though there were a regular account kept in a well-known book. Again, *Exodus* xxiv. 4, "Moses wrote all the words of the Lord." *So—Exod.* xxxiv. 27—"The Lord said unto Moses, Write thou these words." In *Num.* xxxiii. 2, we read that "Moses wrote their goings out, according to their journeys, by the commandment of the Lord." In *Deut.* xvii. 18-19, it is commanded that the king who should hereafter reign, should write (for) him (self) a copy of this law in a book out of that which is before the priests, the Levites. And in *Deut.* xxxi. 9, 10, 11, at the very end of the Pentateuch, we read, "Moses wrote this law, and delivered it unto the priests, the sons of Levi, commanding that, "at the end of every seven years," "they should read this law before all Israel in their hearing." Several times Moses himself, in *Deuteronomy*, names this law, "and the book of this law," (*Deut.* xxviii. 61; xxix. 19, 20, 21,) as though he had written a book for his people to keep. With the uniformity of tradition and of these claims, there is at least a presumption in favour of the Mosaic authorship. It will, however, be well to shew:—

(1). That Moses could have written the Pentateuch.

(2). That the concurrent testimony of all subsequent times proves that he did write the Pentateuch.

(3). That the internal evidence points to him, and to him only, as the writer of the Pentateuch.—*Dr. E. H. Browne.*

The Psalms quoted by Dr. E. H. Browne are as follow:—

P. i. 3.—Gen. xxxix. 3-23.	
iv. 5. (Heb. vi.) Deut. xxxiii. 19.	
... 6. (Heb. vii.) Num. vi. 26.	
viii. 6, 7, 8.	Gen. i. 26-28.
ix. 12.	Gen. ix. 5.
xv. 5.	Exod. xxii. 25.
	Lev. xxv. 36.
	Exod. xxiii. 8.
	Deut. xxv. 19.
xvi. 4.	Exod. xxiii. 13.
xvi 5-6.	Deut. xxxii. 9.
xvii. 7.	Deut. xxxii. 10.
xxiv. 1.	Ex.xiv.5Dt.xx.14
xxvi. 6	Exod. xxx. 19-20.
P. xxx. *Heading*—Deut. xx. 5.	
xxxix. 5.	Lev. xxv. 23.
lxviii. 1.	Num. x. 35.
..... 4.	Deut. xxxiii. 26.
..... 7.	Exod. xiii. 21.
..... 8.	Exod. xix. 16.
.....17.	Deut. xxxiii. 2.
lxxxvi. 8.	Exod. xv. 11.
..... 15.	Exod. xxxiv. 6.
ciii. 17-18.	Ex.xv.6.Du.vii.9
cx. 4.	Gen. xiv. 18.
cxxxiii. 2.	Ex. xxx. 25-30.

(The Speaker's Bible.)

"Mr. Fergusson, the able writer of the article 'Temple,' in *Smith's Dictionary of the Bible*, has shewn with great clearness, that the proportions and construction of the tabernacle were those of a tent, most admirably suited for its purpose in the wilderness, having every requisite which a temple, a tent-temple, ought to have. It is a strong proof of the reverence in which Solomon held the original pattern, that he and his architects should have so closely imitated the tent in their erection of a stone temple. Unless the tent and all its accompaniments had existed and been described, the temple of Solomon would have been almost impossible. No one would have thought of building a house, with all the proportions of a tent, except to perpetuate the relation of the house to the tent, the temple's ancestral rights to the tabernacle. In the words of Ewald, "the temple of Solomon itself, notwithstanding all its splendour and its expanded proportions, shews itself to be only a tent on a large scale, though no longer portable.—*Speaker's Bible.—Intro. to Pent.—Dr. E. H. Browne.*

2. This argument in favour of Moses being the author of the Pentateuch, may be carried down to the coming of our Lord, and onward throughout all time: from Moses to David; from Solomon to Christ; from Christ to the present day. The Pentateuch, and Moses as its author, have evidence given in their favour by every successive generation from Moses to our time. Jeroboam obtained an unenviable celebrity, by setting up what are called calves (in contempt) both in Bethel and in Dan, to keep the ten tribes, which had revolted, from going to Jerusalem to worship according to the law. Nine distinct royal houses, in all nineteen different sovereigns, walked in the steps of Jeroboam, the son of Nehab, who made Israel to sin. Two hundred and fifty years elapsed. The kingdom of the ten tribes disappeared for ever. Shalmanezer king of Assyria was the instrument which God employed to punish the ten tribes and their kings for their contempt of God's law, and for their neglect of God's worship in the temple of Jerusalem. The rebuilding of the temple after the Babylonish captivity, the rebuilding of the temple by Herod the great, and the circumstances connected with these events, and the feelings and prejudices of the Jews, prove that the Pentateuch, and Moses as its author, were held in veneration by the Jews, and that disobedience to God's law was punished by divine authority. Alexander the Great respected the Jews and their religion; and brought them to all parts of his dominions. His successors adhered to this policy. One of Alexander's successors, a king of Egypt (a Ptolemy), caused the Old Testament scriptures to be translated from the Hebrew into the Greek, because the Greek was spoken through all the dominions of Alexander and his successors, that the Jews born out of the Holy Land, and speaking the Greek language, might have Moses and the prophets read to them, in the Greek language which they spake, every Sabbath day in their synagogues. These synagogues were estab-

lished after the Babylonish captivity. The kings of Israel and the kings of Judah who violated God's laws were punished by the visitation of God. But prosperity from the Lord was the portion of those who ruled as God's servants, and who obeyed the holy commandment delivered to them. The history of the Jews recorded in the Old Testament, and set forth in the New Testament, will prove the unbroken belief of the Jews in the Pentateuch, and in Moses as its author.

3. These considerations have led Leslie to write his "*Short way with the Deists:*" or, "*A short and easy method with the Deists,*" and "*A short and easy method with the Jews.*" In his method with the Deists, he made four rules as tests of truth. He applied these rules to revelation, and shewed that revelation endured these tests. He used the same rules in his method with the Jews—and made three additional rules. He applied these rules to christianity as a revelation, and proved that christianity also endured the trial. 1. Rule. That men's senses may judge. 2. That it be done publicly. 3. That public monuments and outward actions bear testimony. 4. That these (monuments and outward actions) be instituted and do commence from the time in which the fact was done. The truth of christianity demonstrated contains arguments grounded on the same four rules. A christian and a deist converse. The four rules are increased to the number seven; these then being added: 1. Law. 2. Type. 3. Prophecy. The first four may be stated in four words to assist the memory. 1. Cognizance. 2. Publicity. 3. Remembrance. 4. Date. Add the last three: 1. Law. 2. Type. 3. Sacrifice. These seven words lead to enquiries concerning the revelation in the Old Testament, and the revelation in the New Testament. Leslie's tracts are very ably written. Dean Graves—in his book on the last four books of the Pentateuch—has fully carried out the rules laid down by Leslie. Dean Graves has written on the last four books only. He has not written on the first book of the *Pentateuch*.

CHAPTER II.

1. *Joshua, Moses' successor.*—(*a*) Joshua the son of Nun, of the tribe of Ephraim, was first called Oshea, or Hoshea: *Num.* xiii 16. The name signifies saved, a saviour, or salvation. Moses changed Hoshea's name to Jehoshua or Joshua, which signifies, he shall save, or the salvation of Jehovah. By the Septuagint he is called Ιησουσ Ναυη, Jesus Navē—or Jesus son of Nave. In the New Testament he is expressly called Ιησουσ, Jesus: *Acts* vii. 45; *Heb.* iv. 8. Joshua must have acted as secretary and aid-de-camp to Moses, and sometimes as general of Moses' army. From these circumstances he is called the servant of Moses: *Ex.* xvii 14. He was appointed successor to Moses. Under the instruction of Moses, his natural abilities, the gift of God, were rendered sufficient for the discharge of the duties of that important station to which he was called.

The stones set up by Joshua in the midst of Jordan, remaining to the present day (*Joshua* iv. 9), is an account written long after the fact. Ezra, or any scribe before his time, might have made a note of the existence of these monuments of a past transaction. Instead of this passage being an objection, it becomes a proof. After the lapse of many generations, a transcriber of the book of Joshua asserts the truth of the setting up of the twelve stones in the bed of the Jordan, and declares that they continued to his time, to the present day.

(b.) The cities destroyed by Joshua must, like to cities under similar circumstances, have recovered from their ruins. *Ai: Joshua* viii. 28, *Ezra* ii. 28. The men of Bethel and Ai, two hundred and twenty-three: *Joshua* xv. 16-19. Achsah's marriage is supposed to belong to the time of the Judges. The capture of Leshem by the Danites, *Joshua* xix. 47, compared with Judges xviii. 7, 29. David expelled the Jebusites: 2 *Sam.* v. 7-9, *Joshua* xv. 63. What is said concerning the Jebusites dwelling with the children of Judah at Jerusalem unto this day, proves that the book of Joshua was not written after the time of David, 2 *Sam.* xvi. 10. "They drove not out the Canaanites who dwell in Gezer, but they dwell among the Ephraimites unto this day," are words which must have been written before the time of Solomon. For, in Solomon's time, Pharaoh, king of Egypt, had taken Gezer, burnt it with fire, slain the Canaanites who dwelt in it, and given it a present to his daughter, the wife of Solomon: 1 *Kings* ix. 16. The country of Cabul (c. xix. 27), had not this name till the time of Solomon, 1 *Kings* ix. 13. The city called Joktheel (*Joshua* xv. 38), had not this name till the reign of *Joash:* 2 *Kings* xiv. 7. Its previous name was Selah. The same may be said of Tyre, c. xix. 29, and of Galilee, c. xx. 7, and c. xxi. 32. These are the principal objections which are made against the book, as being the work of Joshua. Joshua could not have failed to write in the public register of his people the occurrences of his government; thus imitating the example and obeying the instruction which Moses had set before him and had given to him. The names of places, as they were changed, must have been marked in the public register. Samuel and Ezra each made such alterations in names of places as were required by the changes which had occurred. Long after their time the Holy Land was divided into three parts by the Syrians. Galilee, the northern division, must have been inserted by some person living at or after the time in which this name was given by the Syrians to the northern portion of the Holy Land.

(c.) I feel certain that the following extracts from *Leslie's Short Method with the Deists*, carefully examined, must lead to a desire to read his three tracts: 1. *A Short Method with the Deists.* 2. *A Short Method with the Jews.* 3. *The Truth of Christianity Demonstrated.* The four rules by which he tests the truth of matters of fact in general, and

the matters of fact of Moses and of Christ in particular, I now state in Leslie's own words.

The rules are these:—1. "That the matters of fact be such as that men's outward senses, their eyes and ears, may be judges of it. 2. That it be done publicly in the face of the world. 3. That not only public monuments be kept up in memory of it, but some outward actions be performed. 4. That such monuments and such actions or observances be instituted, and do commence from the time in which the matter of fact was done."

I have reduced each of these four rules into four words, thus:—1. Cognizance. 2. Publicity. 3. Remembrance. 4. Date. These are "the four rules" of Leslie. The other three matters for argument in favour of christianity are matters for argument rather than rules. 1. Sacrifice. 2. Types. 3. Prophecies.—*The Truth of Christianity Demonstrated.*

(d.) The first two rules make imposture impossible. Every man's eyes and senses would contradict the imposture. For example: "Suppose that any man should pretend that yesterday he divided the Thames in presence of all the people of London, and the whole city, men, women, and children walked over to Southwark on dry land, the waters standing like walls on both sides." This man's effort to persuade and to secure his imposition must fail. The conclusion is this: "No such imposition could be put upon men at the time when such public matter of fact was said to be done."—*Short Method with the Deists.*

(e.) Leslie proves that the matters of fact of Moses and of Christ have all these rules or marks before mentioned; and that neither the matter of fact of Mahomet, or what is reported of the heathen deities, have the like; and that no impostor can have them all. "The law books of Moses have a further demonstration of their truth than other law books have. Moses' laws have evidence as well as history. Moses' books contain a historical account of their institution, and of the practice of them from that time: a history of the laws and of the practice of the laws. This statement has its proof in the institutions of (1) The Passover, in memory of the death of the first-born in Egypt, and of the dedication to God, on the same day, of all the first-born of Israel, both of man and beast, by a perpetual law, and the Levites taken as the first-born of all the children of Israel. (2) Aaron's rod, which budded and was kept in the ark in memory of the rebellion and wonderful destruction of Korah, Dathau and Abiram; and for the confirmation of the priesthood to the tribe of Levi. (3) The pot of manna, in memory of their having been fed with manna forty years in the wilderness. (4) The brazen serpent, kept in memory of that wonderful deliverance from the biting of the fiery serpents, by only looking upon the brazen serpent. The brazen serpent remained to the days of Hezekiah.—*2nd Kings*, xviii. 4. (5) The feast of Pentecost, in memory of the dreadful appearance of God upon Mount Horeb, &c.

(f.) Leslie proposes to give another familiar example. There is Stonehenge in Salisbury Plain. [Salisbury Plain, an elevated and slightly undulating tract occupying the north and central parts of the county of Wilts, chiefly between Salisbury and Trowbridge, 80m. W.S.W. of London.] Leslie argues thus:—"Now, suppose I should write a book tomorrow, and tell there that these stones were set up by Hercules, Polyphemus, or Caragantua, in memory of such and such of their actions; and, for a further confirmation of this, should say, in this book, that it was wrote [written] when such actions were done, and by the very actors themselves, or eye-witnesses, and that since this book had been received as truth, and quoted by authors of the greatest reputation in all ages: moreover, that this book was known in England, and enjoined by act of parliament to be taught [to] our children, and had been taught [to] ourselves when we were children; I ask any Deist whether he thinks this could pass upon England, and whether, if I or any other should insist upon it, we should not, instead of being believed, be sent to bedlam?"

"Now let us compare this with the Stonehenge, as I may call it, or twelve great stones set up at Gilgal, which is told in the fourth chapter of the book of Joshua. There it is said that the reason why they were set up was, that when their children in after ages should ask the meaning of them, it should be told [to] them." This could not have been imposed upon the nation at the time when it is said to be done; it was as miraculous as the passage of the nation through the Red Sea.

(g.) "The Deists have a very poor objection against the passage of the Red Sea. They say a spring tide and a high wind, happening at the same time, left the sand dry, so that the Israelites, being all on foot, might pass through the oozy places and holes, which it must be supposed the sea had left behind it; but that the Egyptians, being all horse and chariots, stuck in these holes and were entangled, so as that they could not march so fast as the Israelites. This they, the Deists, say is all which is meant by the saying, that God took off their (the Egyptians') chariot wheels—that they drove them heavily. They (the Deists) would make nothing extraordinary, at least nothing miraculous in the action. And all the scriptures which magnify this action, and which appeal to its full demonstration of the miraculous power of God, the Deists would have to be reputed as romance or legend."

(h.) These four marks, or rules, Leslie carries onward in his argument with the Jew, in his "*Truth of Christianity Demonstrated.*" In this third tract, he forms a dialogue between a Christian and a Deist. He uses as proofs of revealed religion, and of the fact of christianity being a revelation from God: 1. The Law, and its Sacrifices; 2. Prophecy; 3. Types. Upon his four marks or rules, and upon Sacrifice, Prophecy and Type, he founds his arguments in proof of the truth of revealed religion. The plan which Leslie formed necessarily leads to a careful examination of the Bible, from the commencement to the close of the sacred volume, both the Old Testament [or covenant] and the New Testament [or covenant.]

(i.) The life of Joshua, as Moses' successor, may be divided into three parts:—

1. The passage of the Jordan and the seven years' war.
2. The division of the lands of Canaan.
3. The time of peace, from the division of the lands to the death of Joshua.

1. *The passage of the Jordan and the seven years' war.*

(a.) The commission which Joshua held was given by God. "It came to pass, that on the death of Moses the servant of the Lord, the Lord spake unto Joshua, the son of Nun, saying, Moses my servant is dead: now, therefore, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel." The Lord promised to give to Joshua what he had promised to give to Moses, "every place which the sole of your feet shall tread upon." "The Wilderness and Lebanon, the Euphrates, the land of the Hittites, (Heth), the great sea (the Mediterranean), were to be the boundaries of the land which the children of Israel must now possess." No man shall be able to stand before thee all the days of thy life: as I was with Moses, so will I be with thee; I will not fail thee nor forsake thee." God commanded Joshua to be of good courage, to be strong and very courageous, to do according to all the law which Moses my servant commanded thee, and "turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." The command is given to Joshua, as to a king: "The book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all which is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

(b.) Joshua obeyed the command which the Lord gave to him. He gave orders to his officers. Victuals were prepared. The Jordan must be crossed three days hence. Can the Jordan be crossed? No. It is impossible. The snows on Lebanon have melted. The waters have risen. Now, the source of the Jordan may be stated as north, two streams, one called the Jor, the other called the Dan, forming by their union a stream falling into what is called "the waters of Merom," and "Lake Merom." It proceeds southwards and enters the sea of Gennesareth, called also "the sea of Galilee and the sea of Tiberius," and then ends in the Dead Sea. The Jordan has two sets of banks, and does not rise above the level of its lower set of banks, except in the season when the snow melts on Lebanon. The level from the first bank to the base of the second bank is able to produce shrubs and trees of sufficient growth to form a cover for the wild animals who love to dwell in this quiet retreat. They must, like to all human beings, experience the changing scenes of life. The melting of the snows on Lebanon cause the floods, which overflow the first set of banks, to disturb the peaceful retreats of the wild animals, finally overflowing the second set of banks and maintaining its course upon the open country. This was the condition of the river when Joshua received his command to pass. The prophet Jeremiah has reference to this character of the Jordan, *Jer.* xlix 19: "Behold he shall come up like a lion from the swelling of Jordan against the habitation of the strong." This prophecy against Idumea may have had its fulfilment when Nebuchadnezzar invaded that country after his unsuccessful siege of Tyre. Jeremiah (xii. 5) is thus reproved when earnestly pleading for the people (the Jews) to whom God had sent him. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace wherein they wearied thee, then how wilt thou do in the swelling of Jordan?" The meaning seems to be, if in lesser difficulties you can complain, what may be your complaints in greater difficulties? "The men of the tribes of Reuben, Gad, and the half tribe of Manasseh, who had obtained their settlements from Moses on the eastern bank of the Jordan, were commanded to obey the directions given to them by Moses, to leave their wives and their children under the promised care of God, and to go over the Jordan, armed, before their brethren. When the Lord had given rest to their brethren, in the possession of the promised land, "Then ye shall return unto the land of your possession, and enjoy it." They agreed to all things proposed to them by Joshua. They pronounced sentence of death against any of themselves who should break this agreement. They exhorted Joshua, "Only be strong and of a good courage."

(c.) The matters of fact now to be considered are:—

1. The passage of the Jordan (next, What happened at Gilgal.)
2. Twelve stones set up—1, in the Jordan; 2, on the land.
3. Circumcision renewed.
4. The passover celebrated.
5. Old corn of the land eaten.
6. The manna ceased.
7. The captain of the Lord's host appeared to Joshua.

1. *The passage of the Jordan.*—Joshua, the son of Nun, sent two men out of Shittim, (Sattein) to act as spies and to go to the city of Jericho. They formed an agreement with a lady who kept an inn and whose dwelling was on the walls of Jericho. She was to hang out of her window a scarlet cord. Joshua's soldiers were to observe the signal and to preserve her and her household. Rahab was the name of the lady. The king of Jericho sent to her demanding the surrender of the two men who had come to her house. She declared that the men had left her house. She hid the two men in stalks of flax, upon the roof of her house. She told them what she had heard respecting God's will, that the children of Israel should possess the land of Canaan. She obtained from them a promise, on oath, that she and her house should be spared, when the Israelites invaded Canaan. They kept their word with Rahab: and Rahab kept her word with them. They followed her direction. They lay concealed in the mountain

for the space of three days. The pursuers returned, despairing of finding the spies. The spies came to Joshua in safety. *Rahab's faith saved her.*

2. *Joshua removed from Sattein to Jordan.*—He and all the children of Israel lodged there before they passed over. After three days the officers went through the host, directing the people to follow the ark, when they should see it carried by the Levites. A space must be kept, about two thousand cubits in measure, between the ark and the people following the ark. Joshua commanded the people: "Sanctify yourselves: for to-morrow the Lord will do wonders among you." Joshua gave his orders to the priests. God gave the word of promise and of encouragement to Joshua. Twelve men, one out of each tribe, are chosen (*Josh.* iii. 12-42), to take each man a stone out of the bed of the Jordan. The priests' feet touched the waters. The descending waters stood as a wall. The bed of the river was made dry. The priests stood, bearing the ark, in the bed of the river. This was in the time of barley harvest, in our month of April, the time when the passover should be celebrated. All the people passed over. The twelve chosen men carried twelve stones from the bed of the river and set them up in Gilgal, and carried twelve stones from the land and set them up in the bed of the river. The reason is given why God commanded the setting up of these stones, that in future generations the children might learn from their parents, "that these stones are a memorial unto the children of Israel for ever."

3. *Dr. Kennicott has not been very happy in his criticisms upon* the account given respecting the setting up of the twelve stones. He seems to contradict rather than support the plain statement that Joshua, by divine command, took twelve stones out of the bed of the Jordan and set them up on dry land, and then took twelve stones from the land and set them up in the bed of the Jordan.—*See Dr. A. Clarke.* The tribes of Reuben, of Gad, and of the half tribe of Manasseh, passed over armed before the children of Israel, about forty thousand men, prepared for war; and the people came up out of Jordan, on the tenth day of the first month, and encamped in Gilgal, that is in the plain, afterwards called Gilgal (*see chap.* v. 9,) for here the name is given to it by anticipation. Joshua instructed the people to tell to their inquiring children, from generation to generation, that "Israel came over this water on dry land." From this time Gilgal became a place in sacred history. [V. 19, "And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.]

"As the Israelites left Egypt on the fifteenth day of the first month, A.M. 2513 (*see Exod.* xiv.), and they entered into Canaan on the tenth of the first month, A.M. 2553, it is evident that forty years, wanting five days, had elapsed from the time of their exodus from Egypt to their entrance into the promised inheritance."—*Dr. A. Clarke.*

This setting up of the stones was done "That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the hand of the Lord your God for ever."—*Jos.* iv. 24.

4. *Circumcision renewed.*—Gilgal now and henceforth becomes a place of considerable importance (v. 9): 1. The camp of the Israelites rested in it on their first night of entrance into the land promised to their forefather Abraham. 2. It was the place in which Joshua circumcised all the children of Israel who had not been circumcised from the time in which they left Egypt till they entered Canaan. 3. It was the place in which Joshua held his fortified camp into which he and his army constantly returned after their expeditions against the inhabitants of the land. 4. It must have been the place in which the Israelitish women, and children, and goods were lodged during the seven years' Canaanitish war. 5. It was the place in which the Israelites celebrated their first passover in the promised land. 6. It was the place where Saul, the first king of Israel, was proclaimed. 7. It was the place in which the manna ceased to fall, and 8. There the ark was fixed until, after the conquest of the country, it was removed to Shiloh.

Gilgal was about ten furlongs from Jericho, and fifty from Jordan: Jericho being on the west, and Jordan on the east, and Gilgal being between both. Calmet supposes there was neither city nor town here before the arrival of the Israelites.

The inhabitants, both rulers and people, feared. The Lord commanded Joshua: "Make for thee sharp knives and circumcise the children of Israel again the second time." Our ancestors used flint, as we use iron, for all purposes of peace and of war. The newly discovered islands have had a similar custom. These have been seen in parts of the united kingdom turned up by the plough. They have been preserved in our museums.

The circumcising of the children of Israel again the second time, does not mean to circumcise those who had been circumcised before, because this could not be done. The command means that they should renew the observance of a rite which had been neglected in their travels in the wilderness.

All who came out of Egypt and who died in the wilderness were circumcised. All who were born in the wilderness after they came out of Egypt were not circumcised. These uncircumcised children of the circumcised Israelites, both of the dead and of the living, Joshua circumcised. *This is circumcision renewed.*

5. *Passover celebrated.*—The children of Israel encamped in Gilgal and kept the passover in the tenth day of the month, at even, in the plains of Jericho. Gilgal means a rolling away. The circumcision was a rolling away of the reproach of Egypt. If the ceremony of circumcision were performed on the eleventh day of the month, and if the sore were at its worst on the thirteenth, and if the passover were celebrated on the fourteenth, the healing must have been miraculous. Three weeks were necessary to restore to soundness those who had submitted to circumcision. Mr. Harmer, forgetting the possibility

of miracle, imagines that the passover must have been celebrated on the fourteenth day of the second month.

6. *The old corn of the land.*—The children of Israel "did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn in the selfsame day."

7. *The manna ceased.*—"And the manna ceased on the morrow after they had eaten of the old corn of the land." They had not manna any more. They did eat of the fruit of the land of Canaan that year.

8. *Joshua's vision at Jericho.*—Joshua was by Jericho. "He lifted up his eyes and looked. Behold, a man stood opposite to him, with his sword drawn in his hand." Joshua asked: "Art thou for us or for our enemies?" He replied: "Nay, but as captain of the Lord's host am I come." Joshua fell on his face and worshipped, asking: "What saith my Lord unto his servant?" The answer: "Loose thy shoe from off thy foot, for the place whereon thou standest is holy." Joshua did so. The Lord gave directions to Joshua, and promised to deliver Jericho into his hands. These directions were followed. The first five chapters ended.

2. *The seven years' war*, B.C. 1451, chapters vi. to xi., inclusive.—The chief matters in the history of this war, which commenced B.C. 1451, and was ended B.C. 1445, may be lodged in the memory by a few words in a tabular form thus:—1. Jericho *(Ram's horns. The ark.)* 2. Ai *(Achan.)* 3. The Gibeonites *(the five kings.)* 4. Jabim, king of Canaan *(at the waters of Merom.)* 5. Chapter xii. Thirty-one Kings.

(1.) *Jericho.*—The Lord gave directions to Joshua respecting the mode of storming Jericho. Joshua obeyed. He caused all his men of war to march round the city once every day for six days. "Seven priests shall bear before the ark seven trumpets of rams' horns. On the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets." "The armed men went before the priests, who blew with the trumpets; the rereward came after the ark." No noise, no voice was raised. The people were silent. This continued for six days. On the seventh day, when the priests blew with the trumpets, Joshua said unto the people, "Shout, for the Lord hath given to you the city." Joshua directed his people to save "Rahab, and all with her in the house, because she hid the messengers whom we sent." He gave warning to his people not to keep anything of the spoil, for all was accursed, doomed to destruction. The gold, the silver, and the brass must be saved, for they were consecrated to the Lord.

The walls of Jericho fell. The destruction of the people was effected. Rahab, her father, her mother, her brethren, her property, her kindred, were safely conducted without the camp of Israel. The gold and silver, and the vessels of brass and iron were saved, and were put into the treasury of the house of the Lord. "*Rahab dwelleth in Israel unto this day.*" These words may have been written by Ezra. "And Joshua adjured them at the time, saying, 'Cursed be the man before the Lord who riseth up and buildeth this city, Jericho. He shall lay the foundation thereof in his first born, and in his youngest son he shall set up the gates of it.' So the Lord was with Joshua; his fame was noised throughout all the country."

1*st Kings* xvi. 32-34.—Ahab had built a house of Baal in Samaria. In this house he reared an altar to Baal. Ahab made a grove. Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel who were before him. "In his days (B.C. 918), Hiel, the Bethelite, did build Jericho; he laid the foundation thereof in Abiram, his first born, and set up the gates thereof in his youngest son, Segub, according to the words of the Lord, which he spoke by Joshua the son of Nun." This prophecy or curse was fulfilled about five hundred and twenty-seven years after Joshua had uttered it.

(2.) *Ai.*—Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, giving his command to them, "Go up and view the country." They went up, viewed the country, and returned to Joshua. They reported that the people of Ai were few, and that two or three thousand men would be sufficient to take the city. The little army sent by Joshua fled before the men of Ai. Joshua lost thirty-six men, and the rest were routed. "*They fled to 'Shebarim,'* which signifies breaches, or broken places, and may apply to the ranks of the Israelites, which were broken by the men of Ai."—*Dr. A. Clarke.* "Wherefore the hearts of the people melted, and became as water." Joshua and the elders of Israel fell, in the deepest humiliation, before the ark, until eventide. Joshua prayed to God. The answer was, "Get thee up; wherefore liest thou thus upon thy face?" "Israel hath sinned; neither will I be with you any more, except ye destroy the accursed from among you." The Lord commanded, "Sanctify the people." Joshua obeyed the command. The morning came. Joshua summoned Israel by their tribes. The tribe of Judah was taken. The family of Judah was summoned; the Zarhites were taken. The household of the Zarhites was taken man by man. Zabdi's household was taken man by man; Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

Joshua spoke to Achan thus:—"My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him." "Tell me now what thou hast done. Hide it not from me." Achan saw that the Lord God of Israel had, by the stone, which represented his tribe, on the breast of the high priest, suddenly losing its brilliancy, clearly marked him as the cause of the late misfortune at Ai. He confessed: "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, I coveted them, and took them; and, behold, they are hid in the earth, in the midst of my tent, and the silver under it." 1. Achan saw. 2. He coveted. 3. He stole. 4. He secreted the spoil. Joshua sent messengers to Achan's tent. They returned with the goods which Achan had hidden.

"Joshua, and all Israel with him, took Achan, the

son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all which he had, and they brought them to the valley of Achor."

Joshua asked: "Why hast thou troubled us?" "The Lord shall trouble thee this day." Then was inflicted the punishment which God had commissioned Joshua to inflict upon Achan and his family, and upon all which he possessed. "All Israel stoned him (Achan) with stones, and burned them with fire, after they had stoned them with stones." They raised a great heap of stones over Achan and his family. "The heap of stones continues to this day," are the words of Samuel or Ezra, who superintended the transcribing of the manuscripts. "The Lord turned from the fierceness of his anger." The name of the place was called Achor unto this day. "The valley of Achor—'trouble.'"—*Joshua* vii. 26. "Beware of covetousness."

Joshua obeyed God's direction and proceeded to Ai, and took with him thirty thousand men of war and set them in ambush against the city, behind it. The king and people of Ai marched out of the city to give battle to Joshua. He and his army fled. The enemy pursued, and thus left their city without any to defend it. Ai or Bethel had not one man left. Bethel being about three miles distant from Ai, the soldiers may have been brought from Bethel to Ai. God commanded Joshua to stretch out his spear toward Ai. Joshua obeyed. The ambush arose quickly, entered the city, and set it on fire. Joshua and his army saw the success of the ambush and turned upon their pursuers. Escape was impossible. The king of Ai was taken. His army was destroyed. The number of the slain, both men and women, was twelve thousand. Joshua held up his spear till all were destroyed. God allowed the people to have the spoil and the cattle. Joshua hanged the king of Ai upon a tree until the evening. He ordered his men to take down the dead body of the king, and cast it at the entering of the gate of the city, and raise upon it a great heap of stones. The heap of stones continued "*to this day.*" "Then Joshua built an altar on Mount Ebal to the Lord God of Israel." God was with Joshua as he had been with Moses. An altar of stone, undressed, according to the law of Moses, was raised by Joshua's command. Upon it they offered burnt offerings and peace offerings to the Lord. Joshua wrote upon the stones a copy of the law of Moses, in the presence of the children of Israel. All Israel, their elders, their officers, and their judges, stood on this side of the ark, and on that side, before the priests, the Levites who bare the ark of the covenant of the Lord: one-half of them over against Mount Gerizim, and the other half of them over against Mount Ebal. Moses had commanded that they should bless the people of Israel. Joshua read all the words of the law, the blessings and the cursings. Joshua fully obeyed Moses's direction and read all before the congregation of Israel, with the women, and the little ones, and the strangers who were living amongst them, *Joshua* viii. (See *Deut.* xxvii. 4-8.)

(3.) *The Gibeonites and the five kings. (a.)* 1, The Hittite; 2, The Amorite; 3, The Canaanite; 4, The Perizzite; 5, The Hivite; 6, *The Jebusite*, heard of the successes of the invasion, and of the destruction of Jericho and of Ai. Between Jordan and the Mediterranean, between Lebanon and the city of the Jebusites, these kings prepared their armies to fight against Joshua. Gibeon is supposed to have been a city of the Hivites. It fell to the lot of Benjamin. The inhabitants of Gibeon determined to make a treaty with Joshua. They acted with great cunning. They sent their ambassadors to Joshua. These ambassadors arrived at Joshua's tent, and presented themselves before him as toil-worn men who had come from a distant city. They had old sacks upon their asses. Their wine bottles (leather) were old and rent and bound up. Their shoes were old and "clouted." And "their garments were old upon them." Their provision was dry and mouldy. Such was the appearance of the ambassadors from Gibeon at the camp of Joshua at Gilgal. They told their message. Joshua and the Elders of Israel asked not counsel of the Lord: that is, they did not consult the urim and thummim. A league was formed with the Gibeonites. Three days after they had made the league, the Israelites discovered that the Gibeonites were their neighbours, and that their cities were: 1, Gibeon; 2, Chephirah; 3, Beeroth; and 4, Kirjathjearim. The oath of Joshua and of the Elders was preserved inviolate. The cities and the inhabitants were spared. The Israelites murmured. The Gibeonites were made hewers of wood and drawers of water for the house of God. Thus Joshua delivered them out of the hand of his own people.—*Joshua* ix.

(b.) Adoni-Zedec, king of Jerusalem, heard of the destruction of Jericho and of Ai, and of their kings. He heard also of the league which had been made with Israel by the Gibeonites. Gibeon was a royal city, or as one of the royal cities. It was great, even greater than Ai. Wherefore, (1) Adonai-Zedec, king of Jerusalem, sent unto (2) Hoham, king of Hebron, and unto (3) Piram, king of Jarmuth, and unto (4) Japhia, king of Lachish, and unto (5) Debir, king of Eglon, saying, "Come up to me and help me, that we may smite Gibeon." An army was formed by these five kings. They encamped around Gibeon. The men of Gibeon appealed to Joshua. The Lord encouraged him to go to succour Gibeon. Joshua came unto them suddenly. He went up from Gilgal all night. The Lord gave victory to Joshua. The united armies fled. Joshua followed in the way to Beth-horon (in the tribe of Judah), and smote them to Azēkah and unto Makēdah (in the tribe of Judah). Upper and lower Beth-horan, cities in the tribe of Judah, were built by Sherah, the daughter of Ephraim.—1 *Chron.* vii. 24. The Lord cast down great stones from heaven upon the flying hosts of the Amorites. The hailstones caused the death of more of this unfortunate army than did the sword of

Joshua. The sun and the moon had a cloudless sky. The light was clear. This may have caused the day to have the appearance at least of mingling with the following day without the intervention of night. This may be the meaning of Joshua's command, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon." The Israelites avenged themselves. Joshua returned, and all Israel with him, unto the camp to Gilgal. The five kings fled, and hid themselves in a cave at Makedah. Joshua was informed of the hiding place. He ordered his officers to roll great stones to the mouth of the cave, and set men to keep the prisoners. The victorious Israelites were at Makedah in peace. Joshua ordered his men to open the mouth of the cave and to bring out to him the five kings. The order of the general was obeyed. Joshua summoned his captains. They came near. He commanded them to put their feet upon the necks of the five kings. They obeyed. Then Joshua encouraged his people, "Fear not nor be dismayed; be strong and of good courage; for thus shall the Lord do to all your enemies against whom ye fight."

Then Joshua smote and slew these five kings of the Amorites, and hanged them on five trees. They were hanging on the trees until the evening. Then the Israelites took down the bodies from the trees, and cast the bodies into the cave in which the kings had concealed themselves. The men rolled great stones to the mouth of the cave.

Joshua proceeded to Makedah, to Libnah, to Lachish, and did to these cities and to their kings as he had done to Jericho and to her king. Horam, king of Gezer, came with an army to the assistance of Lachish. He and his people were destroyed by Joshua's army.

Joshua marched to Eglon, to Hebron, to Debir, and destroyed these cities and their kings and their armies. The country of the hills, of the south, of the vale, of the springs, and all their kings were subdued by Joshua. The destruction was complete. The Lord God of Israel had thus commanded. From Kadesh Barnea to Gaza, and all the country of Goshen —(in the tribe of Judah. Calmet says it was in Egypt)—unto Gibeon, Joshua smote the doomed inhabitants of Canaan. The land became the property of the Israelites. The Lord fought for Israel. "Joshua returned, and all Israel with him, unto the camp to Gilgal."—*Chap.* x.

(4.) *The waters of Merom.*—The mountains of Lebanon are supposed to be the source of two streams, the Jor and the Dan, which unite and flow into the lake Merom. The Jordan flows onward through the lake of Gennesareth, called also the sea of Galilee and the sea of Tiberias, and finds its resting place in the "Dead Sea," which occupies the site on which stood the cities of the plain—1, Sodom; 2, Gommorrah; 3, Admah; 4, Zeboim. Zoar was spared. Lot prayed that he might have it as a place of refuge. Joshua is called to a contest with the original inhabitants of the land which he had invaded. The south had yielded. The north renewed its efforts to expel the invader. Jabin, king of Hazor, was chief of the kings in his own northern region. Jabin was the common name of the kings of that country, as Pharaoh was the common name of the kings of Egypt, and Abimelech was the common name of the kings of Gerar, of the kings of the Philistines. Jabin called to his aid—(1) Jobab, king of Madon; also the kings of (2) Shimron, and of (3) Achshaph. He called the kings who were on the north of the mountains and of the plains south of Chinneroth, and in the valley and in the borders of Dor, in the west; the Canaanite on the east, and on the west the Amorite; the Hittite, the Perizzite, the Jebusite, in the mountains; the Hivite, under Mount Hermon, in the land of Mizpeh, were summoned by Jabin to defend their country, and to expel the invader. The call of Jabin was not in vain. An army numerous as the sand on the sea shore rallied round the standard of their chief. They pitched their tents at the *waters of Merom*. The Lord encouraged Joshua. The tardy movement was not characteristic of the Israelitish leader. He came suddenly upon Jabin's united forces. The result was favourable to Joshua. The enemy fled. Joshua chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh, eastward. Jabin's army, so numerous and so united, was thus destroyed. Joshua left to him none remaining. Joshua houghed (pronounced *hocked*) their horses and burned their chariots with fire. He burned Hazor with fire. He destroyed by fire and sword all the inhabitants of Hazor. The united kings shared the fate of Jabin. The kings, their cities, and the inhabitants, Joshua smote by the edge of the sword, "as Moses, the servant of God, had commanded." Joshua burned Hazor. He spared the cities which had not engaged in the war against him. The children of Israel had as their prey the cattle and the spoil of the people whom they had conquered. From the Mount Halak, which goeth up to Seir, even unto Baalgad, in the valley of Lebanon, under Mount Hermon, and all their kings, Joshua took and smote them and slew them, and took possession of their territory. Joshua made war a long time with all these kings. The inhabitants of Gibeon, the Hivites, were the only people who made peace with Israel. The Lord hardened the hearts of all the other inhabitants, that they might be utterly destroyed in war by the children of Israel. The Anakims were utterly destroyed by Joshua, and their cities were involved in the common ruin. Gaza, Gad, and Ashdod had some remnants of the Anakims.

"So Joshua took the whole land according to all which the Lord said unto Moses, and Joshua gave it for an inheritance to Israel, according to their divisions by their tribes. And the land rested from war."—*Joshua* xi.

The name "Great Zidon," in the 8th v., c. xi., proves that at this early period, B.C. 1450, Zidon, or Sidon was in great esteem amongst the nations. The Trojan war happened B.C. 1184, and Homer, who recorded that expedition of Greece against Asia, lived B.C. 968, or 884, or 907. Such are the dates given by

eminent chronologists. Some suppose that Homer flourished 168 years after the Trojan war, or, according to others, 160 years before the foundation of Rome. Herodotus supposes that Homer was contemporary with Herod. Seven illustrious cities disputed the right of having given birth to the greatest of poets—

Smyrna, Chios, Colophon, Salamis, Rhodes, Argos, Athensæ.
Orbis de patriâ certat, Homere, tuâ.

The seven cities (finally), the world contends about your country, Homer—

Ἔνθ' ἔσαν οἱ πέπλοι ποικιλοι, ἔργα γυναικῶν
Σιδονίων. *Iliad*, L. vi. v. 289.

There were variously-wrought garments, the works of Sidonian women—

Ἀργύρεον κρητῆρα, τετυγμένον· ἐξ δ' ἄρα μέτρα
Χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
Πολλὸν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἤσκησαν.
Iliad, L. xxiii. v. 741-3.

Pelides set forth other rewards of swiftness—

"A silver cup, *elaborately* wought, and it held six measures; but in beauty it much excelled upon all the earth, since the very skilful Sidonians had carefully wrought it."

Ἐκ μὲν Σιδῶνος πολυχάλκου εὔχομαι εἶναι.
Odyss. xv. 424.

I boast to be of Sidon abounding in wealth.

The riches and luxuries of life were in Sidon at this early period. "The Great Sidon." "The very wealthy Sidon."

In *Joshua, chapter* xii., a list is given of the kings—rather of their cities—overcome by Joshua.

"On the eastern bank or side of the Jordan, from the river Arnon unto Mount Hermon, and all the plain on the east—Sihon, king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon; and from the plain to the sea of Chinneroth, (the sea of Galilee, &c.) on the east, and unto the sea of the plain, even the salt sea, (the Dead Sea) on the east, the way to Beth-jesimoth; and from the south, under Ashdoth-pisgah: and the coast of Og the king of Bashan, which was of the remnants of the giants, who dwelt at Ashtaroth and Edrĕi, and reigned in Mount Hermon, and in Salchah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon."

Moses and the children of Israel smote these kings; and Moses, the servant of the Lord, gave the lands for a possession to the Reubenites, and the Gadites, and the half tribe of Manasseh.

The territory taken by Joshua and the children of Israel was on the west side of the river Jordan, from Baal-Gad in the valley of Lebanon even unto the Mount Halak, which goeth up to Seir. Joshua gave this territory for a possession to the nine-and-a-half tribes of the children of Israel, in the mountains, in the valleys, in the plains, in the springs, in the wilderness, and in the south country—(repeated from *chap.* xi. 17.) 1. The Hittites. 2. The Amorites. 3. The Canaanites. 4. The Perrizites. 5. The Hivites. 6. The Jebusites. And 7. (*chap.* iii. 10.) the Girgashites. Thirty-one kings are numbered; their names are not given. The names of their cities are recorded. The kings of the following cities:—1. Jericho. 2. Ai. 3. Jerusalem. 4. Hebron. 5. Jarmuth. 6. Lachish. 7. Eglan. 8. Gezer. 9. Debir. 10. Geder. 11. Hormah. 12. Arad. 13. Liborah. 14. Adullum. 15. Makkedah. 16. Bethel. 17. Tappuah. 18. Hepher. 19. Aphik. 20. Lasharon. 21. Madon. 22. Hazor. 23. Shimran Meron. 24. Achsaph. 25. Taanach. 26. Migiddo. 27. Kedesh. 28. Jokneam of Carmel. 29. Dar in the coast of Dor. 30. The nations of Gilgal. 31. Tirzah. "All the kings—thirty and one'—B.C. 1452—1445.—(7 years.)

The division of the land on the western side of the Jordan is described in nine chapters, from c. xiii. to c. xxi. inclusive.

(5.) "*Ed.*"—*The altar of witness, chapter* xxii.—Joshua called the tribes of Reuben, of Gad, and the half tribe Manasseh, and told them that they had faithfully obeyed the command of Moses, and all the commands which he (Joshua) had given to them. He exhorted them to "cleave unto the Lord, and to serve him with all their heart and with all their soul." "So Joshua blessed them and sent them away." The two tribes and a-half departed from Shiloh, where the nine tribes and a-half were encamped, and recrossed the Jordan. They built an altar on their own territory, "over against the land of Canaan," the territory in possession of the nine tribes and a-half. When the western soldiers heard of the building of the altar by the eastern brethren, they assembled at Shiloh to go to war with their eastern brethren. They sent Phinĕas, the son of Eleāzar the priest, and with him ten princes; each house, the chief in each tribe, being represented by a prince who was head of the house of their fathers among the thousands of Israel. These ambassadors stated to the two tribes and a-half the belief entertained by their brethren that they had built an altar for the purpose of worship: that they designed to forsake the worship of the God of Israel. The reply to this accusation was satisfactory. The design of the altar was to be a witness to future generations of the union which should be preserved between the eastern and western tribes, in peace, in war, and in the worship of the God of Israel. Phinēas and the ten princes expressed their happiness at the discovery of their own unfounded suspicions, and returned to their brethren to remove their groundless alarms. The eastern tribes called their altar "Ed"—"witness,"—for it shall be a witness between us that the Lord is God."—B.C. 1444.

(6.) *Ebal and Gerizim.*—1. Ebal is a mountain in Ephraim, near Shechem, over against Mount Gerizim, from which it is separated by a valley of about two hundred paces wide, in which stands the town

of Shechem. Both mountains are much alike in length, height and form, and their altitude is stated by Mr. Buckinghan not to exceed 700 or 800 feet from the level of the valley. Ebal is barren. Gerizim is fruitful. 2. Gerizim is a mountain in Ephraim, a province of Samaria, between which and Ebal lay the city of Shechem.—(*Judges* ix. 7.) God commanded by Moses, and Joshua fulfilled the command (*Deut.* xxvii.—*Joshua* viii.)—that the Hebrews, after passing the Jordan, should be divided; that six tribes might be stationed on Mount Gerizim—to bless: and six tribes on Mount Ebal—to curse. The blessings were for those who obeyed the law: the curses for those who violated it.

Gerizim.—Blessings.	Ebal.—Curses.
Six tribes.	Six tribes.
1. Simeon.	1. Reuben.
2. Levi.	2. Gad.
3. Judah.	3. Asher.
4. Issachar.	4. Zebulun.
5. Joseph.	5. Dan.
6. Benjamin.	6. Napthali.

After the captivity, Manasseh, by permission of Alexander the Great, built a temple on Gerizim, and the Samaritans joined the worship of the true God to that of their idols: (*they had done this before*). "They feared the Lord, and served their own gods, after the manner of the nations whom they carried away thence."—2 *Kings* xvii. 33.—*Calmet.* Moses (*Deut.* xxvii. 4-5.) commanded the altar to be built on Mount Ebal. Joshua obeyed the command (*Josh.* viii. 30). But the Samaritan Pentateuch, instead of Ebal, reads Gerizim, because the altar and sanctuary of the Samaritans were there.—*Calmet.*

(7). *Caleb's possessions.*—1. "And Joshua blessed him, and gave unto Caleb, the son of Jephunneh, Hebron for an inheritance."—(*Joshua* xiv. 13.)

Hebron, or Chebron, one of the most ancient cities of Canaan, being built seven years before Tunis, the capital of Lower Egypt.—*Num.* xiii. 22. It is thought to have been founded by Arba, an ancient giant of Palestine, and hence to have been called Kirjath-Arba, Arba's City (*Josh.* xiv. 13), which name was afterwards changed into Hebron. The Anakim dwelt in Hebron, when Joshua conquered Canaan.—*Josh.* xv. 13-19.—*Calmet.*

2. "And Caleb drove thence the three sons of Anak (the Anakim):—1, Sheshai; 2, Ahiman; and 3, Talmai—the children of Anak. Caleb went from Hebron to Debir. The name of Debir before was Kirjath-Sepher (*the city of the book*, or learning). Caleb said, he who smiteth Kirjath-Sepher and taketh it, to him will I give Achsah my daughter to wife. Othniel, the son of Kenaz, the brother of Caleb, took it. He gave to him Achsah his daughter to wife. She lighted off her ass, when she approached her father, who perceived that she wished to obtain something from him. He asked her, what wouldest thou? She answered, give to me a blessing; thou hast given to me a south land; give to me also springs of water. He gave to her the upper springs and the nether springs."—(*Joshua* xiv. 15.)

Debir, probably signifies the Oracle, or rather the separated part of a temple, called the Adytum (*a.i.c.* Αλφα—non-et—δυνω—vel, δυω—subeo), the most retired or secret part, from which the oracle was understood to issue. A divine impulse was supposed to reside in the Adytum. They who consulted the oracle were impelled to obey its direction. The name may signify an impelling principle. As advice was asked in difficult cases, the oracular decision became the guide or director, as well as the impelling principle or influential motive, of those who had obtained the advice. This city is called Debira (*Josh.* x. 39), which appears to be that of Debir with an emphasis, "The Oracle." It is called also Kirjath-Sepher, "the city of the book," or learning, from the Chaldee and Arabic roots "to cleanse." It is thought that we may safely conclude, that it was a princely university of the ancient inhabitants, to which were attached the ideas of holiness, learning, and oracular information, together with the idea of retirement.—*Calmet.*

(8.) *The date of Joshua's age, and of his final address* to the people of Israel, is given by some as immediately following the date of the conclusion of the seven years' war, and of the division of the land, B.C. 1444 or 1443. This date does not agree with the date given in our authorised version, B.C. 1427. The words at the commencement of the 23rd chapter shew that a long time elapsed from the conclusion of the seven years' war to the final address and death of Joshua: "And it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age." I prefer the taking of these words as a guide in forming an opinion respecting the date of Joshua's final address and of his death. The date of the invasion of Canaan by Joshua, B.C. 1451. Date of the conclusion of the seven years' war, B.C. 1444. Date of Joshua's final address, and of his death, B.C. 1427. Therefore I may consider that Joshua lived about seventeen years after the seven years' war. He must have lived twenty-four years after the invasion of Canaan, and after the disappearance of Moses. Joshua must have been eighty-six years of age when he invaded Canaan. He lived in Canaan twenty-four years. He died in Canaan at the advanced age of one hundred and ten years; B.C. 1427.

(9.) *Joshua's final address and death.*—Chap. xxiii. and xxiv.—1. Joshua called for all Israel and their rulers. He stated the goodness of God in giving to them the land which they now possessed, in the divisions made by him under divine guidance. Joshua assured them that God would drive out the nations which remained. He exhorted the people of Israel to keep the law of Moses: "Cleave unto the Lord your God." He assured them that if they turned back from serving the Lord, the nations should be allowed to remain, to be "snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off the good land which the Lord your God hath given to you." Joshua

informed the people that his death was approaching: "Behold I am going the way of all the earth." He repeated his warning and his exhortation; Ch. xxiii.

2. Joshua gathered all the tribes of Israel to Shechem, and all the rulers of the people. They presented themselves before God. Joshua recounts all the wonders which God had wrought for their fathers and for themselves, from the call of Abraham to the very day in which they were assembled. He exhorted the people to renounce idolatry and to hold fast the law which Moses had given to them. The people promised to serve the Lord God of their fathers. Joshua made a covenant with the people. He set for them a covenant and an ordinance in Shechem. He wrote the words in the book of the law of God. He took a great stone and set it up there under an oak, by the sanctuary of the Lord. He told the people, "It (the stone) shall be a witness unto you lest ye deny your God." "So Joshua let the people depart, every man to his inheritance."

"Joshua, the son of Nun, died, being a hundred and ten years old. They buried him in the border of his inheritance in Timnath-Serah, in Mount Ephraim, on the north side of the hill of Gaash."

They buried the bones of Joseph, which they had brought out of Egypt, in Shechem. Jacob had purchased the grounds from the sons of Hamor, the father of Shechem, for a hundred pieces of silver. It became the inheritance of the children of Joseph. Elēazar, the son of Aaron, died. They buried him in a hill, the property of Phinĕhas his son. It was given to him in Mount Ephraim."—Chap. xxiv.

(10.) *Choice of service in religion.—Josh.* xxiv. 15.—"And if it seem evil unto you to serve the Lord, *choose you this day whom ye will serve:* whether the gods whom your fathers served, who were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, *we will serve the Lord.*"

(*a.*) Worship of their fathers, on the other side of the flood. The gods of the Chaldeans: 1. Fire; 2. Light; 3. The Sun. (*b.*) The gods of the Egyptians: 1. Apis, the bull; 2. Anūbis, the form of a man with the head of an ox. When Osiris went on his expedition into India, Anūbis accompanied him, and clothed himself in a sheep-skin. His worship was introduced from Egypt into Greece and Italy. Some suppose that he is Mercury, because he is sometimes represented with a cadūceus. Some make him son of Osiris; others his brother. (*c.*) The gods of the Canaanites: (1) Baal-Peor, or Priāpus, (2) Astarte, or Venus. The proof of the idolatry of the Israelites is found in these words of Joshua. The support of Joshua's words is found in *v.* 23: "Now, therefore, put away, *said he,* the strange gods which are among you. and incline your hearts unto the Lord God of Israel."

Amos v. 26, B.C. 787: "But ye have borne the tabernacle of your Moloch [Siccuth, your king] and Chiun, your images, the star of your god, which ye made to yourselves."

The Israelites carried their gods in their pockets, and worshipped them as they journeyed. They did not neglect the stated and public worship of their gods. The Christian churches, both the Greek and the Latin, have imitated, more or less, the idolatrous habits of the Jewish church. "Little children, keep yourselves from idols."—1 *John* v. 21.

Amos v. 19:—"As if a man did flee from a lion, and a bear met him, or went into the house, and leaned his hand on the wall, and a serpent bit him."

"They shall go from one evil to another. He who escapes from the lion's mouth shall fall into the bear's paws."

"Incidit in Scyllam, cupiens vitare charybdim:" Desiring to avoid Charybdis, he falls into Scylla.

The Israelites, under their king Menăhen, wished to avoid a civil war. They called on the king of Assyria, Pul, to help them. The result was the invasion and captivity of the ten tribes by Shalmanezer, the king of Assyria, B.C. 724. They avoided one evil. They fell into another evil. *Hezekiah* shewed to the ambassadors from Babylon his wealth. The result was the invasion of his country by the Babylonians. The captivity of his countrymen was a melancholy accompaniment of the plunder of the treasures which Hezekiah so vaingloriously displayed to his dignified visitors.

Serpents frequent houses and the walls of houses. The ichneumon or mangose (a species of ichneumon) is kept in houses to destroy the serpents, as the cat is kept to destroy the mice and the rats.

Acts vii. 41:—"And they made a calf in those days, and offered a sacrifice unto the idol, and rejoiced in the works of their own hands." "It is ordinary," says Mr. Trapp, "for the many-headed multitude to turn with the stream, to be of the same religion with their superiors: thus at Rome, in Diocletian's time (abdicated A.D. May 1, 304) they were Pagans; in Constantine's time (A.D. 325) they were Christians; in Constantius' time, they were Arians, A.D. 353; in Julian's time they were Apostates, A.D. 361 *(Julian was nephew, brother's son, of Constantine the Great, sole master of the Roman Empire.)* And in the time of Jovinian, A.D. 366, Christians again. Jovinian, or Jovian, died seven months and twenty days after his accession. Some attribute his death to intemperance. Some think that he was suffocated by charcoal lighted in his bedroom. He burned a celebrated library at Antioch. All these changes were made within less than the age of a man." "It is therefore a good thing that the heart be established with (by) grace."

Mr. Saurin has an excellent dissertation on this grand federal act formed by Joshua and the people of Israel on this very solemn occasion. The circumstance may, with great propriety, be brought before a christian congregation at any time. The following very short outline may be easily filled up by any one whose calling may be of God, to shew unto his people the way of salvation, and to minister to them the word of life.

Seven things are to be considered in this renewal of the covenant:—

1. The dignity of the Mediator.
2. The freedom of those who contracted.
3. The necessity of the choice.
4. The extent of the conditions.
5. The peril of the engagement.
6. The solemnity of the acceptance.
7. The nearness of the consequence.

1. *The dignity of the Mediator.*—His name, Hosea-Jehoshua: God will save: He will save. The first is like to a promise; the second, the fulfilment of the promise. Joshua a remarkable type of Christ. (See *Heb.* iv. 8.) "For if Jesus (Joshua) had given to them rest, then would he (God) not afterwards have spoken of another day." *Heb.* iii. 7: "Wherefore (as the Holy Ghost saith) to-day, if ye will hear his voice." *Psalm* xcv. 7: "For he is our God; and we are the people of his pasture and the sheep of his hand. To-day if ye will hear his voice." The Holy Ghost and God the Father are one.

2. *The freedom of those who contracted.*—(1.) Reject the worship of the gods of the (1) Egyptians, of (2) the Chaldeans, and of (3) the Canaanites. (2.) Serve the Lord your God with a holy worship. Use your liberty in your choice; consider your responsibility.

3. *The necessity of the choice.*—1. There is no happiness without religion. The form of worship is called by some persons their religion. This kind of religion never gives happiness. 2. False religion leads to hell. True religion is the high road to heaven. 3. Choose speedily: choose determinedly.

4. *The extent of the conditions.*—1. Fear God, and serve Him in truth and righteousness. *a.* Fear God: consider his power, his holiness, his justice. The fear of God is the beginning of wisdom, which maketh wise unto salvation. *b.* Religion is truth, in opposition to error and idolatry. It is uprightness, integrity, virtue, in opposition to the vices which defile those who have a false religion. *c.* The religion of God equally forbids every species of vice, and recommends every kind of virtue.

5. *The peril of the engagement.*—This covenant had in it the nature of an oath, for so much the phrase, "before the Lord," implies. Therefore, they who entered into this covenant bound themselves by oath unto the Lord to be steady and faithful in the covenant. Human nature is unable to keep the covenant. The energy of the Holy Spirit is equal to every requisition of God's law, as far as it regards the moral conduct of a believer in Christ.

6. *The solemnity of the acceptance.*—Joshua declared the evils which must come upon those who would not keep the covenant. The people were solemnly impressed with a sense of their duty to God. They replied, "God forbid that we should forsake the Lord, but we will serve the Lord." They felt that not to engage in the covenant was to reject it.

7. *The nearness of the consequence.*—1. "Put away the strange gods which are among you;" *v.* 23. He who makes this covenant with God should immediately break off from every evil design, companion, word, and work. Joshua established two witnesses of the people's engaging in this covenant—1. Joshua caused an account of it to be written in the book of the law; *v.* 26. 2. He erected a stone under an oak; *v.* 27. Joshua designed that these two things should be witnesses against them if they violated the covenant into which they had then entered.

Death is at the door. Eternity is at hand. Repentance towards God; faith towards our Lord Jesus Christ—these are the doctrines which our blessed Lord has commanded to be preached. Repent; believe; and thus prepare to meet thy God in the hour of death, and in the day of judgment.

(11.) *Chapter* xxiv.—The last six verses in this chapter were, doubtless, not written by Joshua, for no man can give an account of his own death and burial. Eleăzar, Phinĕhas, or Samuel, might have added them, to bring down the narrative so as to connect it with their own times, and thus preserve the thread of the history unbroken.

This is a common case. Many men write histories of their own lives which, in the last circumstances, are finished by others; and who has ever thought of impeaching the authenticity of the preceding part, because the subsequent part was the work of a different hand?

Hirtius's supplement has never invalidated the authenticity of the *Commentaries of Cæsar*, nor the work of Quintus Smyrnæus that of the *Iliad* and *Odyssey of Homer*, nor the 13th book of the *Æneid* by Mapheus Viggius, the authenticity and *genuineness* of the preceding twelve, which have always been esteemed the *genuine* work of Virgil.

We should be thankful that an adequate and faithful hand has supplied those circumstances which the original author could not write, and without which the work would have been incomplete.—*See Dr. A. Clarke.*

(12.) *Joshua* x. 11.—"And it came to pass, as they fled before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azĕkah, and they died; they were more who died *by* hailstones than they whom the children of Israel slew with the sword."

M. Izarn, a foreign chemist, exhibits a variety of facts of the fall from the clouds of stones, called, in philosophic language, *æro-liths*—air-stones. He constructed the following list, shewing the places and times in which these substances fell, and the testimony by which these facts are supported. As it is possible that God might have projected a shower of stones on these idolators, even from the moon, *so as* to arrest that planet in her course, Dr. A. Clarke gives the table, and leaves the reader to decide for *æroliths* or *hailstones*, as may seem to him most congruous to the fact here related.

It may be necessary to form a decided opinion upon the mode of interpreting this shower of hailstones or of æroliths. In this, and in all similar records in in God's word, the believer receives the statement as true, regards it as a providential interposition, and feels that he is not called on by the great author of the miracle to account for it.

	Substances.	Places where they fall.	Period of their fall.	Testimony.
1.	*Shower* of stones	At Rome	Under Tullus Hostilius ...	Livy.
2.	*Shower* of stones	At Rome	Consuls—C. Martius and M. Torquatus.	J. Obsequens.
3.	A very large stone	Near the river Negos, Thrace...	Second year of 78th Olympiad	Pliny.
4.	Three large stones	In Thrace	Year before J. C. 452 ...	Ch. of Count Marcellin.
5.	Stones of 72 lbs.	Near Larissa, Macedonia ...	January, 1706	Paul Lucas.
6.	1200 stones, one 120 lbs., another 60 lbs.	Near Padua, in Italy ...	In 1510	Cardin, Varcit.
7.	Another 59 lbs.	Mount Vasier, Provence ...	November 27, 1627	Gassendi.
9.	Two large stones, weighing 20 lbs.	Liponas, in Bresse	September, 1753	De La Lande.
10.	A stony mass	Niort, Normandy	In 1750	De La Lande.
11.	A stone of 7½ lbs.	At Luce, in Le Maine ...	September 13, 1768	Bachelay.
12.	A stone	At Aire, in Artois	In 1768	Gursun de Boyaval.
13.	A stone	In Le Cotentin	In 1768	Morand.
14.	*Extensive shower* of stones ...	Environs of Agen	July 24, 1790	St. Amand, Baudin, &c.
15.	About 12 stones	Sienna, Tuscany	July, 1794	Earl of Bristol.
16.	A large stone of 56 lbs. ...	Wold Cottage, Yorkshire ...	December 13, 1795	Captain Topham.
17.	A stone of 10 lbs.	In Portugal	February 19, 1796	Southey.
18.	A stone of about 120 lbs. ...	Salē, Department of the Rhone	March 17, 1798	Le Lievre and De Drée.
19.	*Shower* of stones	Benares, East Indies	December 19, 1798	J. Lloyd Williams, Esq.
20.	*Shower* of stones	Plann, Tabor, Bohemia ...	July 3, 1753	B. de Born.
21.	Mass of iron, 70 cubic feet ...	America	April 5, 1800	*Philosophical Magazine.*
22.	Mass of iron, 14 quintals ...	Abakauk, Siberia	Very old	Pallas, Chladni, &c.
23.	*Shower* of stones	Barboutan, near Roquefort ...	July, 1789	Darcet, jun., Lomet, &c.
24.	Large stone, 260 lbs ...	Ensisheim, Upper Rhine ...	November 7, 1492	Butenschoen.
25.	Two stones, 200 and 300 lbs.	Near Verona	In 1762	Acad. de Bourd.
26.	A stone of 20 lbs.	Sales, near Ville Franche ...	March 12, 1798	De Drée.
27.	Several stones, from 10 to 17 lbs.	Near L'Aigle, Normandy ...	April 26, 1803	Fourcroy.

Three hypothesis are mentioned as the chief which are given to account for this phenomenon—1. That they are little planets which fall into the atmosphere, and are broken. 2. That they are concretions formed in the atmosphere. 3. That they are projected from lunar volcanoes.—*See Dr. A. Clarke.*

(13.) *The ancīle or sacred shield* which fell from heaven in the reign of Numa Pompilius, king of Rome, B.C. 672: he died in that year, after a reign of forty-three years, from B.C. 715 to B.C. 672. He established different orders of priests, and taught the Romans not to worship the Deity by images. From his example, no graven or painted statues appeared in the temples or sanctuaries of Rome for upwards of one hundred and sixty years. The account of the ancīle falling from heaven is given by *Ovid.—Fasti, lib.* iii., 367:—

Dum loquitur, totum jam sol emoverat orbem,
Et gravis ætherio venit ab axe fragor.
Ter tonuit sine nube deus, tria fulgura misit,
Credite dicenti; mira, sed acta, loquor.
A media cælum regione dehiscere cœpit:
Submisere oculos cum duce turba suo.
Ecce levi scutum versatum leniter aura
Decidit. A populo clamor ad astra venit.
Tollit humo munus cæsa prius ille juvenca,
Quæ dederat nulli colla premenda jugo;
At que ancile vocat, quod ab omni parte recisum est.

Whilst he (the king, Numa Pompilius) is speaking, the sun had now evolved his whole orb, and a heavy crash came from the ætherial axis (the sky). Three times the God thundered without a cloud; he sent three flashes of lightning, believe (me) who relate it (credite dicenti); wonderful things, but things which were done (mira, sed acta, wonders, but deeds) I speak. From the middle region the heaven began to open, (dehiscere, to gape or open wide): the multitude (turba), with their chief, submitted their eyes. (Sub. has a doubtful or contrary meaning: *see Virgil, &c.*, vi. 38, x. 74. *Submotis: Subjicit.* Some may say, "*lifted up their eyes,*" from this use of "sub.") Behold a shield turned by a light air falls. From the people comes clamour to the stars. He (the king) having first slain (in sacrifice) a heifer, which had given its neck to be pressed by no yoke, raises from the ground *the gift*, and calls that (*id munus*) gift *ancīle*, because it was cut (recisum) on every side (ab omni parte).

The ancīle, plural ancilia, was round or oval. The priests of Mars used them in their dancing through the city of Rome in the month of March.—*Virgil, Æn.* viii. 664. ——"et lapsaan cilia cælo," and the shields fallen from heaven.

Numa Pompilius was the second king of Rome. He married Tatia, the daughter of Tatius, king of the Sabines. His daughter was named Pompilia. She married Numa Marcius, and became the mother of Ancus Martius, the fourth king of Rome. Some say that Numa Pompilius had four sons. This opinion is ill founded. He founded the college of Vestal Virgins. He professed to have meetings with the goddess Egeria, that the people might reverence his laws. He taught the Romans to believe that the preservation of the ancīle was necessary to the maintenance of the empire. He dedicated a temple to Janus, to be shut in time of peace, to be open in time of war. This temple was shut during the whole reign of Numa. [Ancīle, ab ancisu.]

It is very probable that *the Palladium of Troy*, and

the image of the Ephesian Diana, were stones which really fell from the atmosphere, having some rude resemblance to the human form. [Aeroliths, ab αηρ and λιθοσ—air stones.]

(14.) *The character of Joshua.*—1. There is no account of Joshua's marriage. 2. There is a statement that he was a godly man. God appointed him to be the successor of Moses. 3. Like to his predecessor he did not covet for himself or for his family connections any inheritance in the land of Canaan. 4. He was qualified to be the shepherd of the people, because the spirit of God was in him.—*Num.* xxvii. 17. He is called the servant of God, as was Moses. He was next to Moses. 5. His wisdom and his military skill were, under God, the means of saving the people committed to his care. 6. His countrymen gave to him an inheritance among them.—xix. 50. They gave to him Timnath-Serah, in the barren mountains of Ephraim. Even this, *he asked:* "According to the word of the Lord," they gave to him the city which *he asked.*—xix. 50. In the region of the source of the Jordan, the tribe of Dan took Leshem, dwelt there, and called Leshem Dan, after the name of their father, Dan.—xix. 47. Every tribe took care of its own interests in the division of the land; but all the tribes manifested no gratitude to the man whose life had been devoted to their service. The tribe of Dan did not take Leshem before the death of Joshua. The introduction of the matter into the text must be considered to have arisen from the mistake of a transcriber, who made a note on the margin a portion of the text in his copy. 7. Joshua, in his life, exhibited the character of a true patriot. He served an ungrateful country, and never reproached them for their ingratitude.

Church.—"The Greek word, εκκλησια, signifies an assembly, whether common or religious. It is taken (1) for the place where an assembly is held; and (2) for the persons assembled. In the New Testament it generally denotes a congregation of believers.

"By the church is sometimes meant the faithful, who have preserved the true religion from the beginning, and will preserve it.

"The history of the church is narrated by Moses, from the beginning to his time.

"From Moses to Christ we have the sacred writings of the Hebrews.

"Moses is our guide from Shem to Abraham, but he does not inform us whether the true religion were preserved by the descendants of Ham and Japheth, nor how long it subsisted among them.

"We see that Abraham's ancestors worshipped idols in Chaldea.—(*Josh.* xxiv. 2). On the other hand we know that the fear of the Lord was not entirely banished out of Palestine and Egypt when Abraham came thither; for the king of Egypt feared God, (*Gen.* xii. 17; xx. 3.), and had great abhorrence of sin.

"Abraham imagined that there were at least ten or twenty righteous persons in Sodom (*Gen.* xviii. 23, 24, 25); and it is probable that the sons of Abraham, by Hagar and Keturah, preserved for some time the faith which they had received from their father.

"Job, who was of Esau's posterity, and his friends knew the Lord; and the Amorites and the Moabites, who descended from Lot, did not probably fall immediately into idolatry.

"The Ishmaelites, sons of Hagar and Abraham, value themselves on having always adhered to the worship of the true God, and of having extended the knowledge of the true God in Arabia, as Isaac did in Palestine. But we are certain that, in the time of Mahomet, and long before, they had forsaken the true faith."—*Calmet.*

CHAPTER III.

I. *The effect of the Mosaic institute.*—(*a.*) The people respected the law of Moses, or the Mosaic institute, during the lives of those who had witnessed the wonders wrought by Moses, as God's agent, both in their deliverance from Egyptian bondage at Sinai, and in the desert, and in the plains of Moab. The memory of Joshua had a similar influence upon those who witnessed the successful conquest of Canaan, and who had served under that famous leader of the people of God. They fell away from their observance of the law of Moses after the death of those who remembered Moses and Joshua. The idolatry of the heathen had its fascinations. They adopted the ritual of the heathen. God gave them into the hands of their enemies. They repented. They prayed for mercy. The Lord heard. The Lord forgave. Extraordinary men were raised up by the providence of God. These men became, in a secular or worldy sense, the saviours of the children of Israel. These men were called Judges.

(*b.*) The same love for idolatry manifested itself in the kings of Israel and of Judah. Prophets were appointed by God to warn the people of approaching visitations of the Almighty as punishments for their sins. These men warned, rebuked, reproved, and exhorted and entreated the people to repent and seek the mercy of God. The sins of the people under their kings were the sins of idolatry. After the division of the kingdom the ten tribes were punished for their idolatry. They were led into captivity by Shalmanezer, king of Assyria. The united tribes of Judah and of Benjamin were, one hundred and thirty years after Israel's captivity, carried captive into Babylon. These kings of Israel and of Judah failed to save the people from the sins of idolatry and from the punishment which God had declared that He would send upon them if they were guilty of idolatry.

(*c.*) The return from the Babylonish captivity placed the people of Israel in circumstances very different from the circumstances in which they and their forefathers had existed before the captivity. They now had synagogues. Moses and the prophets were read every Sabbath day. This form of religious service existed in whatever country the children of Israel were residing. The word of the Lord was

powerful to save the people of Israel from idolatry. The Mosaic institute failed to save God's people, the children of Israel, from idolatry. The wisdom of God proved that human reason failed to save men from idolatry amongst the nations who had no knowledge of His laws. The word of God, under the Mosaic dispensation, was the saving power.

(*d.*) The worldly-minded mistake the meaning of God's words. The Jews knew not the scripture nor the power of God, though Moses and the Prophets were read in their synagogues every Sabbath day. They hoped for a worldly Messiah and for the glory of a worldly kingdom. They rejected Jesus of Nazareth, and crucified "the Lord of life and of glory." In the early and advanced part of their history the love of idolatry was their ruin. In the latter part of their history infidelity to christianity has left them desolate, without the land of Canaan, without a kingdom, without the temple of Jerusalem, a byeword among the nations, and a most powerful evidence of revealed religion, as they show to all the nations of the earth the fulfilment of the predictions of Moses and of the Prophets, and of our blessed Lord, in their own distinct existence.

II. *The Lawgivers of Greece.*—(*a.*) *Draco*, a celebrated lawgiver of Athens. When he exercised the office of archon (chief magistrate) he made a code of laws, B.C. 623, for the use of the citizens. These laws were so severe that they were said to be written in blood. Draco was asked why he was so severe in his punishments? He replied that he punished idleness by death, and that he inflicted no heavier punishment for greater crimes. Solon totally abolished the laws of Draco, retaining the law which punished murder by death. The popularity of Draco was very great. He appeared in the theatre. The people expressed their veneration by their usual practice towards those whom they wished to honour. They threw garments upon him. Draco was smothered.

(*b.*) *Solon*, one of the seven wise men of Greece. He was born at Salamis (Cyprus), and educated at Athens. He studied moral and political philosophy. He travelled over the greater part of Greece. He was chosen archon at Athens, and refused the dangerous office of king. He reformed the system of laws at Athens. He visited Egypt. He visited Asia. In the court of Crœsus, king of Lydia, he warned that monarch of the instability of fortune. When he returned to Athens he was mortified by finding that Pisistratus had caused dissensions, and that his own (Solon's) laws were neglected. He retired to Cyprus, and died at the court of the king of Cyprus, in the eightieth year of his age; B.C. 558.

(*c*). *Lycurgus*, a celebrated lawgiver of Sparta. His brother, Polydectes, died, leaving his widow with child. She wished Lycurgus to marry her, promising to destroy the child, that he (Lycurgus) might hold the throne without any disturbance. Lycurgus refused. He kept the government and acted as guardian to his nephew Charilaus. His integrity during this period of his life raised enemies against him. He travelled like to a philosopher through Asia and Egypt, and did not suffer himself to be corrupted by the licentiousness and luxury which prevailed there.

His absence from Sparta caused disorder in the government. His countrymen entreated his return. He accepted their invitation. To reform the government was a task imposed upon him by the state of Sparta, or by the confusion in which the affairs of Sparta were involved.

He felt his need of divine influence. He sought it in the only way known to him. He repaired to the oracle of Delphi, a town of Phocis, called also Pytho, because the serpent Pytho was killed there by Apollo, and rotted there—(πυθεσθαι πυθω, putrefacio—called Pytho, because the serpent rotted there.) The temple in honour of Apollo had a priestess who was called the Pythoness. She received Lycurgus with every mark of honour. His intentions of reforming the government of Sparta were warmly approved by the divinity. He was called the friend of the gods. He was himself called rather god than man.

He found difficulty in effecting the reformation which he designed. This took place, B.C. 884. All distinctions amongst the citizens, all luxury, were banished; all dined at one common table. No gold or silver money could be in use. Heavy brass and iron coin afforded no temptation to dishonesty. The citizens must have no intercourse with other nations. They were forbidden to travel. Lycurgus was happy in the success of his laws. The face of Spartan society was changed. His laws called into existence men remarkable for their intrepidity, their fortitude, and their magnanimity.

Lycurgus retired from Sparta to Delphi, or, according to others, to Crete. Before his departure he bound all the citizens of Lacedēmon by a solemn oath, that neither they nor their posterity would alter, violate, or abate the laws which he had established, until he returned.

He soon after put himself to death. He ordered his ashes to be thrown into the sea. Thus the Lacedemonians could not bring his ashes to Sparta, and consider themselves freed from their oath to keep his laws. The laws of Lycurgus remained in full force in Sparta for seven hundred years. The laws were productive of great and glorious results in the history of Sparta. Nevertheless some exceptions are taken against them on account of their overstrained severity. The law which forced mothers to destroy their weak or deformed offspring may be given as a specimen.

(*d.*) *Justitian I.*, Emperor of Constantinople, the seat of the emperors of the eastern division of the Roman Empire. Justinian was the son of a farmer. His mother was the sister of Justin, who, from being a private soldier, had become emperor. His nephew Justinian succeeded Justin. Justinian, when he came to the throne, was in the forty-fifth year of his age. He died in the eighty-third year of his age, B.C. 565. In his reign Belisarius, and the eunuch Narses, his generals, obtained splendid successes over the Persians in the east, and over the Vandals and Goths in Italy, and in the terrible sedition which broke out at

Constantinople, A.D. 532, and was extinguished in the blood of thirty thousand persons. His uncle persuaded him to marry Theodora, a notorious actress and courtesan. Belisarius married Antonina, a professional companion of Theodora. In the sedition of Constantinople, Justinian would have fled from the city, and have lost his crown, if the daring heroism of Theodora had not interfered to alter his intention, and to advise successfully the means of suppressing the sedition.

The glory of Justinian's reign is the famous digest of the Roman law, known generally as the Justinian digest, or the Pandects of Justinian, compiled out of Gregorian, Theodorian, and Hermogenian codes, by ten of the ablest lawyers of the empire, under the guiding genius of the *jurisconsult* Trebonian. 1. "The Statute Law." 2. "The Pandects." 3. "The Institutes." 4. "The New Code." These four divisions complete this great work. It is a monument of human wisdom, exercised in various ages and in various countries for the regulation of the affairs of men, as members of a state, as citizens, as members of society, as members of families, and as under the influence of some religious belief, and as bound by that belief to render divine honours to the Deity whom they professed to worship.

1. *The conduct of the Israelites after the death of Joshua.* (*a.*) Joshua had left no successor. The children of Israel had inquired of the Lord by Phinĕhas the high priest. He communicated to them the Divine counsels. The answer was: "*Judah shall go up.*" Simeon joined Judah, who had invited him, "come up with me into my lot that we may fight against the Canaanites." They were successful. The Canaanites and Perizzites were delivered into their hands. "They slew of them in Bezek ten thousand men."

They found (surprised or took by attack and surprise) Adoni-Bezek (the lord of Bezek). He fled. He was overtaken. They caught him and cut off his thumbs and his great toes. Adoni-Bezek said: "Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table; as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died." Judah took Jerusalem and set the city on fire.

(*b.*) Judah fought against the Canaanites, who dwelt in Hebron, (Kirjath-Arba) and slew: 1, Shehai; 2, Ahĭman; and 3, Talmāi. They went against Debir (Kirjath-Sepher). Caleb promised to give Achsah, his daughter, as wife, to the man who took Debir, or Kirjath-Sepher. His nephew, Othniel, the son of Kenaz, Caleb's younger brother, won the prize. Achsah obtained from her father Caleb "the upper springs and the nether springs."

(*c.*) *Numbers* xxi. 1-3.—Hormah is mentioned. This may have been the name of a town on the western side of the Jordan, taken by Othniel, and "the name of a place" on the eastern side of the Jordan. Judah and Simeon slew the Canaanites who inhabited Zephath, and utterly destroyed it. The name of this city was Hormah: 1, Gaza; 2, Askelon; and 3, Hormah: and their coasts were subdued and taken by Othniel. The Lord was with Judah. He drove out the inhabitants of the mountains. He could not drive out the inhabitants of the valley because they had chariots of iron: Caleb had Hebron. Benjamin failed to drive out the Jebusites who inhabited Jerusalem. And the house of Joseph were sent to destroy Bethel, originally Luz. Spies were employed. A man shewed to them the entrance into the city. They smote the city with the edge of the sword, and allowed the man and his family to escape. The man went into the land of the Hittites, and built a city called Luz. The countries and their towns—called: 1, Bethshean; 2, Taanach; 3, Dor; 4, Ibleam; and 5, Megiddo—were not subdued and driven out by Manasseh. The Canaanites would dwell in the land. When Israel was strong, he put the Canaanites to tribute. He did not utterly drive them out. Ephraim did not drive out the Canaanites in Gezer. They mingled with or dwelt among the inhabitants. Zebulun did not drive out the inhabitants of Kitron, nor the inhabitants of Nahalol. The Canaanites were tributaries. They dwelt together. The inhabitants of—(1) Accho, (2) Zidon, (3) Ahlab, (4) Achzib, (5) Helbah, (6) Aphik, and (7) Rehob, dwelt among the Israelites, and were not driven out by them. They became tributaries. Naphtali failed to drive out the inhabitants of (1) Bethshĕmesh and (2) Bethanath, though these inhabitants became tributaries to Naphtali. Dan was forced into the mountains by the Amorites, who would not suffer him to come down into the valley. The Amorites maintained their dwelling in Mount Heres in Aijalon, and in Shaalbim. Yet, they became tributaries; for the head of the house of Joseph prevailed. The coast of the Amorites was from the going up to Akrabbim, from the rock and upward. The first chapter of the book of Judges may have been designed as a supplement to the book of Joshua. The character of the Israelites is the same, unstable, they obtain no permanent advantages. May God grant unto all his people wisdom from above "to enable them to walk worthy of their high calling of God in Christ Jesus."—*Philip.* iii. 14.

(*d.*) "The angel of the Lord," or Phinehas, the high priest, a prophet, was commissioned by God to come up from Gilgal to Bōchim, and upbraid the children of Israel on account of their failure in the discharge of the duties which God had commanded them to perform. "The inhabitants whom they had failed to drive out shall be thorns in your sides: and their gods shall be a snare unto you." When the Lord spake thus, the people lifted up their voice and wept.

The first chapter of the book of Judges contains a *summary* of certain things which happened shortly after the death of Joshua, during the lifetime of the elders who were contemporary with Joshua, who survived Joshua, and whilst the people were faithful to the Lord. "The Lord said to the people: "I will never break my covenant with you." "Let God be true, though every man be a liar."—*Rom.* iii. 4; *John* iii. 33.

The angel speaks in the person of God by whom he was sent. The prophets speak, frequently, in the same manner. Some think that the place at which the angel found the people assembled was Shiloh, and that the name Bochim—weeping or lamentation—was given to the place called by the Septuagint Κλαυθυων or Κλαυθωνεσ, on account of the weeping and lamentations of the people. The generation which knew Joshua died. Another generation arose. The new generation could not have been instructed as Moses commanded: for "they knew not the Lord, nor yet the works which he had done for Israel." They forsook the Lord and served Baal and Ashteroth—the sun and moon. Ashteroth may be the same as the Grecian and Roman Venus, worshipped with the same obscene rites. The Lord sold the people into the hands of their enemies. The Lord raised up judges who delivered them out of the hand of those who spoiled them. Whilst the judge lived the people obeyed the Lord. When the judge died the people disobeyed the Lord. This instability was the character of the children of Israel during the whole period of their history under the Judges, a period of 330 *years*. This uncertain character caused the decree to be pronounced: "*I will not henceforth drive out any from before them of the nations which Joshua left when he died.*" These nations were suffered to remain to prove Israel whether they would keep the commandments of their God. Therefore they were not driven out hastily, nor delivered into the hands of Joshua.

(e.) The nations which were left to prove Israel were—1. The five lords of the Philistines. 2. All the Canaanites. 3. The Sidonians. 4. The Hivites, who dwelt in Mount Lebanon, from Mount Bel-Hermon unto the entering of Hamath. The children of Israel dwelt amongst the Canaanites, Hittites, Amorites, Perrizzites, Hivites, and Jebusites. "They took their daughters to be their wives, and gave their daughters to their sons, and served their gods." "They served Baalim and the groves. They worshipped false gods: Baalim, whose temples, and altars, and worship were in groves. This is the condition of Israel B.C. 1402, twenty-five years after the death of Joshua."

(f.) The seven nations of Canaan and the tribes of Israel are now settled in the promised land. The seven nations—1, The Amorites; 2, The Canaanites; 3, The Girgashites; 4, The Hittites; 5, The Hivites; 6, The Jebusites; 7, The Perizzites. The twelve tribes of Israel—1, Reuben; 2, Simeon; 3, Levi; 4, Judah; 5, Dan; 6, Naphthali; 7, Gad; 8, Asher; 9, Joseph; 10, Benjamin; 11, Issachar; 12, Zebulon. Joseph was represented by his son Ephraim. Levi was represented by Joseph, son of Manasseh.

II. *The writers on the evidences of revealed religion* have considered the objections of infidelity, and have reasoned against the objections and in proof of the truth of inspiration and of revealed religion. *(a.) Leslie* argued against infidelity upon the facts recorded, establishing his four rules for detecting imposture, and adding other three rules in support of the divine origin of the Mosaic institute. These rules may be reduced to seven words, for the sake of assisting the memory—1, Cognizance; 2, Publicity; 3, Remembrance; 4, Date; 5, Law; 6, Prophecy; 7, Type.

(b.) Butler's Analogy may be described in few words. The revelation of God is rejected because it has certain irregularities. But the system of nature, as the natural system of the world, has similar irregularities. Yet the Deist, who rejects inspiration and revealed religion, professes to believe in natural religion, as the religion of nature.

The Deist must, therefore, embrace inspiration and revealed religion as well as natural religion, since similar irregularites may be seen in both. Or he must reject both on account of their irregularities and embrace the awful and melancholy creed of the Atheist, who said in his heart "There is no God."

(c.) Paley, in his evidences, is supposed to translate Butler, as Blair, in his *Lectures on Rhetoric*, is supposed to translate Campbell. Paley is supposed, therefore, to put the argument in a simpler or in a more popular form. He divides his book into three parts:—

1*st Part.—Of the direct historical evidence of Christianity*, and wherein it is distinguished from the evidence alleged for other miracles.

2*nd Part.—Of the auxiliary evidences of Christianity.*

3*rd Part.*—A brief consideration of some popular objections.

(d.) Rev. Richard Watson, Wesleyan minister, in his *Theological Institutes*, has divided the evidences of revealed religion into—1st, The External Evidences; 2nd, The Internal Evidences; and 3rd, The Collateral Evidences. *The first class* embraces (1) miracle and (2) prophecy. *The second class* embraces the character of the writers and the nature of their doctrines. *The third class* embraces the facts of history as confirmatory of the facts recorded in the Old and New Testaments or covenants.

(e.) The words genuine and authentic are used in the same sense by some authors. Other authors use the word *genuine* to signify the real author, and the word *authentic* to signify the truth of the author's narrative.

Thus a book may be genuine but not authentic, and may be authentic but not genuine. That is, may contain truth, and have a false name for its author, and be authentic. A book may contain falsehood, and have a true name for its author, and be genuine.

Truth may be divided into logical and ethical. 1. Logical truth is the agreement of speech with the reality of things. 2. Ethical truth is the agreement of the mind with the words spoken. The same person may speak truth and falsehood in the same breath. He may speak a truth which he does not believe, as if he believed it. He speaks logical truth, but he tells an ethical lie. He may speak what is perfectly false, and believe it very sincerely. He speaks logical falsehood, and yet he speaks ethical truth.

The writers of the books of the Old and of the New

Testaments, and the persons who copied and corrected their manuscripts, and who published in manuscript their own writings, spoke and wrote logical and ethical truth. They spoke and wrote *facts*, and believed them. Their speech agreed with the reality of things: it was logical truth. Their belief was real and had a reality for its object. Their minds agreed with their words: it was ethical truth.

The conclusion is, the things recorded are facts. The writers are true. Our faith is in the living God. This may be a very useful method of condensing all arguments upon the genuineness, the authenticity, and the credibility of the authors of the Old and of the New Testaments.

(f.) Bishop Marsh, in his second Preliminary Lecture, has given certain divisions of the subject of theology as laid down in the writings of other divines, and concludes by giving his own division:—

(1.) Bishop Cleaver has made fourteen divisions. 1. The first division relates to Practical and Pastoral Duties; 2, Devotion; 3, Religion in general; 4, Revealed Religion; 5, The Scriptures; 6, Comments on the Scriptures; 7, Concordances, &c.; 8, Doctrines; 9, Creeds, Articles, Catechism, and Liturgy; 10, Sacraments and Rites—(subdivided into Baptism, the Lord's Supper, and Confirmation); 11, Constitution and Establishment of the Church of England; 12, Ecclesiastical History; 13, Ecclesiastical Law; 14, Miscellaneous Subjects.

(2.) Bishop Tomline divides the subject into four parts. 1, The first relates to Exposition of the Scriptures; 2, The Divine Authority of the Scriptures; 3, The Doctrines and Discipline of the Church of England; 4, Miscellaneous Subjects, including sermons and ecclesiastical history.

(3.) *A fourfold division* of theology has been long in use *among the German divines*. 1, The first division relates to the Exposition of the Scriptures, and is termed Expository Theology; 2, The second is called, by way of eminence, Systematic Theology, it includes both evidences and doctrines; 3, The third division is called Historical Theology; 4, The fourth and last division is called Pastoral Theology, comprehending such subjects as relate especially to the duties of a parish priest.

(4.) Bishop Marsh lays down, as the groundwork of all theological study, the Bible, that book "of which our own church declares, that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith."—(*Art.* VI.) He then, at the close of his lecture, gives his summing up thus: "Let us now recapitulate the branches of theology thus formed and arranged according to the principle laid down at the beginning of this lecture:—

"I. The first branch relates to the criticism of the Bible.

"II. The second to the interpretation of the Bible.

"III. The third to the authenticity and credibility of the Bible.

"IV. The fourth to the evidences for the divine origin of the religions recorded in it.

"V. The fifth branch relates to the inspiration of the Bible.

"VI. The sixth to the doctrines of the Bible, which branch is subdivided into *(a)* doctrines deduced by the Church of England, *(b)* doctrines deduced by other churches.

"VII. The seventh and last branch relates to ecclesiastical history."

The careful study of these divisions of theological study will open the understanding to perceive how one division is connected with another, and how the greater number of divisions may be included in the lesser number.

III. The death of Joshua, B.C. 1427; the rise of Othniel B.C. 1425; the anointing of Saul, B.C. 1095; from Othniel to Saul 330 years.

The names of the Judges.		Date.	From whom they freed the people, &c.
1.	Othniel	B.C. 1425	*Cushan Rishathaim, K. of Mesopotamia.*
2.	Ehud	,, 1336	*Eglon, K. of Moab.*
3.	Shamgar	,, ...	*The Philistines.*
4.	Deborah and Barak	,, 1316	*Jabin, K. of Canaan. Sisera. Jael.*
5.	Gideon	,, 1256	*The Midianites.*
6.	Abimelech (K)	,, 1209	Jotham's curse fulfilled.
7.	Tolah	,, 1206	Buried in Shamir.
8.	Jair	,, 1183	Buried in Canaan.
9.	Jephthah	,, 1161	*The Amorites.*
10.	Ibzan	,, 1137	Thirty sons and thirty daughters.
11.	Elon	,, 1130	Buried in Zebulon.
12.	Abdon	,, 1120	Forty sons and thirty nephews.
13.	Samson (died B.C. 1120)	,, 1141	*The Philistines.*
14.	Eli (died)	,, 1141	His sons, Hophni and Phinehas.
15.	Samuel (died)	,, 1060	His sons, Joel and Abiah.

(*a.*) From Othniel to the death of Samuel, B.C. from 1425 to 1060—365 years.

(*b.*) From Othniel to the death of Saul, B.C. from 1425 to 1056—369 years.

(*c.*) *Detached Narratives.*—1, Micah's idolatry, B.C. 1406; 2, The insult and death of the Levite's concubine, B.C. 1406; 3, The war against Benjamin, B.C. 1406; 4, Jabesh-Gilead destroyed, B.C. 1406; 5, The rape of the daughters of Shiloh. These things happened nineteen years after the rise of Othniel, B.C. 1425. *Judges* xvii.-xxi.

(*d.*) The history or narrative of Ruth, a period of

ten years from B.C. 1322 to B.C. 1312, is designed to show the family of David from Pharez, son of Tamar. 1, Pharez; 2, Hezron; 3, Ram; 4, Aminadab; 5, Nashon; 6, Salmon; 7, Boaz; 8, Obed; 9, Jesse; 10, David. Ten generations are accounted for in descent from Tamar and Judah. Boaz is the great-grandfather of David. The narrative is dated in the beginning or thirteenth year of the second century of the period of the government of Israel by the Judges.

(*e.*) *Certain names of kings are mentioned in the Psalms.* These kings were slain by Moses, by the men of Ephraim, by Gideon:—

1. Sihon, king of the Amorites / Og, king of Bashan — Slain by Moses.
2. Oreb, / Zeeb, — Princes of Midian — Slain by the men of Ephraim.
3. Zebah, / Zalmunna, — Princes of Midian — Slain by Gideon *Four Princes.*

These four princes perished in this war. The men of Ephraim slew two princes. Gideon slew two princes. The men of Ephraim were disposed to be angry with Gideon for completing the defeat of the Midianites without their assistance. He pacified his friends, the Ephraimites, by expressing his belief in their superior success in the war: "Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?"—*Judges* viii. 2. Gideon asked for the golden ornaments of his conquered enemies; he received them. Earrings, collars, ornaments, weighed one thousand and seven hundred shekels of gold. The value may be considered as equal £3,100 sterling. Gideon made an ephod, a priest's garment, out of this gold. Gideon is supposed to have made a tabernacle and to have had a priest who wore an ephod made out of this gold. The result was that all Israel went to this place of worship, and that it became a snare to Gideon and to his house. The country enjoyed peace and was in quietness forty years in the time of Gideon. Jerubbaal, that is Gideon, the son of Joash, went and dwelt in his own house. Joash, his father, called his son Gideon, Jerubbaal, because he had thrown down Baal's altar. Gideon had three score and ten sons. He had many wives. His concubine in Shechem bare to Gideon a son, whose name was Abimelech. Gideon, the son of Joash, died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites, B.C. 1209. Ophrah, the birthplace of Gideon, was in the tribe of Manasseh. "The Israelites, after the death of Gideon, followed Baalim and made Baal-Berith their god." They were ungrateful to God and to the family of Gideon, by whom God had granted to them deliverance from their enemies, the Midianites. Gideon would not be king, though his countrymen, after his victory, requested that he would accept the honour. "I will not rule over you, nor shall my son rule over you; the Lord shall rule over you." *Judges* viii. 23.

(g). Shibboleth and Sibboleth.—The Ephraimites raised an army, crossed the Jordan, went northward, and prepared to fight against Jepthah, because he had not called on them to join with him in the war against the children of Ammon. Jepthah gathered all the men of Gilead and fought with Ephraim. The Gileadites smote the Ephraimites and had no goodwill towards them because the Ephraimites reproached them and called the Gileadites "fugitives of Ephraim among the Ephraimites and among the Manassites." The children of Ephraim fled. The Gileadites took the fords of the Jordan and intercepted the retreat of the Ephraimites. The Gileadites questioned the retreating army: "Art thou an Ephraimite?" If he said "Nay," they said unto him, "Say Shibboleth," and he said "Sibboleth." The Gileadites took him and slew him in the passages of the Jordan. In this manner forty-two thousand Ephraimites perished. This was a very vindictive termination of a victory. Jephthah the Gileadite judged Israel six years. He died and was buried in one of the cities of Gilead. Whether he offered his daughter in sacrifice is a matter upon which contrary opinions are held. It is probable that he did unto her according to his vow, and she was offered in sacrifice. Jepthah died B.C. 1137.—*Judges* xi.-xii.

IV. *The Book of Judges*, iii.-xvi. *inclusive.*—The first two chapters of the book of Judges, and the first seven verses of the third, are partly belonging to the book of Joshua, and partly belonging to the book of Judges. The conduct of the Israelites during the lifetime of Joshua and of his companions was regulated by respect for those who had witnessed God's wonderful works in favour of his people. When Joshua and his companions in arms were removed from this world the people felt no restraint. They imitated the religion of the seven nations of Canaan. They made intermarriages with the people of the land. They served Baalim. They worshipped in groves, Ashteroth, the Moon or Venus. This sin of idolatry was the sin of the people on account of which the Lord sold them into the hand of their enemies. The same determined adherence to idolatry characterised the Hebrew people even to the captivity by Nebuchadnezzar. The history of the Jews under the Judges and under the Kings is a series of sinning in acts of idolatry, of punishment, and of repentance. The mercy of God was manifest in sparing a people so highly favoured by divine instruction, and so rebellious against the laws of God which they had vowed to obey.

I. B.C. 1425.—The Lord sold his people Israel into the hands of Cushanrishathaim, king of Mesopotamia, the Greek name of Aram-na-haraim, a country between two rivers, the Tigris and Euphrates, and celebrated in scripture as the first dwelling of men after the deluge. Israel served Cushanrishathaim eight years. Othniel, son of Kenaz, Caleb's younger brother, was appointed by the Lord to deliver his people. The spirit of the Lord came upon him, and his hand prevailed against Cushanrishathaim. The land had rest forty years. Othniel, the son of Kenaz, died.

II. B.C. 1336.—The children of Israel again did evil in the sight of the Lord. The Lord raised up

Eglon, king of Moab, against Israel. He united with his own army the armies of Ammon and Amalek. He smote Israel and possessed the city of Palmtrees. The children of Israel served Eglon, king of Moab, during the succeeding eighteen years. Israel repented. They cried to the Lord. The Lord heard their cry. He raised up for them a deliverer, Ehud, the son of Gera, a Benjamite—a man left-handed. By him the children of Israel sent a present (their tribute) to Eglon, king of Moab. Ehud armed himself with a two-edged dagger, a cubit long, and he did gird it under his raiment upon his right thigh. He placed his dagger wisely. His left hand could easily command it. He entered into the presence of Eglon, king of Moab. He offered the present. He sent away those who carried the present. He himself turned again from the quarries (or places of idols) near Gilgal. He addressed Eglon with apparent good intention—"I have a secret errand unto thee, O king." All who stood by him went out from him. Ehud approached Eglon and said: "I have a message from God unto thee." He arose out of his seat. Ehud drew his dagger and thrust it into Eglon's belly. Ehud retired through the porch after he had fastened the doors of Eglon's apartment. The king's servants fearing that the delay was occasioned by some misfortune, took a key and opened the door. They found their lord dead on the earth. Ehud escaped during the delay. He blew the trumpet in Ephraim. He raised an army. He led his army to the fords of Jordan. The Moabites on the western side of the Jordan endeavoured to escape through the fords. Ehud and his army intercepted their retreat. The Moabites were slain. Ten thousand men of valour perished. Moab was subdued. The land had rest fourscore years. The assassination of Eglon is by no means an honourable action.

III. Shamgar, after Ehud, was judge. He was the son Anath. He slew with an ox-goad six hundred men of the Philistines. He also delivered Israel.

IV. B.C. 1316.—Deborah and Barak.—The children of Israel again did evil in the sight of the Lord when Ehud was dead. The Lord sold them into the hand of Jabin, king of Canaan, who reigned in Hazor. The captain of his host was Sisera, who dwelt in Harosheth of the Gentiles. He had nine hundred chariots of iron. During twenty years he mightily oppressed the children of Israel. Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time. Her dwelling was under the palm tree of Deborah, betwen Ramah and Bethel, in Mount Ephraim. The children of Israel came up to her for judgment. She sent and called Barak, the son of Abinŏam, out of Kedesh-naphtali. She assured him of the divine favour in the undertaking which she proposed: "Go, and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun. I will draw unto thee to the river Kishon, Sisĕra the captain of Jabin's army, with his chariots and his multitude, and I will deliver him into thy hand. Barak replied that he would go if she accompanied him. Deborah consented, but declared that the victory would not be to Barak's honour, "for the Lord shall sell Sisĕra into the hand of a woman." Deborah arose and went with Barak to Kedesh. Zebulun and Naphtali obeyed the summons of Barak and came to Kedesh. Heber, the Kenite, one of the descendants of Hobab, the father-in-law of Moses, severed himself from the Kenites and pitched his tent in the plain of Zaanaim, which is by Kedesh.

Sisĕra collected his forces. Barak went down from Mount Tabor with his ten thousand men. The Canaanites were discomfited. The wind blew in their faces. A violent hail-storm was driven against them. The stars in their courses fought against Sisĕra. He lighted down from his chariot, and fled on his feet. Barak pursued after the discomfited host to Harosheth of the Gentiles. All the host of Sisĕra fell upon the edge of the sword. There was not a man left.

There was peace between Jabin, the king of Canaan, who dwelt in Hazor, and the house of Heber the Kenite. Sisĕra fled to the tent of Jael, the wife of Heber the Kenite. She went out to meet him. She invited him to come into her tent. She assured him of his safety. "Fear not." She covered him with a mantle. She promised that she would not inform any person of his hiding. He asked for water. She opened a bottle of milk and gave to him drink, and covered him. He was asleep. Jael, Heber's wife, took a nail of the tent and took a hammer and went softly to him. She smote the nail into his temple, and fastened it to the ground; for he was fast asleep and weary. "So he died." This action of Jael has the character of, or looks very like to, an action of the grossest breach of faith and of hospitality. Perhaps it is what it appears to be.

After this defeat Jabin failed to recover his dominion over the children of Israel. They prevailed against him, and utterly destroyed Jabin king of Canaan.

Deborah was a prophetess. She predicted the fate of Sisera. She was also a poetess. She composed the triumphal song which she and Barak sang in celebration of their victory over Jabin, king of Canaan, and over Sisera, the captain of the army of Jabin. The song of Deborah is one of those productions of antiquity which no succeeding age has surpassed. Perhaps the song of Deborah has no rival. —*Judges* v. B.C. 1296. The land had rest forty years.

V. B.C. 1256. The children of Israel again did evil in the sight of the Lord. The Lord delivered them into the hand of Midian seven years. The Israelites made for their own safety dens, caves, and strongholds in the mountains. The Midianites used to come into the lands of the Israelites at harvest-times, and carry away their crops and their cattle. The children of Israel were greatly impoverished by this plundering system of the Midianites, and they cried unto the Lord. The Lord sent a prophet to them who reminded them of God's goodness and of their disobedience.

An angel of the Lord came and sat under an oak in Ophrah, the property of Joash the Abiezrite. His son Gideon threshed wheat by the wine-press to hide it from the Midianites. The angel encouraged Gideon to undertake the deliverance of his country from Midianitish oppression. Gideon must entertain the angel. The kid was killed and dressed. The ephah of flour was baked. Gideon put the flesh into a basket; he put the broth into a pot; he carried them out to the angel and presented his hospitable repast. The angel directed Gideon to put the flesh and the cakes upon the rock, and to pour out the broth. Gideon did so. The angel touched the flesh and the unleavened cakes with the end of his staff. Fire came out of the rock and consumed the flesh and the cakes. Then the angel of the Lord departed out of Gideon's sight.

Gideon feared. The Lord encouraged him: "Peace be unto thee; fear not, thou shalt not die." Gideon built an altar there unto the Lord and called it Jehovah-Shalom—"the Lord send peace." It remained in Ophrah of the Abiezrites.

The Lord, in that night, ordered Gideon to throw down the altar of Baal, to cut down the grove, to build an altar to the Lord, to use the trees of the grove for firewood, and to offer his father's bullock, the second bullock, in sacrifice. Gideon took ten men of his servants and performed the task which the Lord had assigned to him.

The men in the city heard in the morning how Baal's altar had been overthrown. They said to Joash, "Bring out thy son that he may die." Joash replied, "Let him who pleadeth for Baal be put to death." He called his son Jerubbaal, saying, "Let Baal plead against him, because he hath thrown down his altar."

The Midianites, the Amalekites, the children of the east, went over and pitched in the valley of Jezreel.

Gideon prayed to God to grant to him two signs, if God would give to him victory over his enemies. He would put a fleece of wool on the floor—1, If he found dew on the fleece and none on the floor, he would receive this as the favourable sign for the first night; 2, If he found dew on the ground and none on the fleece, he would receive that as the favourable sign for the second night. God granted to Gideon these signs of divine favour.

Jerubbaal, who is Gideon, collected an army. They pitched by the well of Harod. The enemy were on the north side of them by the hill of Moreh in the valley. The Lord would give the victory to Gideon in such a manner as would prevent the Israelites from boasting that their own hand had saved them. Gideon must proclaim that all the timid and fearful may return. Twenty-two thousand men left the camp. Ten thousand remained. Gideon, by the command of the Lord, brought his men down to the water. Three hundred lapped the water, as a dog lappeth, putting their hands to their mouths. All the other men bowed down upon their knees to the water. The Lord assured Gideon that he would save him by the three hundred men who lapped the water. The other men might return.

Gideon was directed by the Lord to go down to the host of Midian, and to take with him Phurah his servant. The men were numerous as grasshoppers. Their camels were numerous as the sand of the sea. Gideon and Phurah overheard a man tell to his companion a dream which he had dreamed: "A cake of barley bread tumbled into the host of Midian, and came to a tent, and smote it that it fell, and overturned it, that the tent lay along." His companion answered, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian and all the host."

When Gideon heard this conversation he worshipped, returned to his host, and said, "Arise, for the Lord hath delivered into your hand the host of Midian." Gideon divided his three hundred men into three companies. He put a sword into every man's hand, with empty pitchers. He put lamps within the pitchers. He directed the three companies to look on him and do as he did. To blow with their trumpets when they heard the sound of his trumpet, and say, "The sword of the Lord and Gideon." The command was carefully obeyed. Gideon blew with his trumpet and brake his pitcher, his men imitated his example. They all cried, "The sword of the Lord and Gideon." The host of Midian were roused from their sleep. They heard the sound of trumpets, they saw the surrounding lights of enemies, they heard the war cry. A panic seized the host of Midian. The effects of the panic were fearful. Every man's sword was against his fellow. They fled to *Beth-Sattein* (not mentioned in any other part of scripture), in Zererath, and to the border of Abel-mehōlah unto Tabbath.

Naphtali, Asher, Manasseh sent forth their armies to pursue the Midianites. Gideon sent messengers through Ephraim, calling on them to come down against Midian and to take, before the Midianites could reach the water, the fords of the Jordan, leading to Beth-bara, perhaps Bethabara. Gideon's command was obeyed. They took two princes of the Midianites, Oreb and Zeeb. They slew Oreb on the rock Oreb. They slew Zeeb at the winepress of Zeeb. They brought the heads of Oreb and Zeeb to Gideon on the other side of Jordan, B.C. 1249. Gideon died, B.C. 1209.

VI. B.C. 1209.—*Abimelech*, called by his father Abimelech, signifying the authority which his father had in Israel—"My father is king, or my father hath reigned." Perhaps his mother had some influence in the giving of this name. After all the valour of Gideon, and the forty years peace resulting from his valour, his countrymen shewed no grateful remembrance of the father, and no kindness to the house or family of Jerubbaal—that is Gideon.

Why this ingratitude disgraced the conduct of the children of Israel may be accounted for by the words, "As soon as Gideon was dead, the children of Israel went a *whoring* after Baalim, and made

Baal-berith their God." They loved a religion which permitted whoring as a part of the worship. The words in this passage, "went a whoring," must be taken in this sense:—The corruption of doctrine causes a corruption of morals. The ceremonial becomes more corrupt, the rites more depraved, and the morals more degenerate as time rolls on. In the conduct of Gideon there may be seen a disposition for revenge in his treatment of the men of Succoth and of Penūel who had refused to give provisions to his wearied army when they were in pursuit of Zebah and Zalmunna. With the briars of the wilderness he taught the elders of Succoth, or he tore the men of Succoth. He beat down the tower of Penūel and slew the men of the city. He declared to Zebah and Zalmunna, "If ye had spared the men whom ye slew at Tabor, they were my brethren, the sons of my mother; as the Lord liveth, if ye had saved them alive, I would not slay you." Gideon slew Zebah and Zalmunna. He ordered Jether, his eldest son, to slay them. The youth drew not his sword. He feared, because he was a youth.

The son of the concubine manifested a disposition worthy of Jehu, son of Nimshi. He conspired with his mother's relatives in Shechem. The Shechemites consented to follow Abimelech. They said, he is our brother. They gave to him three score and ten pieces of silver out of the house of Baal-berith. With this money he hired vain and light persons who followed him. He and his companions went to his father's house in Ophrah, and slew his brethren, the sons of Jerubbaal, upon one stone. The youngest hid himself, Jotham, and thus escaped. The house of Millo, perhaps a family of influence in Shechem, and the men of Shechem made Abimelech king, by the plain of the pillar which was in Shechem. When Jotham heard this report of Abimelech's successful villany, he stood on Mount Gerizim and addressed the Shechemites, "The trees went forth to anoint a king over them; and they said to the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith, by me, they honour God and man, and go to be promoted over the trees? And the trees said to the figtree, Come thou and reign over us. But the figtree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble (thistle), Come thou and reign over us. And the bramble said unto the trees, If, in truth, ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble and devour the cedars of Lebanon." Jotham forcibly applied this parable, 16-17-18-19 verses; and in verse 20 concluded his address—"But if not (if ye have not dealt truly and sincerely with Jerubbaal and with his house) let fire come out from Abimelech and devour the men of Shechem and the house of Millo; and let the fire come out from the men of Shechem and devour Abimelech." Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

"When Abimelech had reigned three years over Israel, God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech." God so ordered matters that a punishment should be inflicted upon Abimelech and the men of Shechem on account of their murder and their consent to the murder of the sons of Jerubbaal—Gideon.

The Shechemites received Gaal, the son of Ebed, with his brethren who had come over to Shechem. The men of Shechem put their confidence in Gaal. The men of Shechem had set liars in wait for Abimelech in the top of the mountains, and they robbed all who passed in that way. This was told to Abimelech. The men of Shechem gathered their grapes, made wine, drank, and were merry, went into the house of their God and cursed Abimelech. Gaal increased in confidence and prepared to meet Abimelech in the field. He challenged Abimelech. Zebul sent a message to Abimelech, directing him to form an ambuscade. The result was the defeat of Gaal and his army. They were forced to retreat, and to find shelter in Shechem. Zebul, the ruler of Shechem, "thrust out" Gaal and his brethren from Shechem. Abimelech dwelt at Arūmah. Abimelech laid wait for the Shechemites a second time, defeated them, took the city, slew the inhabitants, beat down the city, and "sowed it with salt." They who escaped fled into a hold of the house of their god Berith. These men had been in the tower of Shechem. This was told to Abimelech. He went to Mount Zalmon, having an axe. He ordered his men to do as he did. Abimelech and his men cut each of them a branch from a tree, and carried it every one of them on his shoulder. They laid these branches in a heap near to the hold in which the men of Shechem had taken refuge. They set the branches on fire. Thus all the men of the tower of Shechem died; also, about a thousand men and women.—*Pyrrhus, at the siege of Thebes, was killed by a piece of a tile thrown by a woman.*

Abimelech went to Thebez, encamped against it, and took it. There was a strong tower in the city. The men and the women fled into it, shut it, and went up to the top of the tower. Abimelech intended to burn the tower and came near to the door. A woman cast a piece of a mill-stone from the top of the tower upon Abimelech's head, and thus fractured his skull. The dying man called on his armour-bearer to slay him, lest it should be said "a woman slew me." The young man thrust him through with his sword. The men of Israel saw that Abimelech was dead, and, according to custom, dispersed, and returned to their own homes. The explanation of this extraordinary conduct of Abimelech and of the men of Shechem towards the house of Gideon, and of the dispute between the Shechemites and Abimelech is given so that we may understand that God permitted

the crime, and caused the murderers to punish themselves. "Upon them came the curse of Jotham, the son of Jerubbaal."—*Judges* ix.

VII. B.C. 1206.—*Tola*, the son of Puah, the son of Dodo, a man of Issachar, arose after Abimelech. He dwelt in Shamir in Mount Ephraim. He judged Israel twenty and three years. He died and was buried at Shamir.

VIII. B.C. 1183.—*Jair*, a Gileadite, succeeded in the Government of Israel. He judged Israel twenty and two years. He had thirty sons who rode on thirty ass colts. They had thirty cities, which are called Havoth-Jair, villages of Jair, unto this day (when the writer or transcriber was writing the account), which are in the land of Gilead. Jair died and was buried in Camon, a city of Manasseh, east of the Jordan, in the country of Gilead. Thebez, where Abimelech was killed, was a city of Ephraim, on the west of the Jordan.

IX. B.C. 1161.—The children of Israel again forsook the Lord, and again did evil in his sight. They ceased to serve God. They multiplied their deities. They served—1. Baalim; 2. Ashtaroth; 3. The gods of Syria; 4. The gods of Zidon; 5. The gods of Moab; 6. The gods of Ammon; 7. The gods of the Philistines. The Lord delivered them into the hands of the Philistines and of the children of Ammon. This oppression continued for eighteen years upon the two tribes and a half—1. Reuben; 2. Gad; 3. The half tribe of Manasseh. The people, in their sufferings, cried unto the Lord. They put away the strange gods from among them, and served the Lord. The Ammorites were encamped in Gilead. The Israelites were encamped in Mizpeh. The Israelites had no leader. They offered to him who could lead them against the Ammorites that he should be over all the inhabitants of Gilead.

Jephthah was a mighty man of valour. He was a Gileadite. He was the son of a harlot. His father's name was Gilead. Gilead's wife had sons. They thrust out Jephthah—"Thou shalt not inherit in our father's house, for thou art the son of a strange woman." Jephthah fled to Tob, a country in the most northern part of Manasseh's portion. Vain persons came to him. He became their leader and lived by plunder. His brethren learned that his skill and discipline were celebrated. They sent to him messengers who should invite him to take command of their army against the Ammorites. He reminded his brethren of their conduct towards him. The elders and his brethren uniting in opinion that Jephthah should be their leader against the Ammorites, influenced Jephthah to think himself safe amongst his brethren. He accepted the leadership of the army, and returned to Gilead. He had received the promise of the headship if he had success against the Ammorites, and if he returned in safety from the field of battle. Jephthah and all the people and their elders agreed; and Jephthah uttered all his words before the Lord in Mizpeh.

Jephthah sent messengers to the king of the children of Ammon. The message which they delivered shews how skilful a statesman Jephthah was. Chapter xi., verses 12-27 inclusive, contain the message. The statement is clear. The knowledge of the history of his country proves that he had very carefully read the writings of Moses. The king of Ammon did not regard the message of Jephthah. The Spirit of the Lord came upon Jephthah. He passed over Gilead, Manasseh, and from Mizpeh of Gilead he passed over to the children of Ammon. On this occasion Jephthah made his rash vow. Whatever came out of the doors of his house, upon his victorious return from the battle-field, "shall surely be the Lord's, and I will offer it up as a burnt offering."

He did obtain the victory. He smote the Ammonites from Aroer to Minnith, twenty cities, and into the plain of the vineyards, with a very great slaughter. "Then the children of Ammon were subdued before the children of Israel." Jephthah came to Mizpeh to his house. His daughter came out to meet him with timbrels and with dances. She was his only child. Jephthah rent his clothes. He told to his daughter the cause of his grief. She exhorted her father to keep his promise in remembrance of the deliverance which God had given to Israel by his hand. The vow was fulfilled or performed. The victim was offered in sacrifice. Such was the result of the worship of Moloch and of his bloody ritual among the Israelites. "The daughters of Israel went yearly to lament the daughter of Jephthah, the Gileadite, four days in a year."

The Ephraimites passed over Jordan to fight against Jephthah. The result was in favour of Jephthah and adverse to Ephraim. All who said Sibboleth, and could not pronounce Shibboleth, were slain at the fords of the Jordan. The pride of Ephraim was humbled. Forty-two thousand were slain at the fords of the Jordan. Jephthah judged Israel on the east side of the Jordan, northwards, six years. "Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

X. B.C. 1137.—*Ibzan*, of Bethlehem, judged Israel. He had thirty sons and thirty daughters. He sent the daughters abroad, no doubt provided for their welfare by having them married according to his best wishes. He brought thirty daughters from abroad, no doubt from other fathers, and gave them as wives to his sons. He judged Israel seven years. Ibzan died, and was buried at Bethlehem.

XI. B.C. 1130.—*Elon*, a Zebulonite, judged Israel. He judged Israel ten years. Elon, the Zebulonite, died, and was buried in Ajalon, in the country of Zebulon.

XII. B.C. 1120.—*Abdon*, the son of Hillel, a Pirathonite, a native of Pirathon, a city of Ephraim, in Mount Amelek, judged Israel. He had forty sons and thirty nephews (*sons' sons*), who rode on three score and ten ass colts. He judged Israel eight years. Abdon, the son of Hillel, the Pirathonite, died, and was buried in Pirathon, in the land of Ephraim, in the Mount of the Amalekites.

XIII. B.C. 1161.—*Samson.*—The children of Israel

again did evil in the sight of the Lord. The Lord delivered them into the hands of the Philistines forty years. A certain man of Zorah (a town in the tribe of Judah, but afterwards given to Dan), of the family of the Danites, whose name was Manōah, had a wife who was barren, and bare not. The angel of the Lord appeared to this woman and assured her that she should bare a son. She must not drink wine nor eat anything unclean. No razor must come on the head of her son. He shall be a Nazzarite unto God from the womb. He shall begin to deliver Israel out of the hands of the Philistines. The woman told to her husband what she had heard and whom she had seen. She said, "But I asked him not whence he was, neither told he to me his name." Manōah prayed to God that the messenger might come again and teach them the will of God. The prayer was answered. The angel came to the woman as she sat in the field. She hastened to her husband. Manōah's wife returned in company with her husband. The angel repeated to Manōah the instruction which he had given to Manōah's wife. Manōah said, "I pray thee let us detain thee until we shall have made ready a kid for thee." "I will not eat bread with thee. If thou wilt offer a burnt offering, thou must offer it unto the Lord." Manōah knew not that he was an angel of the Lord. He therefore inquired his name. He received this reply, "Why askest thou my name, seeing it is secret (wonderful)?" Monōah offered a kid and a meat offering upon a rock unto the Lord. The angel did wondrously. Manōah and his wife looked. The flame from the fire on the altar went upward toward heaven. The angel of the Lord ascended in the flame of the altar. Manōah and his wife saw him no more. Then Manōah knew he was an angel of the Lord.

Manōah said unto his wife, "We shall surely die, because we have seen God." His wife replied—"If the Lord were pleased to kill us he would not have received a burnt-offering and a meat-offering at our hands, neither would he have showed to us all these things, nor would, as at this time, have showed to us such things as these."

The woman, Manōah's wife, bare a son and called his name Samson. The child grew and the Lord blessed him. The Spirit of the Lord began to move him at times in the camp of Dan (Heb. Manasseh-Dan), probably the place where his parents dwelt. They were Danites. These influences of the Spirit came upon him between Zorah and Eshtaol. Zorah was the place in which his father lived. Eshtaol was a town of Dan. It belonged to Judah at first. Timnath was a frontier town of the Philistines, given at first to Judah, afterwards given to Dan.—*Josh.* xv. 57. *Josh.* xix. 43. David took this place from the Philistines. They again got possession of it in the reign of Ahaz. *2nd Chr.* xxviii. 18.

B.C. 1141. Samson was now twenty years of age. He went to Timnath and saw a daughter of the Philistines in Timnath. He returned to his father and mother, told to them whom he had seen in Timnath, and said, "Now, therefore, get her for me to wife." His father and his mother reasoned with him, endeavouring to persuade him to have a wife of the daughters of his own country. All in vain. "Get her for me, for she pleaseth me well." His father and mother knew not that this was of the Lord. Samson sought an occasion against the Philistines, who then held the southern part of Canaan, on the western side of the Jordan, under their dominion.

(*a*). Samson and his father and mother went down to Timnath. On their way a young lion roared against him. Samson rent him as he would have rent a kid. He did not tell to his father and mother what he had done. He visited this woman in Timnath. She pleased him well. He went again to see her. On his way he viewed the carcase of the lion. He found a swarm of bees and honey in the carcase of the lion. He took some of the honey and ate it as he walked. He gave some to his father and mother, but did not tell them how he had obtained it. Samson and his father and mother (no doubt) went down to Timnath. Samson made a feast. So the young men were accustomed to do. The Philistines brought thirty young men to be his companions. Samson told to them that he should propose a riddle. He would give to them thirty sheets (shirts) and thirty changes of garments if they could explain the riddle within the seven days of the feast. But, if they failed to explain his riddle within that time, they must give to him thirty sheets (shirts) and thirty changes of raiment. He told his riddle—"Out of the eater came forth meat, and out of the strong came forth sweetness." On the seventh day they threatened Samson's wife with the burning of her house and father and herself if she would not entice Samson and prevail on him to explain his riddle and then make known to them the secret. She had endeavoured to persuade him to tell to her the secret during the seven days. On the seventh day he told the secret to her, and she told the riddle to the children of her people. They answered Samson on the seventh day: "What is sweeter than honey? What is stronger than a lion?" Samson said to them: "If ye had not ploughed with my heifer, ye had not found out my riddle."

Samson went down to Askelon—the Spirit of the Lord had come upon him—and slew thirty men of the Philistines and took their spoil (garments) and gave these garments to the men who had expounded his riddle. Samson's anger was kindled. He returned to his father's house.—xiv. c.

(*b*). B.C. 1140. In the time of wheat harvest (Pentecost—barley harvest being in Passover) Samson visited his wife with a kid. Her father would not allow him to see her, and told him that he thought he hated her and that he had given her to his companion. Her father offered to him her younger sister, fairer than she, and said, "Take her, I pray thee, instead of her." Samson said—*to himself*—"Now shall I be more blameless than the Philistines (Now shall I be blameless from the Philistines), though I do to them a displeasure." "Samson went

and caught three hundred foxes, and took firebrands and turned tail to tail, and put a firebrand in the midst between two tails." He set the brands on fire. He let the foxes go into the standing corn of the Philistines. The stocks and the standing corn were burnt up; the vineyard and olives also were burnt up. The objection made to the number of the foxes caught by Samson is rendered useless by the following facts:—"In other countries, where ferocious beasts were less numerous, great multitudes of them have been exhibited at once. Sylla, in a public show to the Roman citizens, exhibited one hundred lions; Cæsar, four hundred; Pompey, nearly six hundred. The Emperor Probus let loose in the theatre, at one time, one thousand ostriches, one thousand stags, one thousand wild boars, one thousand does, and a countless multitude of other wild animals. At another time he exhibited one hundred leopards from Libya, one hundred from Syria, and three hundred bears."—"*Flavius Vopiscus in the life of Probus, cap. xix., beginning Dedit Romanis etiam Voluptates, &c.*"—*Dr. A. Clarke.*

1. Foxes or jackals abounded in that country. 2. Samson may have had assistants. 3. He may have waited patiently. That the foxes were numerous is evident from the following passages of Holy Scripture:—(1). *Cant.* ii. 15. (2). *Lam.* v. 18. (3). *Neh.* iv. 3. (4). *Ezekiel* xiii. 4. (5). *Josh.* xv. 28—Hazar-Shual, the court of the foxes; xix. 42—Shaalabbin, the foxes. (6). 1 *Sam.* xiii. 17; the land of Shual—the land of the fox. Naturalists represent the shual as an animal between a wolf and a fox. Hasselquist calls it the little eastern fox. Dr. Kennicott thinks that Samson tied two sheaves together, tied the firebrand between them, and threw these burning sheaves into the corn. The tied foxes would run to the right and to the left in various directions, and thus secure the greatest amount of damage.—*Dr. A. Clarke.*

The Philistines inquired, Who hath done this? They received the answer, Samson, the son-in-law of the Timnite, because he had taken Samson's wife and given her to his companion. The Philistines came up and burnt her and her father with fire. Samson told them he would be avenged of them, "and after that I will cease." "He smote them hip and thigh with a great slaughter," may, after all disputing, mean that Samson took vengeance on the Philistines by slaying a large number of their men. He went down and dwelt on the top of the rock Etam (see 1 *Chr.* iv. 32) in the tribe of Simeon, and on the borders of Dan, probably a fortified place.

(*c*). The Philistines went up and pitched in Judah, and spread themselves in Lehi. The men of Judah inquired the cause of their coming, and learned in reply that they had come to bind Samson, and to do to him as he hath done to us. Three thousand men of Judah went up to the rock Etam and conferred with Samson. He agreed to deliver himself up to his friends, the men of Judah, demanding from them an oath, "Swear unto me that ye will not fall on me yourselves." They sware unto him that they would not fall on him themselves, but told to him that they would bind him fast and deliver him to the Philistines. They bound him with two new cords and brought him up from the rock. He came into Lehi. The Philistines shouted against him. The Spirit of the Lord came mightily upon him. The cords on his arms became like flax burnt by fire, and his bonds loosed from off his hands. He found a new jawbone of an ass. He took it and slew a thousand men with it. He was not a poet, as was David, nor gifted, as was Deborah; yet he had a notion that he must say something in the form of a triumphal song. He said, "With the jawbone of an ass, heaps upon heaps, with the jawbone of an ass have I slain a thousand men." He cast away the jawbone of the ass and called that place Ramath-Lehi (the lifting up of the jawbone, or the casting away of the jawbone). Samson was thirty years of age. He had some religion, if not in form yet in heart. He cried unto the Lord, "Thou hast given this great deliverance into the hand of thy servant, and now shall I die for thirst, and fall into the hand of the uncircumcised?" God clave a hollow place which was in the jaw. Water came from it; Samson drank; his spirit revived. He called the well En-hăk-kŏre (the well of the implorer) which is in Lehi unto this day (when the writer revised or transcribed the original manuscripts). Samson judged Israel twenty years.

(*d*). Samson went to Gaza. B.C. 1120. He saw a harlot in Gaza and became her companion. The Gazites laid wait for Samson all night in the gates of the city. They hoped to kill him when the day came. Samson arose at midnight, took the doors of the gates of the city, and the two posts, and went away with them, bar and all (with the bar), put them upon his shoulders and carried them to the top of the hill which is before Hebron.

(*e*.) Samson loved another woman in the valley (or by the brook) Sorek. Her name was Delĭlah. The lords of the Philistines promised to Delĭlah that each of them would give to her eleven hundred pieces of silver, if she would entice Samson and prevail on him to make known to her that in which his great strength *was* or *lieth*. They said they intended to bind him and to afflict him. Delĭlah was treacherous. She betrayed Samson. *First*, she obtained this answer from Samson: "If they bind me with seven green (or moist) withs which were never dried, then shall I be weak, and be as another man." The lords of the Philistines brought up these withs to Delĭlah. She bound Samson with them as he slept. She wakened him and told him, "The Philistines be upon thee, Samson." There were of the Philistines liers in wait in the chamber. The withs were as tow burnt by the fire, or when it toucheth or smelleth the fire. So his strength was not known. *Second*, she reproached Samson for having mocked her. He told to her, "If they bind me with new ropes which never were occupied or used in work, I shall be weak, and be as another man." She bound him with new ropes as he slept. She cried, "The Philistines be upon thee, Samson." There were liers in

wait in the chamber. He awoke and brake the ropes off his arms, as if the ropes were threads. *Third*, she reproached Samson for having mocked her, and with having told to her lies. "Tell to me wherewith thou mightest be bound." He replied, "If thou weavest the seven locks of my hair with the web. She fastened it with the pin. She cried as before, "The Philistines be upon thee Samson." He awoke out of his sleep and went away with the pin of the beam and with the web." *Fourth*, she said to him, "How canst thou say, I love thee? Thy heart is not with me. Thou hast mocked me these three times. Thou has not told to me wherein thy great strength lieth." She pressed him daily. His soul was vexed unto death. He told to her that no razor had come upon his head. I have been a Nazarite unto God from my mother's womb. If I be shaven, my strength will go from me. I shall become weak, and be like to any other man. Delĭlah invited the Philistines. The lords of the Philistines came and brought money in their hands. She made Samson sleep upon her knees. She called for a man and caused him to shave off the seven locks of his head. She began to afflict him. His strength went from him. She awoke him, saying, "The Philistines be upon thee Samson." "I will go out as at other times before, and shake myself." "He knew not that the Lord had departed from him." The Philistines took him, put out his eyes, brought him down to Gaza, bound him with fetters of brass, and he did grind in the prison-house. The hair of his head began to grow again.

(*f.*) The lords of the Philistines made a public festival in honour of their god Dagon. During the feast they became merry. They ordered that Samson should be brought from the prison "to make sport" before them. Samson came. He made sport or performed tasks which shewed his strength. He was placed between the two pillars which supported the roof of the building. Samson asked the lad who attended him to bring him to the pillars that he might feel them and lean against them. The house was full of men and women. The lords of the Philistines were there. Upon the roof there were three thousand men and women, who beheld Samson while he made sport. Samson called unto the Lord and said, "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged on the Philistines for my two eyes." Samson took hold of the two middle pillars, on which the house stood and was supported, holding the one with his right and the other with his left hand. Samson said, "*Let me die with the Philistines.*" He bowed himself with all his might. The house fell. The lords and the assembled Philistines perished by the fall. Samson shared their fate. "So the dead whom he slew at his death were more than they whom he slew in his life."

Samson's brethren, and all the house of his father, came down and took him and brought him up and buried him between Zorah and Eshtăol in the burying place of Manōah, his father. Samson judged [the south west part of] Israel twenty years, B.C. 1120.

Chapters iii. - xvi. of the book Judges contain the history of the Jews under thirteen Judges, during the period of 305 years from B.C. 1425 to B.C. 1120.

Chapters xvii. - xxi. of the book of Judges contain detached narratives—1, Michah's idolatry; 2, The insult and death of the Levite's concubine; 3, The war against Benjamin; 4, Jabesh Gilead destroyed; 5, The rape of the daughters of Shiloh. These things happened B.C. 1406, a period of nineteen years from the rise of Othniel to be Judge of Israel. Othniel became Judge B.C. 1425.

1. *Micah's idolatry*, B.C. 1406.—(*a.*) Micah, a man of Mount Ephraim, said to his mother, "The eleven hundred *shekels* of silver which were taken from thee, about which thou cursedst and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son." His mother, when she had received the money, confessed that she had wholly dedicated the silver unto the Lord (who did not require this service at her hand) to make a graven image and a molten image; now, therefore, I will restore it unto thee. Yet he restored the money to his mother. She gave two hundred shekels of silver to the founder who made a graven image and a molten image. These images were in the house of Micah. Micah had a house of gods. He made an ephod and a teraphim, and consecrated one of his sons (filled the hand of one of his sons), who became his priest. There was no king in Israel in those days. Every man did that which was right in his own eyes.

(*b.*) A young man out of Bethlehem-judah, of the family of Judah, a Levite, sojourned there. Micah asked, Whence comest thou? He replied, I am a Levite of Bethlehem-judah. I go to sojourn where I may find a place. Micah agreed to give to him ten shekels of silver by the year (per annum), a suit of apparel (*a double suit of apparel—an order of garments*) if he would be unto him a father and a priest. The Levite consented. Micah consecrated the Levite, and he became his priest. He dwelt in Micah's house. Micah said, "Now know I that the Lord will do to me good, seeing I have a Levite to my priest."

(*c.*) All the inheritance of the tribe of Dan had not in that day (B.C. 1406) fallen unto them among the tribes of Israel. The children of Dan sent five men from their coasts to spy and to search the land. These men came to Mount Ephraim, and lodged in Micah's house. These men knew the Levite's voice. They inquired of him why he came there, and what he was doing. He told to them that he was Micah's priest. They said, "Ask counsel of God whether we may have prosperity in our present undertaking." The reply was favourable, "Go in peace. Before the Lord is your way, wherein ye go." The five men departed. They came to Laish. They discovered that the inhabitants, after the custom of the Zidonians, lived carelessly, having no magistrate to find fault with them, and having no business with any man. They came home and reported to their brethren in Zorah and Eshtaol the result of their search. They

were asked to give advice. They advised an immediate invasion of the land, as certain of success. "The land is in no want of anything which is in the earth." Six hundred men appointed (girded) with weapons of war, adopted the advice of their guides. These men pitched in Kirjath-jearim, in Judah. The place bears the name Mahaneh-Dan (the camp of Dan) "unto this day," that is when the original manuscript was revised. These five spies informed their brethren that they might see in Micah's house an ephod and teraphim, and a graven image and a molten image. The five men took these implements of idolatry. They were supported by the six hundred men of war. The Levite was prevailed upon to hold his peace. Thus Micah lost his gods and his priest, and the Danites robbed the instruments of their own degradation. This was a determined selling of their souls to the devil. They became robbers and idolators in this one act. The priest's heart was glad. He was priest of a tribe. He was no longer chaplain in one family. Temptations are everywhere. They all departed, putting the little ones and the carriages and the cattle before them. They showed their faith in their success.

(*d*). Micah discovered the inhospitable and ungrateful robbery perpetrated by his own priest and by the persons whom he had entertained. He followed his ungrateful guests. He remonstrated. He received the disrespectful advice, "What aileth thee, that thou comest with such a company?" (His neighbours had turned out to help him). He reproached them on account of their robbery and their question "What aileth thee?" He received from the children of Dan the unsatisfactory and insulting reply, "Let not thy voice be heard among us, lest angry (bitter-of-soul) fellows run upon thee and thou lose thy life, with the lives of thy household." The children of Dan went on their way. Micah saw that they were too strong for him. He went back to his house.

(*e*). The children of Dan with Micah's priest and idols came to Laish. The people of Laish were quiet people. The Danites smote them with the edge of the sword and burned their city with fire. The people of Laish had no neighbours to help them. Laish was in a valley which lieth by Beth-Rehob. The Danites built a city and dwelt in it. They gave to the city the name Dan, after the name of Dan their father, who was born unto Israel (Jacob). The name of the city was Laish at the first. The children of Dan set up the graven image. Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. They set up Micah's graven image (Micah made it) all the time during which the house of God was in Shiloh (320 years).

2. *The insult and death of the Levite's concubine.* B.C. 1406.

(a). A Levite sojourned on the side of Mount Ephraim. He took a concubine out of Bethlehem-Judah. She was *there* four whole months, or a year and four months, at her father's house. She had been faithless to the Levite, and left him and went home to her father. The Levite went to bring her back. He had a servant and a couple of asses. She was pleased to see him. He spoke to her in a friendly manner. She brought him into her father's house. Her father rejoiced to see him.

(*b*). On the fourth day the Levite arose to depart. The damsel's father kindly detained him. The Levite arose early on the morning of the fifth day, intending to depart. The damsel's father kindly entertained them until the afternoon. The Levite would depart, contrary to the entreaties of the father, who wished him to remain until the following day. The Levite departed and came over against Jebus (Jerusalem) himself, his concubine, and two asses saddled. His servant advised his master to turn into Jebus and to lodge there, as the day was far spent. The master objected to go into the city of a stranger. He would go into Gibeah, or to Ramah. They arrived at Gibeah when the sun went down upon them. Gibeah belonged to Benjamin. They went into Gibeah and sat in the street. No man invited them to lodge in his house. The men of the place were Benjamites. A man—an old man of Mount Ephraim—was returning from the field, having finished his day's work. He saw the Levite and his company and learned from them their houseless condition. The Levite assured the man that he had provision for his asses and for his companions in travel. He wanted the shelter of some hospitable roof. The old man received them into his house. The asses were fed. The company were refreshed. They began to be merry. The men of the city acted as did the men of Sodom in the days of Lot. The old man remonstrated. He offered to them his own daughter, a maiden, and the Levite's concubine. The man brought forth his concubine and gave her to them. They, one after another, lay with her all night until the morning. Then they let her go. The woman went to the house where her companions were. She fell down at the threshold, her hands were upon it. The Levite opened the door and saw her. He said, "Up, let us be going. But none answered." He put the dead body upon an ass and returned to his place.

3. *The spirit of vengeance came upon him.* He divided the dead body of his concubine into twelve pieces. He sent one into each of the twelve tribes of Israel. This was a deed such as had not been done from the day when they came out of Egypt. "Take advice—speak *your minds*." All the people of Israel, from Dan to Beersheba, with the land of Gilead, came unto the Lord in Mizpeh. They numbered four hundred thousand footmen who drew the sword. The children of Benjamin heard of this assembly at Mizpeh. At Mizpeh the leaders of the assembly called on the Levite to tell *to them* what had happened. They received a true statement of the conduct of the men of Gibeah. The resolution was made to go up against Gibeah, and to make arrangements for a campaign against that city. So all the men of Israel were gathered against the

city (Gibeah), knit together as one man. The tribes of Israel sent men to demand the surrender of the men who had acted so wickedly that they might put them to death. The men of Benjamin refused. They prepared for war. They numbered six thousand men of war, and the men of Gibeah numbered seven hundred men. The opposing army numbered four hundred thousand men. The men of Israel asked counsel of the Lord. Judah was ordered to go up first against Gibeah. The Benjamites were victorious, they slew twenty-two thousand of the besieging army. The men of Israel again asked counsel of the Lord, and were again ordered to go up against Gibeah. Benjamin was a second time victorious. The opposing army lost eighteen thousand men of war. The children of Israel humbled themselves at the house (the tabernacle at Shiloh) of the Lord, and offered burnt-offerings and peace-offerings before the Lord, fasting from the morning until the evening. Phinĕas, the son of Eleazar, the son of Aaron, stood before the ark of the covenant in those days. The children of Israel again inquired of the Lord. The third answer was similar to the first two answers—"Go up." A promise was given in this third answer: "To-morrow I will deliver them into thy hand."

Liers-in-wait were set round about Gibeah. The children of Israel were set in array against Gibeah on the third day as on the former two days. The Benjamites came out to battle. They fought and slew as before. The enemy retreated. The Benjamites pursued and were drawn from their city into the highways. At Baal-tamar the men of Israel put themselves in array. The liers-in-wait came forth from the meadows of Gibeah. Ten thousand chosen men out of all Israel came against Gibeah. The result of the third day's fight was disastrous to the Benjamites. Twenty-five thousand one hundred of their men of war were slain. The liers-in-wait, according to agreement, made a great flame with smoke to arise out of Gibeah. This encouraged their own friends, and caused a panic in the army of the Benjamites. The army of Benjamin fled. The children of Israel pursued. On the field eighteen thousand Benjamites were slain. In their flight they lost five thousand and two thousand men. The number of their slain was thus twenty-five thousand. One hundred more perished. Six hundred men of Benjamin fled into the wilderness to the rock of Rimmon. They lived there four months. The men of Israel turned again upon the children of Benjamin. They smote with the edge of the sword as well the men of every city as the beast and all which came to hand (which was found); also they set on fire all the cities which they came to (which they found).—xx.

4. *Jabesh-Gilead destroyed.*—(*a.*) The feeling for the country which we make our own is superior in its influence to the very powerful feeling of revenge for injury or insult. This may be explained by the history of the slaughter of the Benjamites. They were slain. The genius of vengeance was appeased. The genius of pity held sway. The men of Israel had sworn not to give their daughters to Benjamin. They had, in a righteous vengeance, almost annihilated the tribe of Benjamin. They could not bear the thought that one tribe must be lost from the twelve tribes of Israel. They all came to the house of God. They remained there till evening. They cried aloud. They wept. They said, "O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?" The people rose early on the following day, and built there an altar, and offered burnt offerings and peace offerings.

(*b.*) They now inquired who had not come to the Lord to Mizpeh. They decreed that he who had not come up should surely be put to death. The children of Israel repented them for Benjamin, their brother, and said, There is one tribe cut off from Israel this day. They inquired—What shall we do? We have sworn not to give to them our daughters for wives. They inquired, What one is there of the tribes of Israel which came not up to Mizpeh to the Lord? The answer was, None came from Jabesh-gilead. Twelve thousand chosen men were sent to Jabesh-gilead, with orders to smite with the edge of the sword the inhabitants of Jabesh-gilead, men, women, and children. They instructed the soldiers to slay every male and every woman who hath lain with or by man (who knoweth the lying with man). They found among the inhabitants of Jabesh-gilead four hundred young virgins who had never lain with man. They brought these virgins to the camp of Shiloh, which is in the land of Canaan. The children of Israel sent messengers to the rock of Rimmon, to call peaceably to the Benjamites, and to proclaim peace to them. Peace was made. Four hundred virgins were given as wives to the remnant of Benjamin. They sufficed not. The people repented for Benjamin. The Lord had made a breach in the tribes of Israel.

5. *The rape of the daughters of Shiloh.*—The women were destroyed out of Benjamin. The elders of Israel consulted what they should do. They resolved that a tribe must not be destroyed from Israel. They contrived to release themselves from the difficulty of this oath. They had to give their daughters to Benjamin. They had cursed every one who gave a wife to Benjamin. They remembered there is a feast of the Lord in Shiloh yearly (from year to year), in a place which is on the north side of Bethel, on the east (*toward the sun rising*) side of the high way which goeth up from Bethel to Shechem, and on the south of Lebōnah. They commanded the children of Benjamin, saying, "Go and lie in wait in the vineyards; the daughters of Shiloh may come out to the dances; if they do come, then come ye out of the vineyards and catch every man his wife of the daughters of Shiloh, and go to the land of Benjamin." They made a promise to the Benjamites that if the fathers and brothers of the ravished women came to them to complain, they would say unto them, "Be favourable unto them (or gratify us in them) for our sakes, because in the war we reserved not for each man his wife. Ye are guilty because ye did not give

unto them at this time. The children of Benjamin did so. They took wives, according to their number, of them who danced, whom they caught. They returned to their inheritances, and repaired the cities and dwelt in them. All the children of Israel returned, every man to his own home." "In those days there was no king in Israel. Every man did that which was right in his own eyes." *Two hundred women taken at Shiloh. Four hundred at Jabesh-gilead.*

6. *The history of Ruth is* the sixth detached narrative belonging to the book of Judges, B.C. 1322. The date of Deborah and Barak is B.C. 1316. The land had rest for eighty years before that date. Othniel, Ehud, and Shamgar had been Judges; and they had been at rest nearly eighty years or more before the history of Ruth came upon this world's passing scenes. The history commences with a general statement that the matter related had its date in the time of the Judges. The probable conclusion is that Ruth may have lived in the time of Deborah. It is not probable that she lived in the time of any one who judged Israel after Deborah's time. There was a famine in the land of Israel. A man of Bethlehem-judah went to sojourn in the country of Moab, he, his wife, and his two sons. The name of the man was Elimělech. The name of his wife was Naŏmi. The names of his two sons—1, Mahlon; and 2, Chilion—Ephrathites of Bethlehem-judah. They came into the country of Moab, and continued there. Elimělech, Naŏmi's husband, died. Naŏmi and her two sons remained. They took wives of the women of Moab. The name of one was Orpah. The name of the other was Ruth. Mahlon and Chilion died. Naŏmi and Orpah and Ruth were left widows.

B.C. 1312.—Ten years had passed away. The Lord sent prosperity to his people. Naŏmi learned how good the Lord had been to his people. She determined to return to her country. She went on her way. Her two daughters-in-law were her companions in travel. Naŏmi exhorted them most affectionately to return to their homes. Orpah yielded to Naŏmi's entreaties, kissed her, and returned to her home. Naŏmi entreated Ruth to return, as Orpah had returned, to her people and to her gods. Ruth replied, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." Naŏmi and Ruth proceeded on their journey. Naŏmi saw that Ruth was determined to be with her. She therefore ceased to persuade her to return to her country. They arrived in Bethlehem. All the citizens were moved. They said, Is this Naŏmi? She replied, "Call me not Naŏmi (pleasant); Call me Mara (bitter), for the Lord hath dealt very bitterly with me." "I went out full, and the Lord hath brought me home again empty." Naŏmi and Ruth came to Bethlehem in the beginning of barley harvest.

(*a*). Naŏmi had a kinsman of her husband, of the family of Elimelech, a man of great wealth; his name was Boaz. Ruth asked Naŏmi to allow her to go and glean in the field of "some one in whose sight I shall find grace." Naŏmi said, "Go, my daughter." She was gathering in that part of the field which belonged to Boaz. When Boaz came from Bethlehem he said to his reapers, "The Lord be with you." They answered him, "The Lord bless thee." Boaz asked his steward, "Whose damsel is this?" He replied, "It is the Moabitish damsel who came back with Naŏmi out of the country of Moab. She asked leave to glean. She has continued to glean from morning to the present time, except when she tarried in the house." Boaz spake to Ruth, and told to her to follow his maidens as they reaped; not to go to another field; to drink what his young men had drawn. Ruth fell on her face and bowed herself to the ground before Boaz, saying to him, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" Boaz replied that he had fully learned how kind she had been to her mother-in-law since the death of "thy husband, and how thou hast left thy father and thy mother, and the land of thy nativity, and hast come to a people whom thou knewest not heretofore." "The Lord recompense thy work, and a full reward be given to thee of the Lord God of Israel, under whose wings thou hast come to trust." She thanked Boaz for the encouragement which his words gave to her. She confessed that she was not like to even one of his handmaidens.

Boaz invited her to come at meal time and to partake of the refreshment prepared for the people employed by him in his field. Boaz directed his young men to allow her to glean among the sheaves, and not to reproach her. They must also let fall some corn that she may glean it. She gleaned on that day an ephah (seven gallons and a half) of barley. She returned to her mother-in-law and divided with her the stock of provision which she had gleaned. She informed her mother-in-law that the owner of the field in which she had been gleaning was named Boaz. Naŏmi exclaimed, "Blessed be the Lord, who hath not left off his kindness to the living and to the dead." Ruth followed her mother-in-law's instruction, and continued to glean in the field of Boaz during barley harvest (Passover) and during wheat harvest (Pentecost).

(*b*). Naŏmi, from love to Ruth, instructed her how to act in a night encounter with Boaz, when in the time of winnowing the corn she might see Boaz, after he had eaten and drunken, lying down to rest. Ruth must mark well the place where Boaz lay. She must come quietly in the night and uncover his feet, and then she must lie down at his feet. Ruth obeyed. Boaz awoke at midnight. He was afraid. A woman lay at his feet. "Who art thou?" "I am Ruth, thy handmaid, spread therefore thy skirt over thy handmaid, for thou art a near kinsman." "Blessed be thou of the Lord, my daughter. Thou hast showed more kindness in the latter end than in

the beginning." Ruth had showed great love to Naŏmi. She had now given the very strongest proof of her respect for the laws of her adopted country by attaching herself to Boaz, the kinsman of her late husband.

(*c*). Boaz arranged with Ruth, that if the man who was nearer of kin to her husband than himself would refuse to do the duty of a kinsman, Boaz himself would then be at liberty to act the part of the nearest kinsman. Ruth returned to her mother-in-law in the morning, told what Boaz had said, and presented the six measures of barley which Boaz had given to her. "Sit still, my daughter, till you know how the matter will fall, for the man will not be in rest until he have finished the thing this day." Naŏmi thus wisely instructed her faithful daughter-in-law.

(*d*). On the next day Boaz sat at the gate of the city. He called the man who was nearest of kin to Elimĕlech's deceased son. He called ten men, who sat down with Boaz and his friend. Boaz stated the case. Naŏmi selleth a field, the property of Elimelech, will you redeem it? The man consented. Boaz informed him that Ruth became the wife of the man who bought the field which belonged to Elimĕlech. The man declined the matter. (*Deut.* xxv. 5—9.) The woman Ruth had a right to pull off this man's shoe and to spit in his face, so that he should ever afterwards be considered a disgraced man. However, in this case, the law was not fulfilled in the letter. The kinsman plucked off his own shoe. At the same time he told Boaz to buy the field for himself. The people were witnesses. Boaz bought on that day all which was Elimĕlech's, and all which was Chilion's and Mahlon's, at the hand of Naŏmi. Ruth, the Moabitess, the wife of Mahlon, Boaz purchased to be his wife. He called on the people to witness this marriage. The people and the elders replied, "We are witnesses. The Lord make this woman like to Rachel, and like to Leah, who (two) did build the house of Israel; and do thou worthily in Ephratah, and be famous in Bethlehem; and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give to thee of this young woman.

(*e*). Boaz took Ruth, and she became his wife, and she bare a son. The people—the women—said to Naomi, Blessed be the Lord who hath not left thee this day without a kinsman, that his name may be famous in Israel, and he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law who loveth thee, who is better to thee than seven sons, hath born him. Naomi took the child, and laid it in her bosom, and became nurse to it. The women in the neighbourhood gave to the child a name, Obed (serving), because he was to be the support of Naomi in her old age. Obed was the father of Jesse: 1, Boaz; 2, Obed; 3, Jesse; 4, David. Thus Jesse was the father, Obed was the grandfather, Boaz was the great-grandfather of David, from whom the Messiah was descended.

(7). *Narratives in heathen history* similar to the narratives in the book of the *Judges*:—

(*a*). *The rape of the Sabine women* is similar to the rape of the women at Shiloh. The Benjamites, acting by advice, lay in wait in the vineyards in Shiloh, and carried away wives from the company assembled at the yearly festival at Shiloh, B.C. 1406. The advisers of the measure reconciled the friends of the young women to the Benjamites.

B.C. 748. Romulus found that his people would not be able to procure wives from their neighbours. "Ludos ex industria parat, Neptuno equestri sollennes consualia vocat. Indici deinde finitimis spectaculum jubet, quantoque apparatu tum sciebaut, aut poterant concelebrant ut rem claram expectatamque facerent. Multi mortrales convenere, studio etiam videndæ novœ urbis: maximè proximi quique, Cæninenses, Crustumini, Antemnates." Romulus industriously prepares yearly (sollennes) games for equestrian Neptune; he calls [the games] Consualia [from Consus, the god of counsel, the same as Neptune.] Then he orders the spectacle to be made known (indici) to the neighbouring people (finitimis); and they unite in making (the games) public (concelebrant) by as great an arrangement (apparatu) as they then knew, or were able [to effect, instruere] that they might make the matter well published (claram) and desired. Many mortals (persons of both sexes and of all ages) came together also from an anxious wish (studio) of seeing the new city, especially they who were nearest the Cæninensians, the Crustuminians, and the Antemnates. [Cænina, a town of Latium, near Rome. Crustuminum, a town of Etruria, near Veii. Crustumerium and Crustumeria, a town of the Sabines. Antemna, a city of the Sabines, between Rome and the Anio.] "Jam sabinorum omnis multitudo cum liberis ac conjugibus venit." "Now came all the multitude of the Sabines with their wives and with their children." The Roman men supplied themselves with wives from the female spectators. The relatives returned to their own homes full of indignation at the conduct of the Romans.—*Livy*, bk. i. cap. 10. The war arose in consequence of this outrage; however, the interference of the Sabine women who had been taken by the Romans obtained a cessation of hostilities. —*Livy*, bk. i. cap. 13; B.C. 745.

(*b*.) *The rape of Lucretia* is suggested by the abuse of the Levite's concubine. The result was the overthrow of the kingly government at Rome. Sextus Tarquinius, the son of Tarquin the Proud, was the violator of the person of Lucretia. She sent for her father and for her husband. They came from the camp. The Romans were at war with the Rūtŭli, a people of Latium. Lucretia informed her father and her husband of the conduct of Sextus Tarquinius, and said, Ye will see what may be due to him; no woman shall henceforth live unchaste by the example of Lucretia. "Cultrum, quem sub veste abditum habētat, cum in corde defigit; prolapsa que in Vulnus moribunda cecidit, conclamat vir paterque."—*Livy*, bk. i. chap. 58. A knife, which she had concealed under her robe, this she fixed in her heart, and falling forward upon the wound, she

fell lifeless. Her husband and her father cry aloud together. "Brutus, illis luctu occupatis, cultrum, ex vulnere Lucretiæ extractum manantem cruore præ se tenens. Per hunc, iniquit, castissimum ante regiam injuriam sanguinem juro vos, que, Dii, testes facio, me L. Tarquinium Superbum, sclerata conjuge, et omni liberorum stirpe, ferro, igni, quacunque dehinc vi possim executurum, nec illos nec alium quenquam regnare Romam passurum." Brutus [hitherto considered idiotic], whilst they were occupied by grief, holding before him the knife, from Lucretia's bosom extracted, reeking with blood, says, "By this blood, most chaste before the royal injury, I swear, and I make you, O! gods witnesses, that I will follow out [persecute to the last] Lucius Tarquinius Superbus, with his accursedly wicked [sclerata] wife, and with all the offspring of his children, by sword, by fire, by whatever power I may from this time have in my control [possim], nor shall I suffer them nor any other to reign [regnare] at Rome."—*Livy*, Lib. i. chap. 59.

"Cultrum deinde Callatino tradit, inde Lucretio ac Valerio stupentibus miraculo rei, unde novum in Bruti pectore ingenium." Next he delivers the knife to Collatinus, next to Lucretius and to Valerius, who were feeling astonishment [stupentibus] at the miracle of the matter, whence the new mental power [ingenium] in the breast of Brutus. The oath of Brutus was not suffered by Providence to be uttered in vain. The sin of Sextus Tarquinius was atoned by the destruction of the kingly government at Rome. The king, the queen, and the royal family were driven into exile.

Collatia was a town on the Anio, built by the people of Alba. In this town Sextus Tarquinius offered violence to Lucretia.

Lucius Tarquinius Collatinus, a nephew of Tarquinius Superbus, was the husband of Lucretia. He was made consul, but knowing that the family of Tarquin, of which he was one, must always be hateful to the Roman people, he resigned his office as consul, and retired to Alba, in voluntary exile.

Lecretius, father of Lucretia. He was consul after the death of Brutus. He died soon after that event.

Valerius, Publius Valerius, was named Publicola, on account of his popularity. He gained the battle in which Brutus and the sons of Tarquin had fallen. He was four times consul. He was so poor that his body was buried at the public expense. The Roman matrons mourned his death a whole year.

(*c.*) *The attempted rape of Virginia* also is suggested by the abuse of the Levite's concubine. The conduct of Appius Claudius, the decemvir, in this matter, resulted in the overthrow of the government of ten men, or of the Roman decemvirate. Appius saw Virginia. He learned who she was. He failed in his efforts to seduce her. He prevailed on his client, M. Claudius, to seize her as his slave. The damsel was seized by Claudius. The name of her father and her betrothed, Icilius, is frequently spoken [celebratur]. The favour of these conciliates those who knew them: *indignitas*,—the heinousness of the matter conciliates the crowd to the virgin. "Jam a vi tuta erat, quum assertor nihil opus esse multitudine concitata ait, se jure grassari non vi, vocat puellam in jus auctoribus, qui aderant, ut sequerenur." She was now safe from violence, when the claimant [assertor], M. Claudius, said that there was no necessity for an excited multitude, that he intended to proceed [grassari] by law, not by violence [vi]. He calls the girl into court, or into law [jus]; they who came to or supported [*iis, qui aderant, &c.*] the girl, being her advisers, to follow [ut sequeretur] Claudius.—*Livy*, bk. iii. chap. 44.

The matter was delayed. The following day was fixed for the decision. The uncle of the damsel, Numitorius, and her promised husband, *Icilius*, aided by public sympathy, obtained this delay from the unwilling Appius Claudius. The father of the beautiful girl arrived in time to attend the trial, so great was the expedition of the friends who travelled to recall him. All effort was useless. Appius decreed that his client, M. Claudius, should have possession of his slave, Virginia. Her father then asked permission from Appius to have some conversation with her whom he had always regarded as his daughter. The favour was granted. He led his daughter and her nurse near to the stalls of Cloacina (so called on account of the cleansing and purifications necessary), which have now the name Novis (*new*), and there, having snatched a knife from a slaughterman, he says, "Hoc te uno, quo possum, ait, modo, filia, in libertatim vindico." "In this one method in which I am able, my daughter, I vindicate you to liberty." Next he transfixes the breast of the girl, and looking back at the tribunal, "Te iniquit, Appi, tuumque caput sanguine hoc consecro"—he says, "Appius, by this blood I devote to the furies (*consecro Diris*) you and your head." Virginius escaped to the army. The bloody knife became the signal for war. Icilius shewed the dead body of his intended wife to the astonished people. Resentment was awaked in the city and in the army. The decemvirate ceased to exist. *Appius committed suicide.* "Appius sibi mortem conscivit."—*Livy*, lib. iii. chap. 58. Appius procured slaughter for himself—(Appius killed himself: conscisco conscivi). He knew that on a fixed day his prosecutors would succeed against him. He therefore committed suicide.—*Livy*, lib. ii. chap. 44-50.

(*d.*) *The murder of the secretary of Porsenna*, king of Etruria, when besieging Rome, is suggested by the murder of Eglon, king of Moab. The severe hardships endured by the Romans in this siege stimulated the zeal of some young men in the Roman army. They determined on the deliverance of their country by the sacrifice of their own lives. One of this company, named Mucius, was the first who resolved to put in practice what his companions considered a patriotic resolution. Mucius obtained the consent of the fathers and proceeded to the camp of Porsenna. "Approbant patres: abdito intra vestem ferro, proficiscitur. Ubi eo venit, in confertissima turba prope regium tribunal constitit. Ibiquum stipendium forte militibus daretur, et scriba cum rege sedens pari fere ornatu, multa ageret, eum

milites vulgo adirent: timens sciscitari, uter Parsénna esset, ne ignorando regem semet ipse aperiret quis esset, quo temere traxit fortuna facinus, scribam pro rege ob truncat."—*Livy, lib.* ii. *cap.* xii. The fathers (patres conscripti, the senate) approve: having a dagger (ferro) concealed within his robe (veste), he sets out on his journey (proficiscitur). When he came there (eo, *i.e.* in eo loco), he stood in the densest throng (in confertissima turba) near the royal tribunal. Then, when by chance the pay was given to the soldiers, and the secretary sitting with the king in almost equal dress (ornatu), was transacting many things (multa ageret), the soldiers came to him (the secretary) in common (vulgo), fearing to make enquiry which of the two (uter) was Porsenna, lest, by not knowing the king, he might disclose (aperiret) who he was, he murders, instead of the king, the secretary, upon whom (quo) fortune rashly drew the daring deed (facènus), (or, in quem temerario fortunæ impulsu actus est, against or upon whom he was driven by the rash impulse of fortune). Mucius made way through the astonished crowd. He held the blood-stained weapon in his hand. The royal satellites brought him back into the presence of Porsenna. Destitutus (defixus) ante tribunal regis, set before the tribunal of the king, then also, amidst so great threats of fortune, metuendus magis quem metuens—"Romanus sum, inquit, civis"—to be feared rather than fearing, he says, "I am a Roman citizen." C. Mucium vocant—hostes hostem occidere volui. They call me Caius Mucius. I, an enemy, wished to kill an enemy. "Nec ad mortem minus animi ést quam fuit ad cædem." Nor have I less resolution (animi) for death than I have had for murder (cædem). "Et facere et pati fortia, Romanum est." Both to do and to suffer brave things is Roman. "Nec unus in te ego hos animos gessi; longus post me ordo est idem petentium decus." Nor have I alone borne these resolutions against you; after me there is a long order of those who seek the same honour. Mucius concluded his address to Porsenna, in these words: "Uni tibi, et cum singulis, reserit." You alone shall have the business (res), and with individuals. The king ordered fires to be brought around, threatening, unless Mucius disclosed the meaning of his words, "Entibi, ut sentias, quam vile corpus sitüs, qui magnam gloriam vident." Behold you (says Mucius), that you may feel (sentias) how vile (valueless) the body is to those who see glory (as) great, (or to whose mind's eyes glory is great). "He put his right hand into a fire which was kindled for a sacrifice." Porsenna, astonished, arose from his seat, and commanded that the young man should be removed from the altars. "Tu vero abi, inquit in te magis quam in me, hostilia ausus." Do you, indeed, depart, who hast dared hostilities, (hostilia, hostile things) rather against yourself than against me? Mucius told Porsenna that he would not conceal the conspiracy. In gratitude he would disclose it. Three hundred Roman youths had formed a conspiracy to do what Mucius had failed to accomplish. Mucius, in future, must use his left hand. He was called by the common name for left-handed people, Scævola.

Cocles, Mucius, Clœlia, had each impressed the mind of Porsenna with respect for their patriotism.

1. Cocles alone opposed the whole army of Porsenna at the head of a bridge, while his companions behind him were cutting off the communication with the other shore.

2. Mucius showed his contempt of life in his effort to obtain what he esteemed as glory.

3. Clœlia, given with other maidens to Porsenna as hostages, escaped from confinement, and leading her companions swam across the Tiber. They all arrived safely in Rome. Her grateful country rewarded her with an equestrian statue. Porsenna praised Clœlia *above* Cocles and Mucius. He demanded her surrender. He promised that she should be restored, inviolate, to her friends. Porsenna honoured Clœlia by allowing her to select from the youths of Rome whom he held as hostages those whom she wished. She modestly selected those who were of very tender age. The choice was approved of as showing how much she felt for the opposite sex when so young that they were unable to bear the rigours of slavery. Porsenna made peace with the Romans. A custom of selling the goods of king Porsenna existed from that time in Rome. This custom or anniversary apparently hostile, may have arisen from the gift of Porsenna to the Roman people. He gave to them great abundance of provisions when he was retiring in peace from their city. The Romans were reduced to great sufferings from the want of provisions. Livy states that the custom existed in his time. Livy died in the sixty-seventh year of his age, on the same day on which Ovid died, A.D. 17. The Romans raised a brazen statue to honour the memory of Porsenna. He ceased to support the cause of the Tarquins, and continued in peace with the Romans. Some of Porsenna's soldiers afterwards took refuge in Rome, naked and wounded. The Romans most hospitably entertained them, and gave to them a dwelling place which afterwards they called "Tuscum Vicum:" the Tuscan or Etrurian street, B.C. 505.

(*e.*) *The sacrifice of Iphigenia* by her father Agamemnon at Aulis, or the intended sacrifice, is suggested by the sacrifice of his own daughter by Jephthah. Aulis was a place of Bœotia, near Chalsis, on the sea coast, where all the Greeks conspired against Troy. They were detained there by contrary winds, by the anger of Diana. To appease Diana Agamemnon was obliged to sacrifise his own daughter Iphigenia, whom, however, the goddess spared by substituting a ram. Iphigenia was tenderly loved by her mother Clytemnestra. The Greeks sent for her on pretense of giving her in marriage to Achilles. Clytemnestra consented to the departure of her daughter. Iphigenia arrived at Aulis to behold the bloody preparations for her own sacrifice. She pleaded in vain. Calchas took the knife in his hand. He was about to give the fatal blow. Iphigenia disappeared. A goat of uncommon size and beauty

was found in her place for the sacrifice. The sacrifice was completed. The winds changed. The fleet proceeded to Troy. The goddess Diana carried the innocent Iphigenīa to Taurica, a large peninsula of Europe, at the south west of the Palus Mœotis, now called the Crimea. It is joined by an isthmus to Scythia. It is bounded by the Cimmerian Bosphorus, the Euxine Sea and the Palus Mœotis. The inhabitants, called Tauri, were a savage and uncivilized nation, who sacrificed all strangers to Diana. The statue of Diana, which they believed to have fallen down from heaven, was carried away to Sparta by Iphigenīa and Orestes. Whether a ram or a goat was substituted for Iphigenīa by Diana may be a matter for discussion. Lempriere, in his *Classical Dictionary*, under the word *Aulis*, states that it was a *ram;* and under the word *Iphigenīa* states that it was a *goat* of uncommon size and beauty. The sacrifice of Isaac, or the intended sacrifice, is called to remembrance; when Abraham was about to strike the fatal blow the angel of the Lord commanded him to forbear. The angel then pointed to a ram caught in the thicket by his horns. Abraham offered the ram as an acceptable sacrifice to God.—*Gen.* xxii. 14. Iphigenīa, as priestess of Diana, at Taurica, had been forced to sacrifise all the strangers who came into that country. Orestes and Pylades came to Taurica. Their mutual and unparalleled friendship made known to Iphigenīa that one of the strangers whom she was about to sacrifise was her brother. At once the priestess conspired with her intended victims. They fled from Taurica and carried away the statue of the goddess. They left at Taurica the memorial of their departure. They murdered Thoas, who enforced the human sacrifices. Some authors think that the Iphigenīa of Aulis was a daughter of Helen by Theseus. Orestes was the son of Agamemnon and Clytemnestra, and was therefore the brother of Iphigenīa. Pylades was a son of Strophius, king of Phocis, by one of the sisters of Agamemnon. Orestes was educated by Strophius, king of Phocis, to whom he had been sent by his sister Electra, who had saved him from the dagger of his mother Clytemnestra, who had murdered her husband Agamemnon upon his return from the Trojan war. Her paramour Ægisthus was her companion in murder. Orestes in company with Pylades murdered Clytemnestra and Ægisthus. Orestes was afterwards tormented by the furies. Orestes gave his sister Electra in marriage to Pylades. Medon and Strophius were their offspring.

(*b.*) *The Hercules of heathen story* is suggested by the Samson of holy scripture. Hercules, after his death, was ranked among the gods, and received divine honours. The ancients mention more than one person of this name. Diodorus mentions three. Cicero mentions six. Some authors mention forty-three. The chief of all was the Theban, the son of Jupiter and Alcmena. Some think that all the actions of the other men of the same name have been attributed to him. Jupiter lay with Alcmena three nights, forming the greatest hero whom the world had ever seen. Hercules was brought up at Tirynthus, a town of Argolis, founded by Tyrius, son of Argus. Hercules generally resided there. His name, Tirynthius Hero, is derived from this circumstance. Some relate that Hercules was brought up at Thebes, and that before he had completed his eighth month Juno sent two snakes to devour him. Whilst his brother, Iphiclus, alarmed the house with his shrieks, the infant Hercules, holding one serpent in each hand, strangled these messengers of his enemy Juno. Iphiclus, or Iphicles, was a son of Alcmena by Amphitryon, and was born at the same birth with Hercules.

The education of Hercules was not neglected. 1. Castor, the son of Tyndarus, taught him how to fight; 2. Eurytus, how to shoot with a bow and arrows; 3. Autolychus, how to drive a chariot; 4. Linus, how to play on the lyre; 5. Eumolpus, how to sing. He became the pupil of the Centaur Chiron. He learned from Chiron so much as enabled him to form his designs for his future conduct in life. He repaired to the court of Thespius, king of Thespis. Hercules was then eighteen years of age. He was kindly and hospitably entertained for fifty days. Thespius had fifty daughters, and wished that each should become a mother by Hercules. The intimacy between Hercules and the daughters of Thespius was the intimacy of one night. This night is considered the thirteenth labour of Hercules.

Tertius hinc *decimus* labor et *durissimus*, una
Quinquigintia simul stupravit nocte puellas.

Hence the third and tenth, thirteenth labour and the hardest. He debauched fifty girls at and in one night. One, however, is supposed to have resisted. Hercules doomed her to live in perpetual celibacy, and to be the priestess of his temple of Thespis. All the offspring amounted to forty-nine or fifty males. They were called "Thespiades." They made a settlement with Ilaus, son of Iphiclus, king of Thessaly, a friend of their father. He proceeded on his journey to deliver the flocks of Amphitryon from the ravages of a huge lion. He delivered the flocks and herds by slaying the lion of Mount Cithæron. A king gave his name to this mountain of Bœotia. The mountain was south of the river Asōpus. There is a river of this name falling into the bay of Malia, near the Thermopylœ. The Asōpus of the Bœotia falls into the Eurpīus after it has separated the country of the Thebans and the Platæans.

Eurytheus, king of Argos and Mycenœ, son of Sthenelus and Nicippe, the daughter of Pelops. Juno hastened his birth by two months that he might have the privileges of priority of birth over Hercules. Jupiter had decreed that the younger of these should serve the elder. The result was adverse to Hercules. He refused to obey Eurystheus. Juno afflicted Hercules. He lost his reason. In his insanity he killed his own children by Megārā, a daughter of Crean, king of Thebes, given in marriage to Hercules, because he delivered the Thebans from the tyranny of the Orchomenians. Erginus, king of Orchomĕnos, a town of Bœotia, was son of Clemēnes. A Theban killed his

father. Ergīnus imposed upon the Thebans a tribute of one thousand oxen as a punishment for the murder of his father. Hercules delivered the Thebans from this tribute.

Hercules consulted the oracle of Apollo. He was informed that he must be subject for twelve years to the will of Eurystheus. He returned to Mycenœ, and determined to bear with fortitude whatever gods and men might lay upon him. Eurystheus imposed upon Hercules certain tasks called the twelve labours of Hercules. The gods had armed Hercules. Minerva gave to him a coat of arms and a helmet. Mercury gave to him a sword. Neptune gave to him a horse. Jupiter gave to him a shield. Apollo gave to him a bow and arrows. Vulcan gave to him a golden cuirass and brazen buskin, with a celebrated club of brass, according to the opinion of some writers.

St. Paul had this heathen story in his mind when he wrote to the Ephesians:—"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not (merely) against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."—*Eph.* vi. 10-19.

The twelve labours imposed upon Hercules by Eurystheus, for the performance of which the gods had armed Hercules, were such as no mortal could perform or undertake to accomplish without divine direction and assistance. These twelve labours are thus stated:—

(1.) *Hercules killed the Nemœan lion* which ravaged the country near Mycenæ. Hercules attacked him with his arrows, then with his club, and then choked him. He wore the skin of the lion ever afterwards.

(2.) *Hercules destroyed the Lernœan hydra*, which had seven heads according to Apollodorus, fifty according to Simonides, one hundred according to Diodorus. Iolas burned with a hot iron each root of the hydra's head, when the head was broken by the club of Hercules. This was found necessary, as two heads sprang from the root of the head which had been broken by the club of Hercules. He opened the belly of the monster, and dipped his arrows in its gall.

(3.) *Hercules brought into the presence of Eurystheus* a stag, alive and unhurt, famous for its incredible swiftness, its golden horns, and brazen feet. This stag frequented the neighbourhood of Œnoe. Hercules spent one year in pursuing this stag. He finally succeeded in catching it. Diana reproved him. She allowed him to carry off her favourite stag.

(4.) *Hercules caught a wild boar* which ravaged the neighbourhood of Erymanthus. Eurystheus, frightened at the sight of the boar, hid himself in a brazen vessel for some days. At the first success of Hercules, Eurystheus ordered him not to enter the city without permission when he returned from his expeditions. In this expedition Hercules fought with the Centaurs, a fabulous people of Thessaly. He wounded his old friend and preceptor, Chiron, by accident, who received immortality for death. Few of the Centaurs escaped.

(5.) *Hercules cleaned the stables of Augias*, one of the Argonauts, afterwards king of Elis. His stables had never been cleaned. They were occupied by three thousand oxen and by innumerable flocks of goats. Hercules changed the course of the river Alpheus, or of the river Peneus, and directed the waters of the river through the stables. The plan succeeded. The stables were cleansed.

(6.) Hercules killed the carniverous birds which ravaged the country near the lake Stymphalis, in Arcadia.

(7.) *Hercules brought alive into Peloponnēsus a prodigious wild bull* which had laid waste the island of Crete.

(8.) *Hercules killed Diomedes*, who fed his mares on human flesh. He gave the flesh of Diomedes to his mares that they might devour it. Hercules brought the mares to Mycenæ. Eurystheus sent them to Mount Olympus to be devoured by wild beasts. Some think that these mares were consecrated to Jupiter, and that their breed still existed in the time of Alexander the Great.

(9.) Hercules obtained the girdle of Hippolyte, queen of the Amazons. Hercules gave her in marriage to Theseus. She had a son by Theseus. This son was named Hippolytus.

(10.) *Hercules killed the monster Geryon*, king of Gades, Geryon, and Geryones, a celebrated monster, born from the union of Chrysaor with Callirhöe, and represented by the poets as having three bodies and three heads. He lived in the island of Gades, a small island in the Atlantic, on the Spanish coast, twenty-five miles from the columns of Hercules. It was sometimes called Tartessus and Erythia, according to Pliny, and is now known by the name of Cadiz. In this island Geryon fixed his residence. He had numerous flocks, which were guarded by a two-headed dog called Orthos, and by Eurythion, a Centaur, whose insolence to Hippodamia at the nuptials of Pirithous was the cause of the quarrel between the Lapithæ and Centaurs. Hercules was ordered by Eurystheus to proceed to Gades. He obeyed the command, and destroyed Geryon, Orthos, and Eurythion. He carried away his flocks to Tirynthus, a town of Argolis, in the Peloponnēsus, founded by Tirynx, son of Argos. Hercules generally resided there, and from this place was called Tirynthius Hero.

From his conquest of Geryon, king of Gades, Hercules was surnamed Gaditānus.

The Centaurs were a people of Thessaly, a country of Greece, half men and half horses. The fable of their existence is supposed to arise from the fact that the ancient people of Thessaly tamed horses, and mounted them. Their neighbours, unaccustomed to the sight, imagined that they saw a new creature, a mixture of horse and man. The name Centaur is derived, απο του κεντειν ταυρουσ, from goading bulls, because they went on horseback after their bulls which strayed, or because they hunted wild bulls with horses. The Centaurs drank too freely at the wedding of Pirithous with Hippodamia. They offered violence to the bride and to the women. Hercules, Theseus, Pirithous, and other Lapithæ felt indignant, defended the women, wounded and defeated the Centaurs, and obliged them to leave their country and retire to Arcadia.

The Lapithæ were a people of Thessaly. Lapithus was a son of Apollo by Stilbia, a daughter of Peneus, by Creusa. Centaurus was also a son of Stilbia by Apollo. Lapithus married Orsinome, the daughter of Euronymus, by whom he had Phorbas and Periphas. The name of Lapithæ was given to the numerous children of Phorbas and Periphas, or rather to the inhabitants of the country of which they had obtained the sovereignty. The battle of the Centaurs and the Lapithæ is famous in history.

(11.) *Hercules obtained apples from the garden of the Hesperides.*—The Hesperides were three celebrated nymphs, daughters of Hesperus. Apollodorus mentions four—Ægle, Erythia, Vesta, and Arethusa. Diodorus confounds them with the Atlantides, the daughters of Atlas, seven in number—Maïa, Electra, Taygeta, Asterope, Merape, Alcyone, Celæno, and makes their number seven. They married some of the gods and some of the most illustrious heroes, and their children were founders of many nations and cities. The Atlantides were called Hesperides from their mother, Hesperis. The Hesperides, the daughters of Hesperus, a son of Jupiter, a brother to Atlas, were appointed to guard the golden apples which Juno gave to Jupiter on the day of their nuptials. The place of their residence is described by Heviod as beyond the ocean. The place is more universally believed to be near Mount Atlas in Africa. The nymphs of the Po directed Hercules to apply to Nereus for information. Hercules seized Nereus whom he found asleep. The sea god was unable to escape from the grasp of Hercules, and answered all his questions. Some say that Nereus sent Hercules to Prometheus, and that he received from him the necessary information. Hercules came to Atlas and demanded from him three golden apples. Atlas put the world from his own shoulders upon the shoulders of Hercules while he went to seek the apples. Atlas removed the burden from the shoulders of Hercules, who seized the three golden apples which Atlas had thrown on the ground. Some say that Hercules, without the assistance of Atlas, killed the dragon which guarded the tree, and obtained the apples. Hercules brought them to Eurystheus. Minerva afterwards brought them back to the garden of the Hesperides, as they could not be preserved in any other place.

(12.) *Hercules brought upon earth the three-headed dog, Cerbĕrus.*—Hercules descended into the infernal regions of Pluto by a cave on Mount Tænărus, a promontory of Laconia, Laconica, and Lacedœmon. This country, on the southern part of the Peloponnēsus, had these three names. Hercules was permitted by Pluto to carry away his friends Theseus and Pirithous who had been condemned to punishment in hell. He succeeded in his prayers to Pluto to allow him to bring up Cerberus to the upper region of the earth. He must not use any arms. He must drag Cerberus away. Hercules carried Cerberus to Eurytheus, and afterwards carried him back to hell.

Iŏle, daughter of Eurytus, king of Œchălia, in Laconia, was beloved by Hercules. She accompanied him to Œta, a mountain between Thessaly and Macedonia, on which he intended to raise an altar, and to offer a solemn sacrifice to Jupiter. He had no robe suitable for the performance of this religious ceremony. He sent Lichas, his servant, to Dejanīra, to obtain from her a proper dress. Some time before, Hercules was on his way from Calydon to the court of Ceyx, king of Trachinia. The streams of the river Evenus being swollen, stopped the progress of Hercules. The Centaur, Nessus, offered to convey Dejanira safely across the river. He brought her to the opposite bank, and was perfidiously attempting to offer violence to her person. Hercules despatched a poisoned arrow *(the blood of the hydra was the poison)* across the river, and struck Nessus. The dying Centaur gave to Dejanira a tunic which could recall the affections of a faithless lover. This tunic Dejanira sent to her husband, Hercules, whose affections, she imagined, were estranged from her. Hercules put on the tunic. He soon felt the fatal effects of the poisoned garment. The distemper was incurable. He implored the protection of Jupiter. He gave his bow and arrows to Philoctētes. He erected a large burning pile on the top of Mount Œta. He spread on the pile the skin of the Nemœan lion. He lay down upon the lion's skin as upon a bed, leaning his head upon his club. Philoctētes, or, according to others, Pœan or Hyllus, was ordered to set fire to the pile. The flames arose. Hercules had no fear. Jupiter beheld, and informed the gods that he would raise to the skies the immortal parts of a hero who had cleared the earth from so many monsters and tyrants. The gods applauded Jupiter's resolution. A dark smoke surrounded the pile. The mortal parts of Hercules were consumed. The immortal parts of Hercules were carried up to heaven in a chariot drawn by four horses. Loud claps of thunder accompanied his elevation. His friends were unable to find his bones or his ashes. They shewed their gratitude to his memory by raising an altar where the burning pile had stood. Omphale, queen of Lydia, daughter of Jardănus, was the Delilah of Hercules. Hercules is regarded by the ancients as a true pattern of virtue and piety.

His whole life was employed for the good of mankind. He was deservedly rewarded by immortality. Xenophon describes the judicious choice of virtue in preference to pleasure which Hercules made at the commencement of his career in life.

(*g.*) St. Paul's description of his labours and of his hope may be considered as suggested by the labours of Hercules and by the immortality by which his labours had a great recompense of reward. "Are they ministers of Christ? (I speak as a fool) I am more; 1, in labours more abundant; 2, in stripes above measure; 3, in prisons more frequent; 4, in deaths oft; 5, of the Jews five times received I forty stripes save one; 6, thrice was I beaten with rods; 7, once was I stoned; 8, thrice I suffered shipwreck; 9, a night and a day I have been in the deep; 10, in journeyings often; 11, in perils of waters; 12, in perils of robbers; 13, in perils by mine own countrymen; 14, in perils by the heathen; 15, in perils in the city; 16, in perils in the wilderness; 17, in perils in the sea; 18, in perils among false brethren; 19, in weariness and painfulness; 20, in watchings often; 21, in hunger and thirst; 22, in fastings often; 23, in cold and nakedness; 24, beside those things which are without, that which cometh upon me daily, the care of all the churches." "In Damascus the governor under *Arĕtas the king* kept the city of Damascenes with a garrison, desirous to apprehend me: and through a window in a basket I was let down by the wall, and escaped his hands."—*2nd Cor.* xi. 23-33. Such is the brief history of his labours. He gives a noble declaration of his hope: "For I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but unto all them also who love his appearing."—*2nd Tim.* iv. 6-8.

The three sons of Noah, Shem, Ham, and Japheth, have in their posterity manifested the same disposition in favour of idolatry which characterized the Antedeluvians. God did call Abraham from his own country to be a missionary for God amongst a people fast sinking into idolatry. The descendants of Ham in Africa and in Asia, the people of Canaan, were in excess of sinful departure from the knowledge of God. The measure of the sins of the Canaanites was not yet full. The war of extermination must be waged against them, and was waged against them when they had filled up the measure of their iniquities. The Jews, if sinning as the Canaanites did sin, must suffer as the Canaanites suffered. The disposition to idolatry is most clearly manifested in all the descendants of Noah's three sons. If we believe that Noah founded the Chinese empire, Noah's Chinese descendants are as idolatrous as his descendants from his three sons: Shem, Asia; Ham, Africa; Japheth, Europe. Christianity has not yet been suffered to clear men's minds from this strange fondness for idolatry.

(1.) Alceste, or Alcestis, a daughter of Pelias. She married Admētus. Medēa persuaded Alcestis and Alcestis' sisters that if they killed their father Pelias, she would restore him to life and to youth. The sisters killed their father. Medēa refused to perform her promise. The sisters fled. Their brother Acastus pursued. Admētus was taken prisoner. He was redeemed from death by his wife Alcestis, who, by her own consent, was sacrificed in his stead, to appease the shades of her father. Some think that Alcestis had been informed by an oracle that her husband Admētus could never recover from his disease, if none of his friends died in his place. Some are of opinion that Hercules brought her back from hell.

(2.) Argo, the name of the famous ship which carried Jason and his fifty-four companions to Colchis (Asia) when they had resolved to recover the golden fleece. Some say that Argos, who proposed the expedition and who built the ship, gave his name to the ship. Others maintain that the ship was built at Argos, and that thence it had its name. *Cicero, Tusc.* i. 20, calls the ship Argo because it carried Grecians who are called Argives. Diodorus derives the name Argo from αργοσ, swift. Ptolemy says, but falsely, that Hercules built the ship, and called it Argo, after a son of Jason who had the name Argo. The ship had fifty oars. The Argo had a beam on her prow, cut in the forest of Dodona by Minerva, which had the power of delivering Oracles to the Argonauts, the passengers and crew. The Argo is supposed to be the first ship which ever sailed on the sea. When the expedition was finished, the ship Argo was drawn aground at Corinth, and consecrated to the god of the sea. The poets have made the ship Argo a constellation in heaven. Jason was killed by a beam of the Argo which fell from the top of the vessel as he slept on the ground near to it, before the taking of Troy seventy-nine years. B.C. 1263.

(3.) Jason was the son of Æson and Alcimĕde. Æson was the son of Cretheus, by his niece Tyro. Tyro was the daughter of Salmoneus and Alcidice. Salmoneus was king of Elis. Tyro was treated severely by her stepmother Sidero. Tyro has been called Salmonia from her father. She used to walk on the banks of the Enipeus. She fell in love with the river. Neptune assumed the shape of the river and gained her affections. She had two sons by Neptune, Pelias and Neleus. Tyro wished to conceal her incontinence and exposed her two sons. They were preserved by shepherds; and when they arrived at years of maturity they assassinated the cruel Sidēro, to be avenged for her cruel treatment of Tyro, their mother. Some time after her confinement of Pelias and Neleus she married her uncle Cretheus, by whom she had Amythæon, Pheres, and *Æson*. Cretheus was a son of Æolus. Æson was king of Iolchos. He died, leaving his son Jason in his boyhood. Pelias usurped the throne. The Centaur Chiron had the education of Jason entrusted to him. Jason made rapid progress in every branch of science. The Centaur Chiron advised his pupil to consult the oracle. He received an answer directing

him to proceed to Iolchos, his native country, covered with the spoils of a leopard, and dressed in the garments of a Magnesian. The swollen waters of the river Enipeus stopped him in his journey. Juno changed herself into an old woman and carried him safely across the stream. In crossing the stream Jason lost one of his sandals. He arrived at Iolchos. His dress drew a crowd around him in the market place. Pelias formed one of the crowd. An oracle had warned him to beware of a man who should appear at Iolchos with one foot bare and the other foot shod. Pelias feared when he saw this stranger. Jason went to the palace of Pelias and demanded the kingdom. Pelias reminded Jason that Æetes, king of Colchis, had murdered their common relation Phryxus. He agreed to resign the crown to Jason when he returned victorious from Colchis. Most willingly did Jason accept this proposal, which promised so much military fame. He appealed to persons in every part of Greece. The appeal was received with enthusiasm. The youngest and the bravest of the Greeks assembled to accompany him. They embarked in the Argo, and after a series of adventures arrived at Colchis.

Æetes promised to restore the golden fleece, which was the cause of the death of Phryxus, and of the voyage of the Argonauts, provided they submitted to his conditions:—

1. Jason was to tame bulls which breathed flames, and had hoofs and horns of brass, and to plough with them a field sacred to Mars.

2. Jason was to sow in the ground the teeth of a serpent. From these would arise armed men who would direct their fury against him who ploughed the field.

3. Jason was to kill a monstrous dragon, who watched day and night at the foot of a tree on which the golden fleece was suspended.

Medea, the king's daughter, fell in love with *Jason*. *Juno* was determined to extricate him from all his difficulties. *Medea* possessed extraordinary knowledge of herbs, of enchantments, and of incantations. She pledged herself to deliver her lover from all his difficulties, if he promised to her eternal fidelity. Jason admired Medea, and made the required vow in the temple of Hecate, the same as Proserpine or Diana. Medea gave to Jason the instruments and herbs necessary to protect him against approaching dangers. He tamed the bulls, and with them ploughed the field of Mars, and sowed the dragons' teeth. The armed men arose. Jason, when he saw them rushing towards him, threw a stone among them, and they fell one upon the other until they were all destroyed. The power of herbs lulled to sleep the dragon. Jason took from the tree the celebrated golden fleece, the sole object of the voyage. All was performed in the presence of Æetes and his people. Jason set sail for Europe in company with Medea. Æetes sent his son Absyrtus to pursue the fugitives. Medea killed her brother, and strewed his limbs in her father's way that he might lose time in collecting the mangled members of his son. The ship got away in safety. The return of the Argonauts was received in Thessaly with universal rejoicing. All Greece felt this success as a pledge of future successes. Æson, Jason's father, was old and unable to join in the universal festivity. At Jason's request, Medea removed Æson's infirmities, and restored to him the vigour and sprightliness of youth. Pelias, the usurper of Iolchos, wished to be restored to youth. Medea directed his daughters to cut his body in pieces, and to put all the pieces into a cauldron of boiling water. Medea suffered the flesh to be consumed to the bones. She had no intention of performing the promise which she had made to restore their old father Pelias to youth. Medea acted thus in revenge for the usurpation of Pelias, and for the injury which he had done to her husband.

This inhuman conduct excited the resentment of the populace. Medea and Jason fled to Corinth. They lived in Corinth for ten successive years in perfect union and love. Jason had a partiality for Glauce, daughter of Creon, king of the country. Medea was divorced. Glauce became the wife of Jason. *Medea* sent a robe to Glauce, who imprudently put it on; her body took fire. The palace and her father and family perished in the fire caused by this poisoned garment. Medea murdered her own children in the presence of their father Jason. It is stated by some, that Jason led an unsettled and melancholy life after his separation from Medea. He was sleeping on a certain day near to his old ship the Argo. A beam of the old ship fell upon his head and crushed him to death. Another account represents Jason as having returned to Colchis, as having seized the kingdom, and as having reigned in great state.

When Medea had killed two of her children in the presence of their father Jason, he was about to punish her for the murder, when Medea fled through the air in a chariot drawn by winged dragons. She arrived in Athens. She was purified of her murder. She married king Ægeus, by whom she had a son, called Medus. Theseus came to Athens desirous of making himself known to his father Agēus. Medea, at a feast prepared for his entertainment, endeavoured to poison Theseus. The sword on Theseus' side convinced Ægeus that the wearer of the sword was his son, against whose life he had so basely conspired. The father and the son were reconciled. Medea escaped the punishment she deserved. She ascended into the air in her fiery chariot and disappeared. She came to Colchis. She was reconciled to Jason, who had gone there to seek her. She died at Colchis, after she had been restored to the confidence of her family. After her death she married Achilles, in the *Elysian* fields, according to the traditions mentioned by Simonides. The Corinthians are supposed to have murdered Memerus and Pheres the youngest of Jason's children by Medea. The Corinthians assassinated these children in the temple of Juno Acræa. A pestilence was sent among the Corinthians by the anger of the gods. They engaged the poet Euripides, for five talents, to write a tragedy, which cleared them of the murder, and which represented Medea as

the assassin of her own children. Festivals were instituted in which the mother was represented murdering her own children.

(4.) Procustes was a famous robber of Attica. He was killed by Theseus, near the Cephīsus, a celebrated river of Greece, which rises at Lilæa in Phocis, passes at the north of Delphi and Mount Parnassus, enters Bœotia, and falls into the lake Copais. Procustes tied travellers on a bed. If they were longer than the bed he cut them; if shorter than the bed he stretched them. Theseus ascended the throne of his father Ægeus, B.C. 1235.

(5.) *Alexander of Phœræ*, in Thessaly, was a cruel tyrant. He made war against the Macedonians and took Pelopīdas prisoner. He was murdered by his wife Thebe, B.C. 357. He was in the habit of having her room searched carefully every night, for he feared lest some dagger might be concealed in it to take away his life.

(6.) *Phalăris*, a tyrant of Agrigentum, now Girgenti, a town of Sicily, 18 stadia from the sea, on Mount Agragas. A stadium is equal to 1620 paces, or 125 feet, the eighth part of an Italian mile. Phalăris, upon the smallest suspicion, put his subjects to death, after he had caused them to suffer the most excruciating torments. Perillus made a brazen bull for Phalăris, and presented it to the tyrant as a mode of punishment. The tyrant ordered that the first experiment should be made on Perillus. The artist was put into the brazen bull. The fire was lighted. The bull uttered the cries of the tortured Perillus, who suffered the death which he designed for others. The people of Agrigentum revolted in the tenth year of the reign of Phalăris, and put him to death in the brazen bull as he had put to death Perillus, B.C. 552. These tyrants were similar in their cruelty to Adonizedek, taken in battle by the soldiers of Judah and Simeon. "They cut off his thumbs and his great toes." He confessed that he had thus treated seventy kings; and that as he had done, so God had requited him. "They carried him to Jerusalem, and there he died," B.C. 1425.—*Judges* i.

(7.) *Deucalion* was the son of Promētheus. He married Pyrrha, the daughter of Epimētheus. He reigned over part of Thessaly. In his age the whole earth was covered by a deluge. Jupiter was provoked by the iniquity of mankind, and determined to destroy the guilty race. The earth exhibited a waste of waters. The inhabitants fled to the highest mountains for safety, but found no place of refuge from the pursuing flood. Prometheus advised his son Deucalion to build a ship. Deucalion followed the advice of his father, built a ship, and he and his wife Pyrrha entered the ship, and thus escaped the threatened destruction. After nine days tossing on the flood the ship rested on Mount Parnassus. Deucalion remained there till the waters had subsided. Some think that either Parnassus or Mount Ætna was the place of refuge. They make no mention of a ship. Deucalion and Pyrrha went to consult the oracle of Thēmis, a daughter of Cœlus and Terra. She married Jupiter against her own inclinations. She became the mother of: 1, Dice; 2, Irēne; 3, Erenŏmia; 4, the Parcœ, &c. The oracle of Themis directed Deucalion and Pyrrha to repair the loss of mankind by throwing behind them the bones of their grandmother. They understood the words of the oracle, after some consideration, and then, without delay, obeyed the command. The stones of the earth were the bones of their grandmother. The stones thrown behind him by Deucalion became men. The stones thrown behind her by Pyrrha became women. There were four or five deluges according to some authors. The fourth deluge was that of Deucalion, B.C. 1503. Justin states that many, as well as Deucalion and Pyrrha, saved their lives by climbing to the tops of the mountains. This deluge, chiefly in Thessaly, was the result of an overflow of the waters of the river Peneus. The regular course of the Peneus was stopped by an earthquake near Mount Ossa and Olympus. Xenophon mentions five deluges: 1. *The first deluge*, in the reign of Ogyges, a celebrated monarch, the most ancient of those who reigned in Greece. He was the son of Terra and Neptune. His power extended over Attica. 2. *The second deluge* was in the age of Hercules and Prometheus, and continued one month. 3. *The third deluge* happened in the reign of another Ogyges, and all Attica was laid waste by the waters. 4. *The fourth deluge* happened in the age of Deucalion, and all Thessaly was covered by its waters. 5. *The fifth, the last deluge*, happened during the Trojan war, and its effects were felt severely by the inhabitants of Egypt.

In Attica a report prevailed that the waters of Deucalion's deluge had disappeared through a small aperture, about a cubit wide, near to the temple of Jupiter Olympus. Pausanias, who saw it, adds that a yearly offering of flour and honey was thrown into it with religious ceremony.

(8.) *Theseus*, one of the most celebrated heroes of antiquity, was the son of Ægeus, by Æthra, the daughter of Pittheus. He was educated at Træzene, in the house of Pittheus, king of Træzene, in Argolis, in Peloponnēsus. Pittheus was a son of Pelops and Hippodamīa, and was universally admired for his learning, and wisdom, and application. He publicly taught a school at Træzene. He composed a book seen afterwards by Pausanias, the geographer. His grandson, Theseus, was well placed for his education. Theseus was not publicly acknowledged to be the son of Ægeus, king of Athens. He was considered to be the son of Neptune. When Theseus became a man his mother sent him to his father. She gave to him a sword by which he might, privately, make himself known to his father. Theseus determined not to go by sea, as was the custom of travellers, but to go by land, that he might signalise himself by encountering difficulties. Robbers and wild beasts infested his road from Træzene to Athens. He overcame the difficulties. He destroyed Corynetes, Synnis, Seiron, Circyon, Procustes, whom he treated as Procustes had treated travellers, and the celebrated Phœa, *a sow*, which infested the neighbourhood of Cromyon. Some suppose that the boar of Calpden, a city of Ætolia, a

country bounded by Epīrus, Acarnania, and Locris, supposed to be about the middle of Greece, sprang from Phœa. Some authors maintain that Phœa was a woman who entertained travellers. She lay with the rich male travellers, then murdered and then robbed them. Theseus was well received by the people of Athens. Ægeus and Medea, who influenced him, and the Pallantides, who expected to succeed Ægeus, were opposed to Theseus. The Pallantides were the fifty sons of Pallas, the son of Pandīon, who was the brother of Ægeus: 1. The fifty sons of Pallas attempted to assassinate Theseus. They were all slain by Theseus. 2. Theseus caught alive the bull of Marathon, led it through the streets of Athens, and afterwards sacrificed it to Minerva or to the god of Delphi. 3. Theseus, with other Athenian youths, was sent by the Athenians as a yearly offering to be devoured by the Minotaur. Ariadne, daughter of Minos, king of Crete, fell in love with him, gave to him a clue by which he might retrace his steps from the labyrinth after he had killed this Minotaur. He did kill the Minotaur. He redeemed himself and six boys and seven maidens from the death which the tyranny of Minos decreed for them. Pasiphae, the wife of Minos, had formed an unnatural passion for a beautiful white bull which Neptune had given to Minos, with directions to sacrifice the animal upon the altar of Neptune. Minos kept the bull. Neptune, in revenge, inspired Pasiphae with the beastly passion, and Dædalus contrived to have her unnatural passion gratified. The Minotaur was the result. Ovid's words are quoted:—

Semibovemque virum, semivirumque bovem.

Both a half-ox man and a half-man ox.

Some think that Pasiphae was enamoured of one of her husband's courtiers, named Taurus, that Dædalus favoured the wishes of Pasiphae, that she brought into the world twins, of whom one resembled Minos, the other resembled Taurus. The children received their names according to their likeness to their supposed fathers. Hence the fable of the Minotaur.

On his return from Crete, a storm drove Theseus to the island of Naxos, where he ungratefully abandoned Ariadne. Theseus forgot his promise to his father, that he would hoist up white sails upon his return in token of his success. Black sails were seen by Ægeus. He threw himself into the sea and perished, after a reign of forty-eight years. Ægeus thus died, B.C. 1235. Theseus then ascended the throne of his father, with the universal approbation of his countrymen and the Athenians.

Theseus was a wise legislator and a skilful general. All his neighbours formed alliances with him, except Pirithous, king of the Lapithæ, who determined to gain his friendship by meeting him in the field of battle. The two kings, at the head of their armies, met in the field of battle. Their admiration was mutual. They rushed into each others arms in the presence of their troops, and formed a friendship which afterwards was proverbial. These two heroes became widowers. They resolved to carry off for wives two daughters of the gods. Each must help the other in the attempts. Helen, daughter of Leda, was their first prize. They cast lots, and Helen became the property of Theseus, who committed her to the care of his mother Æthra, at Aphidnæ, a part of Attica, so called from Aphidnus, one of the companions of Theseus. Her brothers, Castor and Pollux, soon obliged Theseus to restore Helen in safety.

Theseus and Pirithous descended into the infernal regions to carry away Proserpine, the wife of Pluto, that she might become the wife of Pirithous. Pirithous, son of Ixion and the cloud, was placed on the wheel which was appointed as a source of punishment to his father. Theseus was fastened to the stone on which he had sat to rest himself. Virgil represents Theseus in the state of everlasting punishment, repeating to the shades in Tartarus:—

Discite justitiam moniti, et non temnere divos
Receiving warning, learn justice, and not to despise the gods.

Hercules, when he went down into the infernal regions to bring up Cerberus, released both Theseus and Pirithous, and brought them up to this world. However, he was obliged to use such violence in pulling Theseus from the stone, that the skin of Theseus remained on the stone. When Theseus returned from the infernal regions to Athens, he found his throne occupied by Mnestheus, one of the descendants of Erectheus. The Athenians had forgotten his services. He retired to the court of Lycomēdes, king of the island of Scyros, (in the Ægean sea). He was received kindly by Lycomēdes. Some think that jealousy, others think that the gold of Mnestheus influenced Lycomēdes, that he brought Theseus to the top of a high rock, and that he threw him into the sea. Others think that Theseus fell into the sea, and that his death was accidental.

After the death of Mnestheus, the children of Theseus recovered their father's throne. They brought their father's remains from Scyros, and gave to them a magnificent burial at Athens. They raised statues and a temple to the departed hero. They instituted festivals and games, that there might be a public commemoration of the actions of a hero who had rendered such services to the people of Athens.

Some think that Theseus and Pirithous did not attempt to carry away the wife of Pluto, but the daughter of Aidoneus, king of the Molossi, a people of Epirus, a country between Macedonia, Achaia, and the Ionian sea. The daughter of Aidoneus was named Proserpine. The dog which guarded her was named Cerberus. Pirithous was killed by the dog. Theseus was rescued from prison by Hercules.

(9). *Helle* was daughter of Athămas and Nephăle. She was sister to Phryxus. She fled from her father's house with her brother. The cause of their flight was the cruel treatment received by them from their stepmother, Ino. Some accounts represent her as carried through the air on a golden ram which her mother had received from Neptune. In her passage, she became giddy, and fell from her seat into that

part of the sea, which from her received the name of Hellespont (Hellēs-pontus). Others state that she was carried on a cloud, or upon a ship, from which she fell into the sea, and was drowned. Phryxus arrived safely on land, gave to his sister's remains a burial on the neighbouring coast, pursued his journey, and arrived safely in Colchis.

(10). *Foxes—(a)* 1. Canticles ii. 15, "Take us the foxes, the little foxes, which spoil the vines: for our vines have tender grapes."—Solomon's song. *(b)* Lamentations v. 18, "Because of the mountain of Zion which is desolate, the foxes walk upon it." *(c)* Nehemiah iv. 3, "Now Tobiah, the Ammonite, was by him (Sauballat), and he said, even that which they build, if a fox go up, he shall even break down their stone wall." *(d)* Ezekiel xiii. 4, "O Israel, thy prophets are like the foxes in the deserts." *(e)* Joshua xv. 23, Hazar-Shual, the court of the foxes; and Joshua xix. 42, Shaalabbin, the foxes. *(f)* 1 Samuel xiii. 17, "The land of Shual," the land of the fox. Samson is represented as having caught three hundred foxes, as turning them tail to tail, and as tying firebrands to their tails so turned, and then sending them into the cornfields of the Philistines. This was an act of revenge. His wife had been given to another. The number of foxes caught by Samson is not to be considered as something extraordinary, since the fox became a proverb, on account of the very great numbers of foxes existing in the Holy Land. The burning of the cornfields by Samson's contrivance may be illustrated by the words of Ovid—lib. iv. verses 679-712 :—

"Tertia post Hyadas cum lux erit orta remotas,
Carcere partitos Circus habebit equos,
Cur igitur missæ vinctis ardentia tædis
Terga ferant Vulpes, causa docenda mihi.
Frigida Carseoli, nec olivis apta ferendis
Terra, sed ad segetes ingeniosus ager.
Hac ego Pelignos, natalia rura, petebam,
Parva, sed assiduis uvida semper aquis.
Hospitis antiqui solitas intravimus ædes:
Dempserat emeritis jam juga Phœbus equis.
Is mihi multa quidem, sed et hæc, narrare solebat,
Unde meum præsens instrueretur opus;
Hoc, ait, in campo, campumque ostendit, habebat
Rus breve cum duro parca colona viro.
Ille suam peragebat humum, sive usus aratri,
Seu curvæ falcis, sive bidentis erat.
Hæc modo verrebat stantem tibicine villam;
Nunc matris plumis ova fovenda dabat:
Aut virides malvas, aut fungos colligit albos,
Aut humilem grato calfacit igne focum.
Et tamen assidius exercet brachia telis,
Adversusque minas frigoris arma parat.
Filius hujus erat primo lascivus in ævo,
Addideratque annos ad duo lustra duos.
Is capit extremi vulpem convalle salicti:
Abstulerat multas illa corhortis aves.
Captivam stipula fenoque involvit, et ignes
Admovet, urentes effugit illa manus.
Qua fugit, incendit vestitos messibus agros;
Damnosis vires ignibus aura dabat.
Factum abiit: monimenta manent; nam vivere captam
Nunc quoque lex vulpem Carseolana vetat.
Utque luat pœnas gens hæc, Cerealibus ardet,
Quoque modo segetes perdidit, ipsa perit."

"Fasti."

When the the third day (lux) shall have arisen after the Hyads are removed, the circus shall have the horses arranged (partitos) at the starting post (carcere). I must teach the cause why the she foxes, therefore, (igitur) sent forth, carry their backs burning with bound torches. The land of Carseoli (a town of the Æqui) is cold, nor fit for bearing olives, but the soil is naturally adapted (ingeniosus) for corn crops (ad segetes). In this (way) I was repairing to (petebam) Peligni (near the Sabines and Marsi), my native country (rura), small but always moist by continual showers. We entered the accustomed (solitas) house of our old host: Phœbus had now taken the yokes from his discharged (emeritis) horses.

He (my host) was indeed accustomed to relate to me many things whence my present work might be supplied (instrueretur). He says, in this plain, and he points out the plain, a frugal country woman (parca colona) with her toil-worn husband (duro viro) held a small farm (Rus breve). He was accustomed to till (peragebat) his ground, whether there was need (usus) of the plough, or of the curved sickle, or of the spade (bidentis). She was accustomed now to sweep the cottage which was supported by a prop (stantem tibicine): she was now giving the eggs to be cherished by the feathers of the mother (the hen): or she is collecting green mallows, or white mushrooms, or she is warming the humble hearth with grateful (agreeable) fire. And, nevertheless, she exercises her arms with continual webs of cloth (assiduis telis—tela, a web), and prepares arms of defence (arma) against the threats of cold weather (frigoris). Her son was merry (lascivus) in early age, and had added two years to two lustrums (he was twelve years of age.) The lustrum was held every fifth year, when the city was purified, and the citizens were "taken account of.") He takes a she fox in a valley of the extreme willow (in the end of a valley where the willow grew). She (the fox) had taken away many birds of the poultry yard (cohortis). He rolls the captive in straw and hay, and moves the fire. She flies from his burning hands. In what way she flies, she sets on fire the fields clothed with the crops (messihus). The breeze gave strength to the destructive fires. The fact has departed: the monuments remain: for now, also, the law of Carseoli forbids the taken (or captured) she fox to live. And that this race may atone for their crimes (luat pœnas), they are burned (hæc gens ardet), on the feast of Ceres (Cerealibus), and they themselves perish in the manner in which they have destroyed the corn (ipsa [gens], perit, quoque modo perdidit segetes). The feast of Ceres was celebrated at Rome on the nineteenth of April. The custom of burning the she fox may be considered peculiar to Carseoli, from the words, "lex Carseolana."—*(See Judges* xv. 3-5.)

Ovid has written his book, "The Fasti," from records publicly kept, and from statements made by persons whom he visited. This appears to be the result of his own account of the burning of the she foxes, or the result of his readers' reflection on Ovid's

words. The abundance of foxes, the traps by which even a child succeeded in ensnaring a fox, the practice annually established in memory of the first event, are certain evidences of the possibility of the capture of three hundred foxes by Samson. The style of writing adopted by Ovid in his "Fasti" is twofold, so far as its poetical measurement is concerned. The first line is hexameter. The second line is pentameter. The hexameter consists of six feet, the first four feet being either dactyles or spondees, the fifth being a dactyl, and the sixth foot a spondee. The pentameter consists of five feet, or of two feet and a half and of two feet and a half. So that a pentameter may be scanned in either way. The dactyl consists of three syllables, one long and two short, marked thus:—⏑ ⏑; the spondee consists of two syllables marked thus: – –, both long. The first two lines in the story of the foxes may serve as examples to shew how the whole book, "the Fasti," may be scanned.

D D S D D S
Tertia | post Hya | das cum | lux erit | orta re | mōtis.—Hexameter.
Carcere | parti | tos cir | cus habe | bit equos.—Pentameter.
1 2 3 4 5

The pentameter has five feet. The first two feet may be either dactyls or spondees. The third foot must be a spondee: the fourth and the fifth feet are anapæsts. The anapæst consists of three feet—two short and one long: ⏑ ⏑ –; so that an anapæst is the reverse of a dactyl, which consists of one long and two short feet.

The pentameter may be scanned thus—by dividing it into two hamistichs of two feet and a half each, the first two feet may be dactyls or spondees at pleasure, then a cæsura, then two dactyls, followed by another cæsura. The second line may serve as an example:—

D S S ANAPÆST ANAPÆST
1.—Carcere | parti | tos cir | cūs hăbē | bit ĕquōs.
D S CÆS D D CÆS.
2.—Carcere | parti | tos | circus ha | bebit e | quos.

(11.) *The Hyads.*—The Hyades were the daughters of Atlas, king of Mauritania. They were disconsolate at the death of their brother Hyas. He had been killed by a wild boar. Hyas attempted to rob a lioness of her whelps. The vexed lioness killed him. Some report that he died from the bite of a serpent. Others state that he was killed by a wild boar. His sisters mourned his death with such true and unfeigned sorrow, that Jupiter, moved by compassion, changed them into stars. They received the name Hyades from their brother Hyas. Their names were: 1. Phaola, 2. Amorosia, 3. Endora, 4. Coronis, 5. Polyxo. To these some have added 1. Thione: 2. Prodice; and they maintained that they were daughters of Hyas and Æthra, one of the Oceanides. Euripides calls them daughters of Erectheus. The ancients supposed that the rising of the Hyades was always attended with much rain. The Hyades were placed near Taurus, and were one of the signs of the Zodiac.

(12.) *The Twelve signs of the Zodiac.*—1. Aquarius, 2. Gemini, 3. Leo, 4. Virgo, 5. Taurus, 6. Scorpio. 7. Sagittarius, 8. Libra, 9. Aries, 10. Cancer, 11. Pisces, 12. Capricorn—represented by a goat, led by Pan with a wolf's head. These twelve signs are of heathen origin. The Egyptians must have originated these signs. The Chaldeans may have been second in the discovery. *Psalm* lxv. 11: "Thou crownest the year with thy goodness, and thy paths drop fatness."

(a.) "*Thou crownest the year.*"—"A full and plentiful harvest is the crown of the year; and this springs from the unmerited goodness of God." This is the diadem of the earth. "*Thou encirclest*" it as with a diadem. A most elegant expression, to show the progress of the sun through the twelve signs of the Zodiac, producing the seasons, and giving a sufficiency of light and heat alternately to all places on the surface of the globe, by its north and south declination (amounting to 23° 28′ at the solstices) on each side of the equator. "A more beautiful image could not have been chosen, and the very appearance of the space termed the Zodiac on a celestial globe, shows with what propriety the idea of a circle or diadem was conceived by this inimitable poet."

(b.) "*Thy paths drop fatness.*"—"Thine Orbits." The various planets—which all have their revolutions within the Zodiacal space—are represented as contributing their part to the general fructification of the year. Or, perhaps, the solar revolution through the twelve signs, dividing the year into twelve parts or months, may be here intended. The rains of November and February, the frosts and snows of December and January, being as necessary to the fructification of the soil, as the gentle showers of spring, the warmth of summer, and the heat and drought of autumn. The earth's diurnal rotation on its axis, its annual revolution in its orbit, and the moon's course in accompanying the earth, are all wheels or orbits of God, which drop fatness, or produce fertility in the earth."—*Dr. A. Clarke.*—*Psalm* lxv. 11.

CHAPTER IV.

1. *Eli (a).* The introduction to the narrative contained in the first book of Samuel, or first book of Kings according to the Septuagint, may be considered as an example of the care taken by the Jews to preserve records of families. "There was a certain man of Ramathaim Zophim—(literally *the two high places of the Watchmen*)—of Mount Ephraim, and his name was Elk-a-nah, the son of Jeroham, the son of Elihu, the son of John, the son of Zuph, an Ephrathite." Elkănah had two wives. The name of one was Hannah. The name of the other was Peninnah. Hannah signifies *fixed or settled*, Peninnah signifies, *a jewel or pearl.* Peninnah had children, Hannah had no children. Elkanah went yearly to worship and to sacrifise to the Lord of Hosts to Shiloh. The two sons of Eli, Hophni and Phinĕhas, were in Shiloh, acting as the Lord's Priests. Elkanah gave (*notably*) portions to Peninnah and to her sons

and daughters. He gave a worthy (perhaps a double) portion to Hannah, for he loved her. But the Lord had shut up her womb. Peninnah made this visitation of the Lord to Hannah a source of vexation. Hannah wept. Elkanah consoled her, asking her, "Am not I better to thee than ten sons?" They rose up, when they had finished their eating and their drinking in Shiloh. Hannah was alone.

(b.) Eli, the priest, sat by a post of the temple of the Lord. Hannah, in sorrow, prayed to the Lord. She wept. She vowed to the Lord that if he would give to her a man child she would devote him to the Lord's service during the whole period of his life, and "there shall no razor come upon his head." Eli marked her mouth. He saw her lips moving. He heard no voice. Eli concluded that Hannah was drunk. He reproved her. She explained. Eli was satisfied by Hannah's explanation. He dismissed her with his blessing, "Go in peace, and the God of Israel grant to thee thy petition which thou hast asked of him."

(c.) The family of Elkanah returned to their home to Ramah. Hannah bare a son. She named him Samuel ("*asked of God,*") "because I have asked him of the Lord." Elkanah and his family went to Shiloh yearly, but Hannah would not go as usual. She would not go till she had weaned Samuel. She would then go to Shiloh and present Samuel to the Lord, that he might abide there for ever. Elkanah was satisfied by his wife's explanation. When Hannah weaned Samuel she fulfilled her promise. She went up to Shiloh with Samuel. She brought up with her three bullocks, an ephah of flour, and a bottle of wine. She slew a bullock, and brought the child to Eli. Hannah made known to Eli her former sorrowful condition. She formally offered to the Lord, according to her vow, her son Samuel. "Therefore, also, I have lent him to the Lord. As long as he liveth, he shall be lent to the Lord. And she worshipped the Lord there."

(d.) Hannah's prayer may be considered as a form of thanksgiving. The Spirit of God enabled her to utter those beautiful and pious words which express the feelings of her grateful heart. She concludes with a prophetic expression of God's dealings with his people, and of the exaltation of the Messiah, the promised one, to whom Hannah gives the name "Anointed," that is Messiah. All the prophets follow Hannah's example. The Jews looked for the coming of their Messiah, the "Anointed." "The adversaries of the Lord shall be broken into pieces; out of heaven shall he thunder upon them; the Lord shall judge the ends of all the earth; and he shall give strength unto his king, and exalt the horn of his '*anointed.*'" "And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest."

(e.) The sons of Eli (Hophni and Phin-ĕ-has), were sons of Belial. "They knew not the Lord." These men were the cause of the sins and punishment of their country. They took of the sacrifices what portions they fancied. They lay with the women at the door of the tabernacle of the congregation. "Samuel ministered before the Lord, being a child, girded with a linen ephod." Hannah brought to Samuel a little coat every year when she came up with her husband to offer the yearly sacrifice. Eli blessed Elkanah and his wife (Hannah)—"The Lord give to thee seed of this woman, for the loan which is lent to the Lord." Elkanah and Hannah "went unto their own homes."

(f.) Eli reproves his sons.—Eli was very old. The report of his sons' misconduct reached him. He reasoned with his sons, and warned them of the evil results of their sinful conduct. But they harkened not to the voice of their father, because the Lord would slay them. "Their sins must be punished in this world, that all men might understand that God will not look upon sin with allowance."

(g.) Eli's Warning.—The child Samuel grew on, and was in favour with the Lord, and also with men. A man of God came to Eli, and commenced his address to Eli with the solemn words, "Thus saith the Lord." Eli was reminded of God's mercy in choosing the house of his father when in Egypt "to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me." Eli is reproached on account of the sins of his sons. Severe judgments are denounced against him and his house. He is informed that God will raise up for himself a faithful priest, and he shall walk before mine "*anointed*" for ever. "The descendants of Eli shall come and crouch to him for a piece of silver and for a morsel of bread, saying, 'Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.'"

The house of Eli's father means Aaron. He was the first high priest. The priesthood descended to Aaron's eldest son, Eleazar; then to Phin-ĕ-has. The priesthood was afterwards established in the younger branch of the family of Aaron, for Eli was a descendant of Ithămar, Aaron's youngest son. From Eli the priesthood was transferred back again to the family of Eleazar, on account of the profligacy of Eli's sons.

(h.) The call of Samuel.—The child Samuel ministered unto the Lord before Eli. Samuel performed certain duties of the tabernacle under the direction of Eli, such as opening the doors. Verse 15, "The word of God was precious in those days." There were few revelations. The word was scarce, therefore precious—valuable. "There was no open vision;" no prophet among the people.

Eli had lain down to rest. Samuel had lain down to sleep. Apartments for the high priest must have been built in the neighbourhood of the tabernacle. The tabernacle remained at Shiloh three hundred and twenty years. Samuel must have lain down to sleep in the same apartment in which Eli lay down for his night's rest, as the child ran to Eli as soon as he was wakened by the voice of the Lord calling Samuel. The lamps may have been extinguished before the rising of the sun. *Exod.* xxvii. 21: "Aaron and his sons shall order it from evening to morning before the Lord." *Lev.* xxiv. 3:

"Shall Aaron order it from the evening unto the morning before the Lord continually?"

1. The Lord called Samuel; and Samuel said, "Here am I." Samuel ran to Eli, repeating the words, "here am I," and adding, "for thou calledst me." Eli replied, "I called not: lie down again." Samuel lay down.

2. The Lord called Samuel a second time. He answered; then ran to Eli, and said as he had said at the first time, and received the same denial and the same direction.

3. Samuel had not yet received any revelation from the Lord: he did not yet know the Lord. The Lord called Samuel the third time. Samuel ran to Eli as he had run before. Eli denied not as before. He perceived that the Lord had called the child. He directed Samuel to reply, if he should hear the voice again, "Speak, Lord, for thy servant heareth."

4. "The Lord came and stood," and called as at other times, "Samuel, Samuel." Then Samuel answered, "Speak, for thy servant heareth." The Lord then informed Samuel that He would do a thing in Israel at which both the ears of everyone who heareth it shall tingle. The destruction of Eli's house is declared to be the divine determination: "And, therefore, I have sworn to the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." The morning came. Samuel opened the doors of the tabernacle. He feared to tell Eli the vision. Eli solemnly entreated Samuel: "God do so to thee, and more also, if thou hide anything from me of all the things which He hath said unto thee." Samuel told to him every whit, and hid nothing from him. Eli said, "It is the Lord; let Him do what to Him seemeth good."

Samuel grew. The Lord was with him, and let none of his words fall to the ground. All Israel, from Dan even to Beersheba *(from the north to the south of the Holy Land)*, knew that Samuel was established to be a prophet of the Lord. "The Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord." "The word of Samuel came to all Israel."

(i.) The death of Eli.—Israel felt too confident when Samuel became the Lord's prophet to his people. They took the field against the Philistines and pitched their tents in Ebenezer, a name given to this place twenty years after this battle, when the Lord had given to the Israelites a signal victory over the Philistines.—1 *Sam.* vii. 12. Ebenezer signifies the "stone of help." It was situated in the tribe of Judah, between Mizpeh and Shen, and not far from Aphek. The life of Samuel may have been written by himself. After his death, such arrangement as was necessary was adopted by the transcriber. The nature of inspiration is clearly set forth in the thanksgiving of Hannah, in the message which the man of God delivered to Eli, in the call of Samuel, and in the words, unfailing, which Samuel, by divine inspiration, was enabled to deliver to the children of Israel.

1. The Israelites and the Philistines engaged in battle. The Israelites were defeated, with a loss of four thousand men.

2. The Israelites sent to Shiloh for the ark. The priests went with the ark. Thus Hophni and Phinehas must come with the ark into the battle-field. The Israelites believed that they must be victorious when they had the ark with them. They shouted. The earth rang again. The Philistines heard the noise. They inquired. They learned that the ark had been brought into the tent of the Israelites. They feared. They said, "God is come into the camp. Woe unto us! Who shall deliver us out of the hand of these mighty gods? These are the gods who smote the Egyptians with all the plagues in the wilderness."

The Philistines were victorious. The Israelites lost thirty thousand footmen. The ark of God was taken. The two sons of Eli—Hophni and Phinehas—were slain. A man of Benjamin came out of the army, and ran to Shiloh the same day. His clothes were rent. Ashes were upon his head. Eli sat by the wayside. He waited for some information. He trembled for the ark of God. He heard the crying of the people. He inquired the cause. The man of Benjamin came hastily and told Eli. Now Eli was ninety and eight years old. His eyes were so dim that he could not see. The messenger made himself known to Eli. "What is there done, my son?" "Israel is fled before the Philistines. There has been a great slaughter among the people. Thy two sons, Hophni and Phinehas, are dead. The ark of God is taken." When Eli heard that the ark of God was taken, he fell from off the seat backward by the side of the gate, and his neck brake: for he was an old man and heavy. *And he judged Israel forty years.* He was a kind man. His sons were vile. He did not restrain them. They all suffered for their sins. How comes it to pass that ministers of religion so frequently have bad children? How comes it to pass that good laymen have bad children, and that bad laymen have good children? The mothers have most important influences in the formation of the character of their children.

3. *The death of Eli's daughter-in-law.*—The daughter-in-law of Eli, the wife of Phinehas, was with child, and near to be delivered. She heard the tidings: the ark of God was taken: her father-in-law and her husband were dead. She bowed herself and travailed. Her pains came upon her. She was dying. The women said to her, "Fear not, for thou hast borne a son." She answered not, neither did she regard it. She named the child Ichabod (*Where is the glory?*) the glory is departed from Israel. She felt as she spake. The ark was taken. Her husband was slain. Her father-in-law had met with an untimely death. This fourth chapter of the first book of *Samuel* is a plain account of the providence of God in ordering all things for the punishment of those who do not obey him, and for the advancement and usefulness of those who seek to do the will of their Father who is in heaven. This chapter may be considered as an intro-

duction to the history of divine providence given in the first and second books of *Samuel*, and the first and second books of *Kings*. The condition of the Israelites was most deplorable. Eli and his sons dead. The ark taken. Phinehas' wife dead. Ichabod resting on the nation. God caused the ark to be restored. God re-established the priesthood. God gave an upright and active judge to Israel. God brake the Philistine yoke, and gave victory to his people. God sent adversity to his people, that they might learn humility and repentance. He heard their cry and helped them, when they called upon him in the time of their trouble.

The following lines are quoted from the Persæ of Æschylus, as inferior in force to the account of the message of the man of Benjamin. The messenger comes to the queen announcing the destruction of the whole naval power of the Persians at the battle of Salamis, B.C. 480. The Greeks lost forty ships. The Persians lost about two hundred ships. Salamis is an island in the Saronicus Linus, opposite Elausis, with a town and harbour of the same name:—

Ω γησ απασησ Ασιδοσ πολισματα
Ω Περσισ αια, και πολυσ πλουτου λιμην,
Ωσ εν μια πληγη κατεφθαρται πολυσ
Ολβοσ, το Περσων δ' ανθοσ οιχεται πεσον.
Ωμοι, κακον μεν πρωτον αγγελλειν κακα·
Ομωσ δ' αναγκη παν αναπτυξαι παθοσ
Περσαιο, στρατοσ γαρ πασ ολωλε βαρβαρων.

"O cities of all the Asian land! O Persian land, and abundant harbour of wealth! how by one stroke has much wealth been destroyed, and the falling flower of the Persians perishes (οιχεται). O me! it is indeed the first evil to announce evils: but yet it is necessary to unfold all suffering to the Persians, for all the army of the barbarians (the Persians) has perished." The word, barbarians, is not used in an offensive sense in this passage.

The translation by Mr. Potter is given by Dr. A. Clarke. I have given the literal translation of the passage for the benefit of learners.

The following is Mr. Potter's translation in verse:—

"Woe to the towns through Asia's peopled realms!
Woe to the land of Persia, once the port
Of boundless wealth! Now is thy glorious state
Vanished at once, and all thy spreading honours
Fallen, lost! Ah, me! unhappy is his task
Who bears unhappy tidings: but constraint
Compels me to relate this tale of woe:
Persians! the whole barbaric host is fallen."

1. Julius Cæsar, having totally defeated Pharnāces, king of Pontus, wrote a letter which contained only these three words, "Veni, Vidi, Vici." I came, I saw, I conquered. This war was begun and ended in one day.

2. Admiral Hawke, having totally defeated the French fleet in A.D. 1759, off the coast of Brittany, wrote as follows to George II.:—"Sire, I have taken, burnt, and destroyed all the French fleet, as per margin.—*Hawke.*"

3. Napoleon Buonaparte, the general-in-chief of the French armies in Italy, wrote to Josephine, his wife, the evening before he attacked Field-Marshal Alvinzi, the imperial general: "Demain j' attaquerai l' enemie; je le battrai, et j' en finerai." To-morrow I shall attack the enemy; I shall defeat them, and terminate the business." He did so. The Imperialists were totally defeated. Mantua surrendered. The campaign for that year (1796) was concluded.

Julius Cæsar has been imitated by Hawke and Napoleon Buonaparte. There is a difficulty in labouring to be concise; the effort may lead to obscurity. The three specimens of conciseness—in the Roman, the Englishman, and the Frenchman—are inferior to the conciseness of the Benjamite. They have expressed one idea. The Benjamite has expressed more than one idea. *He states the general and particular disasters of the day: the rout of the army; the great slaughter; the death of the priests, who were, in effect, the generals of the army; and the capture of the ark. All this he does in four simple assertions.* He tells all which, on such an occasion, could affect and distress the heart of an Israelite.

The man of Benjamin had his clothes rent, and had ashes upon his head. The following quotations illustrate this customary expression of sorrow:—

1. The Trojan fleet was burned. The feelings of Ænēas are described—

"Tum pius Ænēas humeris abscindere vestem,
Auxilioque vocare Deos, et tendere palmas."
Virg. Æn., lib. v., v. 685.

Then (the) Pius Onēas [capit—began] to tear his robe from his shoulders, and to call the gods to his aid, and to stretch forth his palms. The attitude of an earnest worshipper in prayer is thus described.

2. The city of Latinus was taken by storm. The queen resolved on her own death. She expresses her feelings of sorrow on account of her misfortunes according to custom:—

"Purpureos Moritura Manu discindit amictus."
Æn. lib. xii., v. 603.

She (about to die) tears her purple robes. Discindit marks the violence of the action, and the unsparing destruction of her garments.

3. King Latinus heard of the death of his queen. He saw his city in flames:—

"It scissa veste Latinus.
Conjugis attonitus fatis, urbisque ruina,
Canitiem immundo perfusam pulvere turpans."—v. 609.

Latinus goes with rent garments, astonished by the fate of his wife, and by the ruin of his city, defiling his grey hair sprinkled by unclean dust.

4. Catullus, in one line, expresses the same custom:—

"Canitiem terra, atque infuso pulvere fœdans."
Epith. Pelis et Thett, 40 *s.*, *v.* 224.

Defiling her grey hair by earth and by sprinkled dust.

5. The ancient Greeks shaved their heads in sorrow for the dead:—

Τδντὸ νυ καὶ γέρασ διον οϊζυροῖσι βροτδισιν
Κείρασθαι τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
Hom. Odyss. lib. iv., v. 197.

And truly this is the only honour (γερασ) to care-worn mortals, both to shave the hair and to let fall the tear from the cheeks.

6. Καὶθεμεν ἐν λεχέεσσι, καθήραντεσ χρόα καλὸν
Ὕδατι τε λιαρῷ καὶ ἀλείφατι· πολλὰ δέ σ'ἀμφὶσ
Δάκρυα θερμὰ χέον Δαναοὶ, κείροντό τε χαίτασ.
Hom. Odyss. lib. xxiv., v. 44.

We laid you on a couch, having cleansed your beautiful flesh both with warm water and with unguent, and the Greeks around poured forth warm tears and shaved their hairs ("γερασ—σοι") as a token of respect to you. These are the words of the soul of Agamemnon, son of Atreus, to the soul of Achilles, son of Peleus, when they met in the infernal regions.

7. When Achilles, at the siege of Troy, heard of the death of his friend Patrŏclus, who was slain by Hector, he expressed his sorrow very violently:—

Ὣσ φάτο, τὸν δ' ἄχεοσ νεφέλη εκάλυψε μέλαινα.
Ἀμφοτέρῃσι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν
Χεύατο κὰκ κεφαλῆσ, χαρίεν δ' ᾗσχυνε πρόσωπον·
Νεκταρέῳ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη.
Hom. Iliad, lib. xviii., v. 22.

(j) The Ark of God in the temple of Dagon.—1. The impression which their victory made upon the minds of the Philistines was in accordance with heathen notions. They felt that their gods were stronger than the God of Israel, and that the God of Israel had forsaken the Israelites, and had come over to the Philistines. Therefore, they brought the ark from Ebenezer to *Ashdod*. They placed the ark in the temple of Dagon, by Dagon. On the following morning Dagon had fallen upon his face to the earth before the ark of God. They set him in his place again. On the following day they found Dagon fallen on his face before the ark, his head and the palms of his hands were cut off, only the stump of Dagon remained to him; hence the custom, the priests and the persons entering the temple of Dagon never tread on the threshold. The men of Ashdod (Azōtus) and of its coasts were smitten *with (by) emerods*. They resolved that the ark should not remain with them. They gathered in council all the lords of the Philistines. They advised that the ark should be carried to *Gath*. The advice was adopted. The ark was carried to *Gath*. They carried about the ark. The men of Gath were smitten by emerods, *piles*. The ark of God was sent to *Ekron*. The people assembled the lords of the Philistines, and prayed that the ark might be sent away, for there was a deadly destruction throughout all the city. The men who died not were smitten by emerods. The cry of the city went up to heaven. The ark of the Lord was in the country of the Philistines seven months.

2. The Philistines assembled and consulted their priests and their diviners. The advice given was adopted. The ark must be sent away, but not empty. They must return a trespass-offering. In such case they should be healed, and should understand the cause of their sufferings. The trespass-offering consisted of five golden emerods, and five golden mice, the number of the lords of the Philistines being five. "*For one plague was on you all and on your lords.*" The emerods had afflicted their bodies. The mice had injured their lands. The advisers called to mind God's dealings with the Egyptians, and warned the assembly not to harden their hearts. They directed that a new cart should be made, and that two milch-cows, never before yoked, should be tied to the cart, and that their calves should be kept at home, and that the ark and the golden emerods and mice should be put into the cart, in a coffer by the side of the ark. Then send it away. If the cows go to Beth-shemesh, God hath done to us this great evil. If they do not, we may regard our afflictions as accidental. The advice of the priests and diviners was adopted. The cows lowing as they went, took the straight way to the way of Bethshemesh. Perhaps, the cows were placed where roads crossed. The lords of the Philistines went after the cows to the border of Bethshemesh, a town belonging to the priests of the tribe of Judah. The men of Bethshemesh were reaping in the valley. They saw the ark and they rejoiced. The cows carried the ark into the field of Joshua, a Bethshemite, where there was a great stone. The men of Bethshemesh clave the wood of the cart, and offered the cows for a burnt-offering unto the Lord. They also, on the same day, offered burnt-offerings and sacrifices unto the Lord. The five lords of the Philistines returned to Ekron. (1) Ashdod; (2) Gaza; (3) Ekron; (4) Gath; (5) Askelon; these five towns of the Philistines, and their five lords, were represented in the trespass-offering by the five golden emerods and by the five golden mice. The ark was set down upon the stone of Abel, in the field of Joshua, the Bethshemite. The Lord smote the men of Bethshemesh, because they looked into the ark of the Lord. Fifty thousand and seventy died. They feared; they wished that the ark might be removed. They sent messengers to the men of Kirjath-jearim, requesting them to "come down and fetch it up to you." The request was granted. The men of Kirjath-jearim brought the ark from Bethshemesh, and placed it in the hands of Abinădab in the Hill, and set apart, to take care of the ark of the Lord, Eleazar, the son of Abinădab, B.C. 1140.

(k.) Samuel's government.—1. The interview between Hannah and Eli is dated B.C. 1171. 2. The presentation of Samuel to Eli is dated B.C. 1165. Samuel must have been six years of age when his mother presented him to Eli in the tabernacle at Shiloh. In that year the man of God came to Eli to declare to him the mind of God. 3. When it is written, "The word of God was precious in those days," the date is given B.C. 1141. The call of Samuel is dated at this period. Therefore Samuel was thirty years of age when the Lord called him. In that year the predicted calamities fell upon poor old Eli. The inspiration of the Almighty is manifested in the man of God, in Samuel, and in Hannah. 4. The restoration of the ark by the Philistines happened in the follow-

ing year, B.C. 1140. 5. The ark "abode" at Kirjah-jearim twenty years. The Israelites felt that "the time was long." The date of each event in the seventh chapter of 1*st Sam.* is not known. A period of twenty years is described in the chapter, B.C. 1140 to B.C. 1120. Before an outline of the seventh chapter is given, some reference to the past is necessary. 1. *The number of the Bethshemites* who looked into the ark, or the number killed by the Divine will on account of the sins of those who looked into the ark: "Fifty thousand and threescore and ten men" (1*st Sam.* vi. 19), has been considered a mistake made by some transcriber.

(*a.*) The Vulgate renders it thus: "Et percussit de populo septuaginta Viros; et quinquaginta millia plebis." And he smote of the (chief) people seventy men, and of the common people fifty thousand.

(*b.*) The Targum of Jonathan is sometimes similar to the Vulgate: "He smote of the elders of the people seventy men, and of the congregation fifty thousand men."

(*c.*) The Septuagint follows the Hebrew text, Και επεταξεν εν αυτοις εβδομηκοντα ανδρας, και πεντηκοντα χιλιαδας ανδρων. "And he smote of them seventy men (or amongst them) and fifty thousand men."

(*d.*) The Syriac has fifty thousand less: "And the Lord smote among the people five thousand and seventy men."

(*e.*) The Arabic is nearly similar: "And the Lord smote among the people five thousand and seventy men."

(*f.*) Josephus, lib. vi. c. 1, s. 4, writes—Οργη δε και χολος του θεου μετεισιν· ωστε εβδομηκοντα των εκ της Βηθσαμης κωμης βαλων απεκτεινεν· "But the anger and wrath of God were with them. So that, casting [forth his lightning] he killed seventy men of the village of Bethshemesh." The five thousand are omitted.

(*g.*) Rabbi Solomon Jarchi gives the opinion of other Rabbins, as well as his own: "Our Rabbins say seventy men, and each of them was worth fifty thousand men; or fifty thousand, every one of whom was worth the seventy of the Sanhedrim." The conclusion is, that the error in the numbers has arisen from the fault of the transcribers.

(*h.*) Dr. Kennicott has found three very reputable MSS. [manuscripts], in which the words "fifty thousand" are wanting.

(*i.*) Some solve the difficulty by stating that they translate thus: "He slew seventy men out of fifty thousand men."

(*j.*) "With a great slaughter. Seventy men slain, out of an inconsiderable village, in a harvest day, was certainly *a great slaughter.*"—*See Dr. A. Clarke.*

2. *The offering of the golden emerods and mice.* The custom is of very great antiquity. When a plague or other calamity infested a country, a city, a village, or a homestead, the magicians formed an image of the destroyer or of the things destroyed, in gold, silver, ivory, wax, clay, &c., under certain configurations of the heavens. They set up this figure in some proper place, that the evils, thus represented, might be driven away. These consecrated images were the same which are called talismans, or telesms, among the Asiatics. Mr. Locke calls the diviners talismans. This is a mistake. The image, not the fabricator, was called by this name. Perhaps these images were afterwards the origin of all the forms of gods which became the objects of religious worship. In Ireland, no venemous creature, as scorpion, serpent, adder, snake, toad, can be found:

> "No poison there infects, no scaly snake
> Lurks in the grass, nor toads annoy the lake."

This great blessing has been attributed to a talisman, or telesm, under the sign scorpio. Very ancient pagan sources supply information on this subject. A stone engraven with the figure of a scorpion is said to cure those who are stung by the scorpion while the moon is in the sign scorpio. Apollonius Tyaneus is said to have prevented flies from infesting Antioch and storks from appearing in Byzantium by figures of these animals formed under certain constellations. A brazen scorpion placed on a pillar in the city of Antioch is said to have expelled all such animals from that country. A crocodile of lead is said to have preserved Cairo from the depredations of these monsters.—*Calmet.*

Tavernier observes that something like what is mentioned in the text is practised among the Indians. When a pilgrim goes to one of the idol temples for a cure, he brings the figure of the member affected, made either of gold, silver, or copper, according to his circumstances, which he offers to his god. This custom was common among the heathen, and they consecrated to their gods the *monuments* of their deliverance. Corrupt Christianity adopted the custom, the converts from heathenism retaining the rites, the ceremonies, and the superstitions peculiar to their condition as heathen. Theodoret informs us that in his time (born at Antioch, A.D. 386, died A.D. 457, aged 71 years), there might be seen about the tombs of the martyrs figures of eyes, hands, feet, and other parts of the body. These figures represented the parts of the bodies of the offerers supposed to have been healed by the intercession of the holy persons deceased. St. Winifred's well in Flintshire, wells in Ireland, also, may furnish illustrations of the ancient heathen custom of the Philistines. Perhaps the custom in England and Wales, in Scotland and in Ireland, wherever found in these countries, may be accounted for by remembering that the countries were colonized by the Philistines. The absurdity of heathenism and judicial astrology must appear evidently set forth in God's most holy word. "Have faith in God." "Behold the light of the knowledge of the glory of God in the face of Jesus Christ."

(*l.*) B.C. 1120.—1. Samuel had arrived at the age of fifty years. Twenty years had passed away since the Philistines had brought Israel into subjection, and since the Philistines had been forced to return the ark of the Lord to the Israelites whom they had sub-

dued in war. The period was remarkable for quietness. Samuel assured the Israelites that if they would put away from amongst them the strange gods and Ashtoreth, and Baalim, then the Lord would deliver them out of the hands of the Philistines. The Israelites did then put away Baalim and Ashtoreth. Samuel said, "Gather all Israel to Mizpeh (Shiloh, a city of Ephraim; Mizpah, a city of Judah), and I will pray for you unto the Lord." They obeyed Samuel. They confessed that they had sinned against the Lord. Samuel judged the children of Israel in Mizpeh. The assembly was held for purposes of religion, of politics, and of military discipline.

2. The Philistines heard of this assembly at Mizpeh. The lords of the Philistines led their armies against Israel. The Israelites entreated Samuel, "Cease not to cry unto the Lord our God for us." They wished for deliverance from the hands of the Philistines. Samuel offered "a sucking lamb" as a burnt sacrifice or offering unto the Lord. He cried unto the Lord. The Lord heard him. The Philistines drew near to the Israelites. The Lord thundered. The Philistines were discomfited. They were smitten before Israel. The men of Israel went out from Mizpeh and pursued the Philistines till they came under Beth-car (the place not known, perhaps a city of Dan, before he went north). Samuel took a stone and set it up between Mizpeh and Shen, and called it Ebenezer (the stone of help), saying, "*Hitherto the Lord hath helped us.*" The Philistines were subdued. The Israelites recovered from the Philistines the towns which had been lost in the former war, from Ekron even unto Gath. The Amorites, the Canaanites, in the north, were at peace with Israel.

3. Samuel judged Israel all the days of his life. He went from year to year in circuit (1) to Bethel, (2) to Gilgal, and (3) to Mizpeh. He judged all Israel in all these places. He returned to Ramah; for there was his house, and there he judged Israel, and there he built an altar unto the Lord; B.C. 1112. The scene now changes. Samuel (born, B.C. 1171) had now arrived at the age of fifty-nine years.

(m.) Samuel, his sons, and the elders of Israel at Ramah (1 *Sam.* viii.), B.C. 1112.—It may in some instances, perhaps too many, be the misfortune of old age to witness errors and misconduct in persons of whom hope had been telling tales which must have flattered the vanity of old age. Samuel was the child of prayer, of promise. Inspiration has its evidence in his history. What woman would refuse to pray to God to give to her such a son? Samuel was old. The cares of his station, as judge, were too many for him. The burden must be lightened. He made his sons judges over Israel. The name of his first-born was: (1.) Joel: [1 *Chron.* vi. 38, *and the sons of Samuel, the first-born, Vashni and Abiah.*] (2.) The name of his second, Abiah. They were judges in Beersheba. These two sons of Samuel walked not in the way of their father. They turned aside and walked after lucre, and took bribes, and perverted judgment. All the elders of Israel gathered themselves together, and came to Samuel unto Ramah. They addressed Samuel: "Behold, thou art old, and thy sons walk not in thy ways; now make *for* us a king to judge us like to all the nations." The thing displeased Samuel. Samuel prayed to the Lord. The Lord answered Samuel: "Hearken unto the voice of the people in all *which* they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them." "Notwithstanding all the mercies of God, manifested to them from their deliverance from Egyptian bondage, they have forsaken me and served other gods."

Samuel reasoned with the people. He told them that the king must have certain privileges. He must have a household, must receive company, must have servants, both male and female, suited to his rank. He must have your daughters as confectionaries, as cooks, and as bakers. Your fields and your vineyards must pay tithes for the support of his officers and of his servants. He will take your servants, your men-servants and your maid-servants, and your goodliest young men, and your asses, and *will* put them to his work. He will take the tenth of your sheep. Ye shall be his servants. Ye shall cry unto the Lord in that day because of your king, whom ye shall have chosen unto you. The Lord will not hear you in that day. In his household, in his army, in your farms, and in their produce, he must have supreme control. "Ye shall cry out in that day, because of your king whom ye shall have chosen. The Lord will not hear you in that day." The people refused to hear the voice of Samuel. They would have a king to reign over them, that the king might judge them and fight their battles. Samuel rehearsed in [to] the ear of the Lord all the words of the people. "The Lord said to Samuel, hearken unto their voice, and make for them a king." Samuel said unto the men of Israel, "Go ye every man unto his city."

(n.) "Now there was a man of Benjamin whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power." This man had a son, whose name was Saul—no goodlier person than Saul—from his shoulders and upwards he was higher than any of the people. The asses of Kish were lost. He directed Saul to take with him one of the servants, and to go in search of the lost asses. What a strange occurrence! He who seeks an ass finds a kingdom; and he who finds a kingdom proves himself an ass, in losing his kingdom by his stupid and headstrong and foolish management of his own and of his country's interests.

1. Saul and his servant passed through Mount Ephraim, through the land of Shalisha, through the land of Shalim, and through the land of Benjamin. They came to the land of Zuph. They found not the asses. Saul was in despair. He said to his servant, "Come, let us return. My father may now have forgotten the asses, and be taking thought *for us.*" The servant, feeling the necessity for divine counsel, told to Saul, "There is in this city, Zuph, a man of God, an honourable man: all *which* he saith cometh

surely to pass. Now let us go thither, peradventure he can shew [to] us our way in which we should go." Saul replied, "We have now neither bread nor money; we have no present to make to the man." The servant replied, "I have the fourth part of a shekel of silver [9d.], that will I give to the man of God, to tell to us our way."

The custom existed in Israel, when a man went to inquire of God, thus he spake: Come and let us go to the seer [for he who is now called a prophet was before called a seer.] Saul replied, "Well said, come, let us go." So they went to the city where the man of God was. They went up the hill on which the city stood. Young maidens came to draw water. Saul and his servant inquired of the maidens, "Is the seer here?" The maidens answered, "He is." They informed Saul and his servant that Samuel was coming to be present at a sacrifice; that the people will not eat until he come; afterwards *they* eat *who* have been invited. "Haste ye, at this time ye may find him." They followed the directions given to them by the maidens. Samuel, on his way to the high place, came out against them. "Now the Lord told Samuel, in his ear, a day before Saul came, saying,—(the words spoken by the Lord, and so recorded, must be considered as the dictates of God, the words of inspiration)—"To-morrow, about this time, I will send [to] thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hands of the Philistines: for I have looked upon my people, because their cry is come unto me." "And when Samuel saw Saul, the Lord said unto him, "Behold the man of whom I spake to thee. This same man shall reign over my people."

2. Saul met Samuel, and asked—(the meeting was in the gate)—"Tell me, I pray thee, where the seer's house is?" Samuel answered, "I am the seer." He invited Saul and his servant to "eat with him" to-day. To-morrow I will let thee go, and will tell thee all which is in thy heart." "The asses, which were lost three days ago, are found." "On whom is all the desire of Israel? Is it not on thee, and on all thy father's house?" Saul replied, that he was of the smallest of all the tribes of Israel, the tribe of Benjamin. "Wherefore, then, speakest thou so to me?"

Samuel brought Saul and his servant into his entertaining room, and made them sit in the chiefest place among them *who* were bidden, who were about thirty persons. Samuel directed the cook to bring the portion of which he had said to the cook, "Set it by thee." The cook brought the shoulder and set it before Saul. Samuel told Saul to eat: "For unto this time hath it been kept for thee, since I said I have invited the people." "So Saul did eat with Samuel that day."

They came down from the high place into the city. Samuel communed with Saul upon the top of the house. The spring of the day, the morning, came. Samuel called Saul to the top of the house, saying, "Up, that I may send thee away." Saul arose. Samuel and Saul went out abroad. They approached the end of the city. Samuel told to Saul, "Bid thy servant pass on before us—(he passed on)—but stand thou still awhile, *that I may shew to thee the word of God.*" I call this shewing, a declaration of God's will, *an example and a proof of Inspiration and of Revelation.*

3. Samuel took a vial of oil and anointed Saul. He poured the oil on Saul's head. He kissed him. "Is it not because the Lord hath anointed thee to be captain over his inheritance?" Samuel gave to Saul certain signs, three in number: (*a*) Saul shall find two men at Rachel's sepulchre, in the border of Benjamin, at Zelzah. They were to assure Saul that the asses were found, and that Saul himself was now the object of his father's anxiety. (*b*) Saul was to meet in the plains of Tabor, three men going up to God to Bethel, and carrying three kids, another carrying three loaves of bread, and another carrying a bottle of wine. They will salute thee and give to thee two loaves of bread. Thou shalt receive them from their hands. (*c*) After that, thou shalt come to the hill of God, where is the garrison of the Philistines. When thou art come to that place, thou shalt meet a company of prophets (Samuel established schools of the prophets in Israel) coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them: and they shall prophecy; ("would to God that all the Lord's people were prophets:" *Num.* ii. 29), and the Spirit of the Lord will come upon thee, and thou shalt prophecy with them, and shall be turned into another man. "When these signs are come unto thee, let it be that thou do as occasion serve thee, for God is with thee." (*d*) Samuel directed Saul to go down before him to Gilgal. Samuel promised to come down to Saul, to offer burnt offerings, and to sacrifice sacrifices of peace offerings. "Seven days shalt thou tarry, till I come to thee, and show to thee what thou shalt do." When Saul left Samuel God gave to Saul another heart, and all these signs came to pass that day. "What is this which is come unto the son of Kish? Is Saul also among the prophets?" The question—But who is *their* father? may have the word *his* for *their*. But who is his father? The Septuagint makes the additional question: Is not Kish? Therefore it became a proverb: Is Saul also among the prophets? When Saul ceased to prophecy, he came to a high place. He met his uncle, or, as some think, a familiar friend. Saul replied, that Samuel had told to him that the asses were found. He did not answer him further. He did not speak about the kingdom.

4. Samuel assembled the people to the Lord at Mizpeh. Samuel addressed the people; told to them how wonderfully God had saved them from the slavery of Egypt, and had given to them possession of the land of Canaan; how they had, on that day, rejected God, and had said, "Nay, but a king shall reign over us;" now, therefore, present yourselves before the Lord, by your tribes and by your thousands. They came. The tribe of Benjamin was taken.

The tribe of Benjamin came near by their families. The family of Matri was taken, and Saul the son of Kish was taken. They sought him. He could not be found. They inquired of the Lord. The Lord answered, "Behold he hath hid himself among the stuff." They fetched him thence. He was higher than any of the people from his shoulders and upwards. Samuel directed the people to behold him whom the Lord had chosen, that there is none like to him among all the people. And all the people shouted, and said, "God save the king." Samuel told to all the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. "And Samuel sent all the people away, every man to his house." Saul went home to Gilead. "There went with him men whose hearts God had touched." The children of Belial said, How shall this man save us? They despised him, and brought him no presents. "Saul held his peace."—1 *Sam.* c. 10. Such is the account of the foundation of the Jewish monarchy: a monarchy the most wonderful in ancient history.

(o.) The government of Saul is interwoven with the government of Samuel. The anointing of David is part of Samuel's government. In the history of the Judges we have therefore a part of the history of the Kings, and a part of the history of the Patriarchal dispensation. The history of what may have been said and done may be recorded correctly when persons in authority attend to the registration. The compilers of history may state correctly according to the correctness of the statements in the records from which they derive their information. The commands, the reproofs, the exhortations, the prophecies, are matters beyond ordinary commands, reproofs, exhortations and prophecies. The agents who deliver them tell to us whether they speak on their own authority or by the direct and immediate inspiration of God. I believe most fully in the inspiration of those holy men of old who were moved by the Holy Ghost to speak and to write as the Holy Spirit gave to them thought and expressions. The facts of the history of the kings of Israel and of Judah may have been and might have been recorded by any person of certain literary tastes and accomplishments. The predictions, the miracles, could not have been spoken and recorded, and performed and recorded, without the divine power. On this contracted summary of argument in favour of the plenary inspiration both of the divine records and of their writers, I proceed to give an outline of the history of a kingdom of rulers and of people who rebelled against the one living and true God, in whose service they professed to be; and of punishments and of rewards inflicted in rebellion and granted in obedience, and of the prevalence of transgression and of its punishment, over obedience and its reward.

(a.) Saul's sons.—(1) Jonathan, (2) Melchishua, (3) Abinadab, (4) Ishbosheth. Jonathan's son was Mephib-ŏ-sheth.

(b.) Jesse's sons.—Jesse had eight sons. We have the names of most of them: (1) Eliab, called Elihu; 1 *Chron.* xxvii. 18; (2) Abinadab; (3) Shammah. "Jesse made seven of his sons to pass before Samuel, and Samuel said unto Jesse, the Lord hath not chosen these." In 1 *Chron.* ii. 13-17, we have this account of Jesse's family: "Jesse begat his first-born, (1) Eliab (called Elihu, 1 *Chron.* xxvii 18): (2) Abinadab; (3) Shimmah (Shammah); (4) Nethaneel; (5) Raddai; (6) Ozem; (7) David. Jesse's daughters were Zeruiah and Abigail.

(c.) The sons of Zeruiah were (1) *Abish-ă-i*, (2) *Joab*, and (3) *Asahel*—three.

(d.) The son of Abigail was Amăsa. His father was Jether, the Ishmaelite: 1 *Chron.* ii. 17. In 2 *Sam.* xvii. 25, Amasa was a man's son, whose name was Ithra, an Israelite, who was married to Abigail, the daughter of Nahash (Jesse), sister to Zeruiah.

1. Nahash, the Ammonite, came up and encamped against Jabesh-Gilead. The people said, "Make a covenant with us and we will serve thee." Nahash replied, "On this condition will I make a covenant with you, that I thrust out all your right eyes, and lay it for a reproach upon all Israel." The children of Jabesh asked for seven days' respite. They obtained the grant. They sent messengers to Saul. He came out of the field after the herd. He asked why the people wept. He received the answer. The evil tidings from Jabesh-Gilead. The Spirit of the Lord came upon Saul. His anger was greatly kindled. He hewed in pieces a yoke of oxen, and sent them throughout all the coasts of Israel by messengers, saying, "*Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.*" The fear of the Lord fell upon the people. They came out with one consent.

"Jura dabat populis posito modo prætor aratro;
Pascebat que suas ipse senator oves."—*Ovid, Fasti, Li.* i. 204-207.

The consul having now laid aside his plough, gave laws to the people, and the senator himself did feed his own sheep.

Saul numbered his army in Bezek. Eusebius says there were two cities of this name near to one another in the way to Scythopolis. Bethshean, or Bethshan, or Scythopolis, was a town of Manasseh, but situated in the tribe of Issachar. After the battle of Gilboa, the Philistines having taken the bodies of Saul and Jonathan, hung them on the walls of Bethshan; but the inhabitants of Jabesh-Gilead, on the other side, the eastern side of Jordan, came in the night, carried off the bodies, and interred them honourably under a grove of oaks near to their city.—1 *Sam.* xxxi. 10. Saul had for his army three hundred thousand men of Israel, and thirty thousand men of Judah. The men of Jabesh were glad to learn that they might expect help on the morrow at mid-day. They promised to surrender to Nahash, if the help expected failed to come. Saul came. He put his army in three companies. He commenced his attack in the morning watch. He may have commenced his march in the evening, passed Jordan in the night, and reached the camp of the Ammonites by daybreak. Saul slew the Am-

monites until the heat of the day. The remnant of the Ammonites became disordered and scattered. Not two of them were left together. Saul's popularity was at its height. The cry was raised for the punishment of those who had said, "*Shall Saul reign over us?*" Saul said, "There shall not a man be put to death this day; for the Lord hath wrought salvation in Israel." Samuel summoned all the people to Gilgal: "Come and let us go to Gilgal, and renew the kingdom there." They went. They made Saul king over Israel at Gilgal. They renewed the kingdom there. The gainsayers were silenced. Saul was now publicly acknowledged as king. He may have been a second time anointed. So far things were done well. Saul had acted prudently. The kingdom was confirmed to him. Soon his prudence failed. He lost his kingdom. *A good beginning had a bad ending.*—1 *Sam.* xi., B.C. 1095.

2. *Samuel's address to all Israel.*—The people testified, or bare their testimony, to Samuel's integrity. It was wheat harvest, or the beginning of July, or the end of June, when no rain came. Samuel called unto the Lord: the Lord sent thunder and rain. The people feared the Lord and Samuel. The people confessed that they had added to all their sins this sin of asking to have a king. Samuel promised to pray for them. If they were obedient to God, they and their king may be assured of prosperity. If they were disobedient, they shall be consumed, both they and their king.

3. *Saul's first act of imprudence.*—Saul made a chosen band, three thousand men of Israel. Two thousand were with Saul in Michmash. One thousand were with Jonathan in Gibeah of Benjamin. Saul sent the rest of the people, every man to his tent. Jonathan smote a garrison of the Philistines which was in Geba. Jonathan now appears on the scenes of his father's history. He must have taken this garrison by surprise. He had not arms for his men. The *Bible* has no more amiable character than that of Jonathan. Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear." The people were summoned to attend Saul at Gilgal. The Philistines gathered their men of war, a well furnished army, thirty thousand chariots, six thousand horsemen, and people as the sand on the sea shore in multitude. They encamped in Michmash, eastward from Beth-aven. The army of Saul, terrified by the appearance of the armed enemy, when they were themselves unfurnished by weapons, offensive or defensive, began to retire and to disperse. Some hid themselves in caves and in thickets, and in rocks and in high places, and in pits. Some went over the Jordan, and took refuge in the land of Gad and of Gilead. Saul tarried seven days, according to the time which Samuel had appointed. Samuel came not to Gilgal. The people were scattered from Saul. Saul said, "Bring hither to me a burnt offering and peace offering. He offered the burnt offering.

Samuel came. Saul went to salute him. Samuel said, What hast thou done? Saul excused his conduct on the plea of necessity. Samuel shewed to Saul the folly of his conduct. If he had been patient and wise, he should have had security in the possession of his kingdom. His kingdom must not continue. God hath chosen a man after his own heart to be captain over his people. Samuel left Gilgal and proceeded to Gibeah of Benjamin.

Saul had six hundred men with him. Saul and his son Jonathan and their men were in Gibeah of Benjamin. The Philistines were encamped in Michmash.

The Philistines sent out three companies of spoilers. One company went in the way which leadeth to *Ophrah* unto the land of *Shual;* another company turned the way to *Beth-Horon;* and another company turned the way of the border which looketh to the valley of *Zeboim* toward the wilderness.

The Philistines had not allowed the Israelites to have smiths, lest the Hebrews should have swords and spears. The Israelites were dependent upon the Philistines for the sharpening of the share, the coulter, the axe, and the mattock. They had a file for sharpening the mattocks, the coulters, the forks, the axes, and the goads. Not one of the six hundred men who were with Saul and Jonathan had sword or spear.

Saul and Jonathan had armour—the sword and the spear. The ancient British prospered under the Romans. Yet the Roman policy disarmed the British people, and trained them to habits of peace. When the Romans left Britain, they left the British people defenceless. The defenceless condition of the Israelites was the result of the policy of the Philistines, who wished to keep the Israelites from making further aggressions upon the territory which belonged to the Philistines. "And the garrison of the Philistines went out to the passage of Michmash."

(4.) *Saul's second act of imprudence.*—A passage led to a garrison of the Philistines, having a sharp rock on either side. One rock was called Bozes (slippery), the other rock was called Seneh (treading down). Saul was in the uttermost part of Gibeah, under a pomegranate tree. Six hundred men were with him. There was with him, also, Ahīah, the son of Ahītub, Ichabod's brother, the son of Phinĕhas, the Lord's priest in Shiloh, wearing an ephod, performing the duties of high priest.

Saul and his men may have found shelter under a pomegranate tree (under Rimmon), a rock and cave, as well as a pomegranate tree. Six hundred Benjamites took shelter in this cave.—*Judges* xx. 45. It may have been in this place that Saul and his six hundred men found shelter.

Jonathan and his young man who bare his armour agreed to go through the pass to surprise the garrison of the Philistines. "If the Philistines should say, Tarry till we come to you, then we shall stand still in our place. But if the Philistines should say, Come up to us, then we will go up: for the Lord hath delivered them into our hand. This shall be a sign to us." This was Jonathan's advice. His armour-bearer gave his faithful consent to Jonathan's design

and undertaking. They both did climb upon their hands and feet. They were encouraged by the sign. The garrison fell before Jonathan and his armour-bearer. Twenty Philistines fell within a space equal to half-an-acre of land, which a yoke of oxen might plough. A panic seized the host of the Philistines. Saul discovered that Jonathan and his armour-bearer had gone out from his army. He called for the ark. The noise of the Philistines increased. Saul and his men went to the battlefield, and beheld every man's sword turned against his fellow. Saul ordered an attack. The fugitive Israelites returned to their duty. The army of Saul was increased. The slaughter of the Philistines was great. "So the Lord saved Israel that day, and the battle passed over into Beth-aven." The men of Israel were distressed that day. Saul had adjured the people saying, "*Cursed be the man who eateth any food until evening*, that I may be avenged on mine enemies. *So none of the people tasted any food.*" This was a very imprudent command. The results shew the folly of it. The people came into a wood. The honey dropped from the trees. No man put his hand to his mouth. Jonathan heard not when his father charged the people with the oath. He put forth the end of the rod which was in his hand, and dipped it in a honeycomb, and put his hand to his mouth. His eyes were enlightened, or he was refreshed and strengthened. One of the people told the command given by his father. Jonathan replied, "My father troubleth the land. See, I pray you, how mine eyes have been enlightened, because I taste a little of this honey. How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? For had there not been now a much greater slaughter among the Philistines?" Saul wished to effect a great slaughter of the Philistine by the command which he issued. Jonathan felt that a much greater slaughter must have been effected if the soldiers had taken the refreshment found in the tents of their enemies. They smote the Philistines that day from Michmash to Aijalon, a distance stated to be between three and four, or three or four leagues, therefore nine or twelve miles. Michmash was a city of Ephraim, on the confines of Benjamin. There were cities named Ajalon or Aijalon—1. Ajalon in Dan, between Timnah and Bethshemesh, probably spoken of by Joshua. 2. Ajalon in Benjamin, east of Bethel.—2 *Chr.* xi. 10. 3. Ajalon in Ephraim, not far from Shechem. 4. Ajalon in Zebulun.—*Judges* xii. 12. Its situation is not known. *Ajalon in Ephraim appears to be intended in the words from Michmash to Ajalon.* Michmash was a considerable place in the time of Eusebius, who died about A.D. 340.

Beth-aven. After Jeroboam, son of Nebat, had set up his golden calves at Bethel, the Hebrews, who adhered to the house of David, called Bethel (the house of God) Beth-aven (the house of nothing). They used the name Beth-aven in derision.—*Calmet.*

1. When the battle was over, the people flew upon the spoil. They took sheep, oxen, and calves, and slew them on the ground. The people did eat them with the blood—*Lev.* iii., *Deut.* xii. Saul was informed of the sin which the people were committing. He said, "Ye have transgressed. Roll a great stone to me this day." According to Saul's command, "all the people brought every man his ox with him that night, and slew them there." "And Saul built an altar unto the Lord. The same was the first altar which he built unto the Lord."

2. Saul wished to attack the Philistines by night, to spoil until the morning light, and not to leave a man of them. The people said, "Do whatever seemeth good unto thee." The priest said, "Let us draw nigh hither unto God." Saul asked counsel of God, "Shall I go down after the Philistines? Wilt thou deliver them into the hands of Israel?" No answer on that day. Saul summoned the people that it might be known "wherein this sin hath been this day." Not a man amongst the people answered. Saul had declared that though the sin was in Jonathan, his son, he should surely die. Saul set the people on one side. He and Jonathan were on the other side. Saul prayed unto to the Lord, "Give a perfect lot." Saul and Jonathan were taken. Saul said, "Cast lots between me and Jonathan, my son." Jonathan was taken. Saul said to Jonathan, "Tell me what thou hast done." Jonathan told that he had eaten a little honey, "and lo! I must die." Saul answered, "God do so to me, and more also, for thou shalt surely die, Jonathan." The people reasoned with Saul, "Shall Jonathan die who hath wrought this great salvation in Israel? God forbid. As the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day." So the people rescued Jonathan that he died not. Saul went up from following the Philistines, and the Philistines went to their own place. B.C. 1087..

Saul enjoyed great prosperity, and obtained decisive victories over (1) Moab, (2) Ammon, (3) Edom, (4) the kings of Zobah (in Syria?) (5) the Philistines. "Whithersoever he turned himself he vexed them. He gathered a host and smote the Amalekites, and delivered Israel out of the hands of them who spoiled them."—1 *Sam.* xiv.

1. Saul's sons were (1) Jonathan, (2) Abinadab, (3) Melchishūah, (4) Ishbosheth.

2. Saul's daughters were (1) Merab, (2) Michal.

3. Saul's wife was *Ahin-ŏ-am*, the daughter of Ahi-mă-az.

4. Saul's captain of his host, Abner, the son of Ner, Saul's uncle.

5. Saul's father was Kish: and Ner, the father of Abner, was the son of Abīel.

There was sore war against the Philistines all the days of Saul. When Saul saw any strong man or any valiant man, he took him unto him.

5. *Saul's third act of imprudence*, B.C. 1079. Samuel came to Saul and reminded him that God had sent him (Samuel) to anoint him (Saul) king over Israel. "Now, therefore, hearken unto the voice of the words of the Lord." Samuel then informed Saul that God commanded Saul to go and to destroy utterly the

Amalekites. Saul went. Warned the Kenites to retire, and then destroyed the Amalekites. This was a punishment for Amalek, on account of his attack upon the children of Israel when they had come out of Egypt.—*Exod.* xvii. 4; B.C. 1491.

Saul returned. Samuel came to see Saul. Saul informed Samuel that he had obeyed the commandment of the Lord. Samuel asked an explanation of the noise of oxen and of sheep. They were reserved as the spoils from Amalek, to be offered in sacrifice to God. Then Samuel answered, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken [is better than] the fat of rams." "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." Saul said, "I have sinned." "I have transgressed the commandment of the Lord and thy words, because I feared the people, and obeyed their voice." Saul entreated Samuel to pardon his sin: and said, "Turn again with me, that I may worship the Lord." Samuel refused. "The Lord hath rejected thee from being king over Israel." Samuel turned about to go away. Saul laid hold upon the skirt of Samuel's mantle, and it rent. Samuel said unto Saul, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine who is better than thou. And also the strength of Israel will not lie nor repent, for he is not a man that he should repent." The rending of Samuel's mantle was the sign that Saul had lost his kingdom. Ahijah rent his own mantle into twelve parts. He gave ten parts to Jeroboam as a sign that God would give to him (Jeroboam) the ten tribes of Israel as his kingdom.—1 *Kings* xi. 29. Saul continued to entreat Samuel to honour him in the presence of his people. "So Samuel turned again after Saul; and Saul worshipped the Lord. Then Samuel ordered Agag the king of the Amalekites to be brought forth. Agag hoped that his life would be spared. Samuel was a magistrate under the authority of God. He therefore declared the mind of the Lord, when he said, "As thy sword hath made women childless, so shall thy mother be childless among women." Samuel ordered the execution of Agag. "Qui facit per alium, facit per se:" Who does it by another, does it by himself. So "Samuel hewed Agag in pieces before the Lord in Gilgal." Then Samuel went to Ramah. Saul went up to his house in Gibeah of Saul. "Samuel came no more to see Saul until the day of his death: he saw Saul no more. Samuel mourned for Saul. The Lord repented that he had made Saul king over Israel."

(P.) The anointing of David.—The Lord reproved Samuel for continuing to mourn for Saul. God commanded Samuel to fill his horn with oil, and go. "I will send thee to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel feared. "How can I go? If Saul hear it he will kill me." The Lord commanded Samuel to take a heifer with him, and to say, I am come to sacrifice to the Lord. Invite Jesse to the sacrifice. I will direct thee. Thou shall anoint him whom I name to you." Samuel came to Bethlehem. The elders of the town trembled at his coming. Samuel assured them that he came peaceably, and to offer a sacrifice. Sanctify yourselves and come with me to the sacrifice. He sanctified Jesse and his sons and called them to the sacrifice. When they came, Samuel looked on *Eliab*, and said [to himself] "Surely the Lord's anointed is before me." "The Lord said unto Samuel, Look not on his countenance or on the height of his stature, because I have refused him, for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Then Jesse called *Abinadab*. Samuel said, Neither hath the Lord chosen this. Then Jesse made *Shammah* pass by Samuel. Samuel said, Neither hath the Lord chosen this. Then Jesse made his other sons, four in number, to pass before Samuel. Samuel said, The Lord hath not chosen these. Thus seven sons passed before Samuel. But the Lord did not choose one of them to be the shepherd of his people Israel. This must have been a private transaction in Jesse's house. It must have been previous to the public sacrifice. Samuel learned that Jesse had another son, the youngest, "He keepeth the sheep." Samuel said, "Send and fetch him, for we will not sit down till he come hither." Jesse sent for him. He came. "He was ruddy, of a beautiful countenance, and goodly to look to." And the Lord said, "Arise, anoint him, for this is he." "Samuel took the horn of oil and anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah. But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." Saul's servants entreated him to allow them to obtain for him a man who could play skilfully upon the harp, that, when the evil spirit from the Lord troubled him (Saul), the skilful player on the harp might, by his music, cure Saul's distemper. Saul allowed them to seek and to obtain such a person as they described. They saw and recommended to Saul, David, the son of Jesse, the Bethlehemite. Saul sent to Jesse, saying, "Send to me David, thy son, who is with the sheep." Jesse took an ass to carry bread, a bottle of wine, and a kid, and sent them to Saul by David, his youngest son. David came to Saul and stood before him. Saul loved him greatly, and David became Saul's armour bearer. Saul sent to Jesse, saying, "Let David, I pray thee, stand before me, for he hath found favour in my sight." When the evil spirit from the Lord was upon Saul, David played the harp. Saul was refreshed, and was well, and the evil spirit departed from him.—B.C. 1063.

(Q.) David and Goliath.—Calmet thinks that this war with the Philistines happened eight years after the anointing of David, and ten or twelve after the war with the Amalekites. There was war between Saul and the Philistines all his days.—1*st Sam.* xiv. 52. The Philistines encamped at Shochoh, and Azēkah

in Ephesdammim. Shochoh and Azēkah lay to the south of Jerusalem, and to the west of Bethlehem. Ephesdammim lay somewhere in the vicinity, but it is not known where.—(*Calmet.*) The coast of Dammin is called Pas-dammim.—1*st Chron.* xi. 13. Saul and the men of Israel were encamped in the valley of Elah. This valley is translated by some, "The turpentine valley, or the valley of terebinth trees;" and by others the valley of oaks. A mountain stood on one side, and a mountain stood on the other side of this valley. The armies could converse each with the other. Our word champion comes from campus, the field. "Campio est enim ille qui pugnat in campo, hoc est, in castris. For he is the champion who fights in the field, that is, in the camps. David was commended by those who brought him into Saul's presence, as being "a man cunning or skilful in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person (1*st Sam.* xvi.), "and the Lord is with him." The original Hebrew, ish habbenayim, a middle man, the man between two: the man who undertakes to settle disputes between two armies or nations. Our ancient champions settled disputes between contending parties by what was termed campfight—hence the campio, or champion. The Vulgate calls Goliath, vir spurius, "a bastard." The Septuagint, ανηρ δυνατος "a powerful man." The Targum, "gabra mibbey-meyhon, "a man from between them." The Arabic, rujil jibar, "a great or gigantic man." The Syriac is the same. Josephus terms him ανηρ παμμεγαθεστατος, "an immensely great man." The Vulgate has given to Goliath the name, spurious, or bastard, because it considered the original as expressing a son of two, that is a man whose parents are unknown. Among all these opinions I consider *our word champion, as explained above*, the best and the most appropriate to the original terms. The height of Goliath is variously reckoned. The Septuagint have—τεσσαρων πηχεων και σπιθαμης—four cubits and a span. Josephus, the same. The Septuagint in the Codex Alexandrinus read with the Hebrew text. Our translation is six cubits and a span. What is the length of the cubit? The cubit has been variously computed, (1) eighteen inches, (2) twenty inches and a half, (3) twenty-one inches. The word cubit is derived from cubitus, which is the Latin word for elbow, and signifies the length from the elbow to the top of the middle finger. The span is the distance from the top of the middle finger to the end of the thumb, when extended as far as they can stretch on a plain. Suppose the cubit to be one foot and a half, then six cubits must be nine feet, and the span nine inches. The total height will be nine feet nine inches. If the first measurement be taken, he was nine feet nine. If the second, reading palm instead of span, with the Vulgate and others, he was ten feet seven inches and a half. If the last be taken, which is the estimate of Grævius, with the span, he was eleven feet three inches. Other two calculations make his height, the one 11 feet 10 inches and upwards; the other 11 feet 3 inches and upwards. The nine feet nine inches may be considered the most reasonable calculation.—*See Dr. A. Clarke.*

From these calculations it is not very difficult to conjecture that disputes have been raised about the armour of this Philistine Goliath, the Gittite, as the varying calculations have been entertained concerning his height. The authorised version has these words: "He had a helmet of brass upon his head, he was armed with a coat of mail, the weight of the coat was five thousand shekles of brass. He had greaves of brass upon his legs, and a target of brass between his shoulders. The staff of his spear was like a weaver's beam; the head of his spear weighed six hundred sheckles of iron (eighteen pounds twelve ounces), and one bearing a shield went before him." Some think that the target of brass between his shoulders was a covering for his shoulders. Others that it was a javelin or dart. Others that it was a lance. Others a club. Others a sword. It is certainly distinguished from the shield, *v.* 41, and is translated a spear.—*Joshua* viii. 18. The staff of his spear was like a weaver's beam, either that on which the warp is rolled, or that on which the cloth is rolled. The looms and the beams varied in size. I think that a man whose height is allowed to be nine feet nine inches, at a reasonable calculation, may suggest the proportionate length of his spear.

The challenge was given by Goliath in very plain terms: "We agree to be your servants, if ye will find a man to fight with and to kill me. If I kill him, ye become our servants, and serve us. I defy the armies of Israel this day. Give to me a man that we may fight together." The challenge caused dismay in the army of Saul. The Philistine drew near, morning and evening, and presented himself forty days. David had returned from Saul to feed his father's sheep. Jesse said to David, his son, "Take now for thy brethren an ephah of this parched corn, these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses to the captain of their thousand; and look how thy brethren fare, and take their pledge." David did as his father Jesse had directed him. He came to the army. Both armies were in battle array. David left his carriage in care of his servant. He ran into the army and saluted his brethren. David learned from the soldiers the challenge and defiance of Goliath of Gath, the dismay of the army of Israel, and Saul's reward to the man who might slay this uncircumcised Philistine. Saul would give to such a man his own daughter as a wife; and he would make his father's house free in Israel; and he would enrich the man himself with great riches. Eliab reproved David for leaving the few sheep in the wilderness, and for coming to the army. Saul heard of David's conversation with the soldiers, and sent for David. David said to Saul, Let no man's heart fail because of him. Thy servant will go and fight with this Philistine. Saul reasoned with David. David reasoned thus, in reply, "Thy servant kept his father's sheep. There came a lion and a bear, and took a lamb out of the flock.

And I went out after him and smote him, and delivered it out of his mouth, and when he arose against me, I caught him by his beard, and smote him and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." David said, moreover, "The Lord who delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this Philistine. Saul said unto David, "Go, and the Lord be with thee."

Saul armed David with his armour. On his head he put a helmet of brass. He put on him a coat of mail. Then David girded a sword upon his thigh. David said to Saul, "I cannot go with these, for I have not proved them." David put them off him.

David took the armour of the shepherd, which he had proved. He took his staff in his hand. He took or chose for himself five smooth stones out of the brook. He put these in his shepherd's bag. His sling was in his hand. He drew near to meet the Philistine. The Philistine came near to meet David. The man who bare the shield went before him. The Philistine saw David, and disdained him, for he was a youth and ruddy, and of a fair countenance. The Philistine said unto David, "Am I a dog, that thou comest to me with staves?" The Philistine cursed David by his gods. The Philistine said to David, "Come to me, and I will give thy flesh unto the fowls of the air and unto the beasts of the field." Then David said to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hand. I will smite thee, and take thy head from thee. I will give the carcases of the host of the Philistines this day to the fowls of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's, and he will give you into our hands." This is prophecy. It was fulfilled. Then David was inspired. He was moved by the Holy Ghost to speak in faith. He acted in faith. He proved that this is the victory—his faith.

The Philistine and David ran to meet each other. David slang a stone and smote the Philistine in his forehead. The stone sank into his forehead. He fell upon his face to the earth. David ran to the Philistine, drew the Philistine's own sword from the sheath, and cut off the Philistine's head. The Philistines saw that their champion was dead. They fled. The men of Israel and of Judah arose, and pursued the Philistines to the valley and to the gates of Ekron. The wounded of the Philistines fell down by the way to Shaaraim, even unto Gath and unto Ekron. The children of Israel returned from their pursuit of the Philistines and spoiled their tents. David—(ch. xvii., 54-58; ch. xviii, 1-5—omitted by the Septuagint)—brought the head of the Philistine to Jerusalem. He put his armour in his tent. When Saul saw David go forth to meet the Philistine, he said to Abner, the captain of his host, "Abner, whose son is this youth?" And Abner said, "As thy soul liveth, O king, I cannot tell." The king said, "Inquire whose son the stripling is." Abner brought David before Saul with the head of the Philistine in his hand. Saul asked him, "Whose son art thou, thou young man?" And David answered, "I am the son of thy servant Jesse, the Bethlehemite." The verses 54 to 58, ch. xvii., are rightly omitted by the Septuagint. The verses 1-5, ch. xviii., are rightly omitted by the Septuagint—they contain evidence of being misplaced. They give an account of Jonathan forming a friendship for David, at an interview between Saul and David, which could not have happened. *Saul must have known who David was.*

A friendship was formed between Jonathan and David. Jonathan loved David as his own soul. Saul would not let David return to his father's house. Jonathan and David made a covenant. Jonathan gave to David pledges of friendship: his robe, his garments, his sword, his bow, his girdle. David went whithersoever Saul sent him. He behaved himself wisely. Saul set him over the men of war. David was accepted in the sight of all the people, and also in the sight of Saul's servants.

(R.) Saul's persecution of David.—1. *The army of Saul returned from the pursuit of the Philistines.*—The women came out of all the cities of Israel to meet king Saul, with tabrets, with joy, and with instruments of music. The women answered one another as they played, and said, "Saul hath slain his thousands, and David his ten thousands." Saul heard. He thought, "What can he have more but the kingdom?" And Saul eyed David from that day and forward.

2. *On the morrow Saul prophesied in his house;* that is, was afflicted by insanity. David played on the harp. There was a javelin in Saul's hand. Saul intended to smite David to the wall with the javelin. He cast it. David avoided out of his presence twice. The Lord was with David, and had departed from Saul. Therefore Saul was afraid of David. Saul removed David from him. He made him captain over a thousand. David went out and came in before the people. He behaved himself wisely in all his ways, and the Lord was with him. Saul saw that David behaved himself wisely, therefore he was afraid of him. All Israel and Judah loved David, because he went out and came in before them.

3. *Saul determined that David should perish by the hand of the Philistines. He resolved that his own hand should not be upon David.* Saul promised that he would give Merab, his eldest daughter, as a wife to David. David received the promise with respectful modesty. Saul did not fulfil his promise. He gave Merab as a wife to Adrīel, the Mehōlathite. Abel Mehōlah, or Abel-mea, was the birth-place of Elisha.—1*st Kings* xix. 16. It was situate in the great plain about sixteen miles from Scythopolis, Bethshan, a town of

Manasseh, but situate in Issachar.—1*st Kings* iv. 12. It was celebrated for Gideon's victory over the Midianites.—*Judges* vii. 22.

However, "Michal, Saul's daughter, loved David. They told Saul. The thing pleased him." Saul now planned the destruction of David. Saul caused his servants to have conversations with David, and to report these conversations to him. Saul told his servants to inform David that the king required as dowry (the dowry was given in ancient times to the father of the bride), one hundred foreskins of the Philistines. Saul was willing to give Michal to David. The servants told to David what Saul had said to them. David was pleased at the thought of being the king's son-in-law. David and his men went and slew a hundred men of the Philistines, and brought their foreskins, and gave them in full tail to the king, that David might be the king's son-in-law. And Saul gave to David Michal, his daughter, as a wife. Saul knew that Michal loved David, and that the Lord was with David. Saul feared David, and became his enemy continually. Then the princes of the Philistines went forth, perhaps to avenge themselves on David. The result of this war proved favourable to David's reputation as a commanding officer. He behaved himself more wisely (shewed more military skill) than all the servants of Saul. "*So that his name was much set by.*"

4. *Saul spoke to Jonathan, his son, and to all his servants, that they should kill David.*—Jonathan told David, and advised concealment till the morning. According to Jonathan's arrangement, David was to hide himself in a field. Saul and Jonathan would converse together in the field where David was concealed. The matter happened as Jonathan had arranged. Saul was moved to repentance by the calm reasoning of Jonathan in behalf of David, and "Saul sware as the Lord liveth, he shall not be slain." Jonathan called David, and made him acquainted with Saul's change of mind. Jonathan brought David to Saul, and he was in his presence as in times past. There was war again with the Philistines. David went out and fought with the Philistines, and slew them with a great slaughter. And they fled from him.

5. *The evil spirit from the Lord came upon Saul.*—David played as before. Saul cast his javelin at David. David escaped. The wall received the javelin. David fled, and escaped that night. Michal told David to save his life that night, for her father intended to send men to slay him. So Michal let David down through a window. He went, and fled, and escaped. Should David have ever forgotten the faithful love of Michal? Yet he did forget. Saul's messengers arrived. Michal told them, "David is sick." Then came the stern command of her father, "Bring him up to me in the bed, that I may slay him." The messengers of Saul entered the chamber of the sick man, and approached the bed. "Behold, there was an image in the bed, with a pillow of goat's hair for its bolster." David was not slain on the morrow. Michal saved him. Saul asked Michal why she did so. She replied, "David said to me, let me go; why should I kill thee?" David came to Samuel at Ramah, and told to him what Saul had done to him. He and Samuel went and dwelt in Naioth, "a town near to Ramah, to which Samuel (with David) retired to avoid the violence of Saul, and where Samuel is supposed to have had a school of the prophets." Saul soon learned David's hiding place. Saul's messengers to take David came to Naioth. They saw the company of the prophets prophesying, and Samuel standing amongst them, as appointed over them. "The Spirit of God came upon Saul's messengers, and they also prophesied." Saul sent other messengers. They also prophesied. Saul sent messengers a third time. They also prophesied. They all, under the inspiration of the Almighty, engaged in religious exercises. Saul went in person. He came to a great well in Sechu. He asked, "Where are Samuel and David?" He received the answer, "At Naioth, in Ramah." He arrived at Naioth. But the Spirit of the Lord was upon Saul also. His journey from Sechu to Naioth was the scene of Saul's inspiration and religious exercises. When he came to Naioth he took off his clothes, which were suited to him as a warrior and a king. He retained his tunic. In this sense he was naked. He prophesied before Samuel. He lay down naked all day and all night. Wherefore, they say, Is Saul also among the prophets? Men ought to pray that God would give to their enemies Saul's inspiration.

6. *David fled from Naioth in Ramah. He came to Jonathan.*—He asked why Saul sought his life? Jonathan assured David that this could not be so. Jonathan was certain that his father would make known everything to him. David sware to Jonathan, "Thy father knoweth that I have found favour in thine eyes." He saith, "Let not Jonathan know this, lest he be grieved. Truly, as the Lord liveth, there is but a step between me and death." This figure of imminent danger is used by Juvenal, when he satirizes those who risk their lives for the sake of gain.:—

> "I nunc et ventis animam committe, dolato
> Confisus ligno, digitis a morte remotus
> Quatuor aut septem, si sit latissima teda."—*Sat.* xii. 57.

"Go now, and commit your life to the winds, confiding in hewn wood (dolato ligno), removed from death by four or seven fingers (breadth) though (si) the pine tree (teda, from which the wood or plank, lignum, was hewn) be the broadest (so as to afford the largest plank).

Jonathan expressed his willingness to do whatever David proposed. David replied, "To-morrow will be the new moon. I should be present at your father's table. Let me hide myself in the field until the third day at even. If thy father miss me, tell him that thou hast granted to David, upon his earnest request, permission to attend a sacrifice at his city of Bethlehem, for there is a yearly sacrifice there for all the family. If Saul be satisfied with this answer, all is well. If he be wroth, evil is determined against me by your father." Jonathan could not be

persuaded that Saul had such evil intentions against David. David wished to know who was to tell him whether Saul answered Jonathan fairly or roughly. Jonathan and David, as Jonathan wished, went together into the field. Jonathan made a solemn covenant with David. If Saul meditated evil against David, Jonathan would tell David. David in return would show kindness to Jonathan whilst Jonathan lived, and to Jonathan's family: "Thou shalt not cut off thy kindness from my house for ever." Jonathan commenced by the words, "O Lord God of Israel," calling upon God as witness to the covenant into which he was about to enter with David. Jonathan caused David to swear again, because he loved him. He loved him as he loved his own soul.

Jonathan made with David this arrangement:—"To-morrow will be the new moon. You will be missed. Your seat will be empty. You shall remain three days. Come to the place in which you hid yourself before. Remain by the stone *Ezel* which shadeth the way. I will shoot three arrows on this side of it as if I shot at a mark. I will send a lad, saying to him, Go, find out the arrows. If I say expressly, Behold, the arrows are at this side of thee: take them: then come thou, there is peace to thee and no hurt, as the Lord liveth. But if I say thus to the young man, Behold, the arrows are beyond thee, go thy way, for the Lord hath sent thee away." Upon this matter Jonathan said, *v.* 13, "The Lord be with thee as he has been with my father." From these words it is evident that Jonathan understood the mind of God, that David was appointed to be "King over Israel." In *v.* 23, same chapter, 1*st Samuel* xx., Jonathan adds, in confirmation of his covenant with David, "The Lord be between thee and me for ever."

David himself was in the fields. The new moon came. The king sat down to eat. Jonathan and Abner took their seats by the king. The fourth seat was empty. David was absent. This was a royal table. The king, Jonathan, David, and Abner used to sit down to eat at this table. Saul said nothing that day. He thought, "He is not clean;" that is, he has contracted some legal uncleanness. On the second day David was absent. Saul asked Jonathan why David, the son of Jesse, was not at meat yesterday and to-day. Jonathan replied that he had given permission to David, in answer to his earnest request, to attend a family sacrifice at Bethlehem. Then Saul spake to Jonathan in the bitterness of disappointed ambition. Saul felt that Jonathan, his son, was destroying his own interests by his partiality for David. Saul said, "Thou son of the perverse, rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and to the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shall not be established, nor thy kingdom. Wherefore, now, send and fetch him to me, for he shall surely die." Jonathan replied, "Wherefore should he die? What hath he done?" Saul cast a javelin at Jonathan to smite him. Jonathan knew by this that his father had determined to slay David. Jonathan arose from the table in fierce anger (grief), and did "eat no meat the second day of the month. He was grieved for David, because his father had done shame to him."

Jonathan, in the morning, appeared in the field as he had appointed. A little lad was with him. Jonathan said to the lad, run, find out the arrows which I shoot. The lad ran. Jonathan shot an arrow beyond him. The lad came to the end of his course. Jonathan cried, "Is not the arrow beyond thee?" Jonathan urged the lad to hasten, and the lad gathered up the arrows and came to his master. Jonathan gave his bow and arrows to the lad, who carried them back to the city, as Jonathan directed him. The lad knew nothing of the matter; only Jonathan and David knew. David arose out of his place to the south, fell on his face to the ground, and bowed himself three times. Jonathan and David kissed one another; they wept one with another until David exceeded. And Jonathan said to David, Go in peace; forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. "David arose and departed; Jonathan went into the city."—1 *Sam.* xx.

7. *David came to Nob, near to Gibeah, of Benjamin,* not the Nob on the eastern side of the Jordan. Abimelech feared when David came to him. David came alone. Abimelech inquired the cause of his coming. David replied that he was on the king's business. He asked for bread for himself and for some young men who were with him. He asked for and took the shew bread. The priest gave to him hallowed bread. Doeg, an Edomite, the chiefest of the herdsmen of Saul, was at Nob, on business, when David came to Abimelech. David said that the king's business required haste. Therefore he came unarmed. There was the sword of Goliath, the Philistine, wrapped in a cloth behind the ephod. There was no other sword there. Abimelech told David that he might have it. David replied, There is none like to that; give it to me. David arose that day and fled, from fear of Saul. David lied to Abimelech. He came to Achish, king of Gath. The servants of Achish reminded their master that David was, in fact, king of the land; that he had slain Goliath; and did not they sing one to another of him in dances, saying, "Saul has slain his thousands, and David his ten thousands." David laid up these words in his heart. He feared Achish. The plain account of David's conduct is: "He changed his behaviour before them. He feigned himself mad in their hands. He scrabbled on the gate of the door. He let his spittle fall down upon his beard." Achish said to his servants, "Lo, ye see the man is mad. Wherefore, then, have ye brought him to me." "Have I need of mad men, that ye have brought this fellow to play the madman in my presence?" (1) David told a lie to Abimelech. (2) He feigned madness in the presence of Achish and his servants. He may have pleaded necessity as a reason for his conduct. He was certainly guilty, in these two instances, of contempt for the law of truth. His feigning of madness has been interpreted by

some as an involuntary matter—an attack of epilepsy. This apology for David's conduct is ridiculous, and contrary to truth.

David escaped from Gath. He came to Adullam, in the tribe of Judah. *His brethren, and all his father's house, went down to him. The distressed, the debtors, the discontented,* gathered themselves to him. *David became their captain. They were about four hundred men.*

8. *David went across the Jordan to Mizpeh of Moab.*—He obtained from the king of Moab permission to leave his father and his mother in the king's care till he should know what the Lord would do for him. David's father and mother remained in the care of the king of Moab all the time during which David was in the hold. The prophet Gad said to David, "Abide not in the hold; depart, get thee into the land of Judah." David departed, and came into the forest of Hareth, in Judah. B.C. 1062.

Saul was in Gibeah, under a tree in Ramah, having his spear in his hand, and all his servants were standing about him. Saul appealed to them as Benjamites, men of his own tribe, telling them that none of them felt for him, and that his own son had stirred up his servants against him. Then Doeg, the Edomite, Saul's chiefest herdsman, told to Saul what he had seen and heard at Nob when he was there, and when David came there. The king sent for Abimelech, the son of Ahĭtub, all his father's house, and all the priests, at Nob. The king asked Abimelech why he had so conspired against him? Abimelech told the matter as it had occurred, having full confidence in David as the most faithful servant of the king. Saul replied, Thou shalt surely die, Abimelech, thou and thy father's house. The king ordered his footmen to slay the priests of the Lord. No man raised his hand against the priests of the Lord. Then the king commanded Doeg, "Turn thou, and fall upon the priests." Doeg, the Edomite, turned, and slew on that day fourscore and five persons who did wear a linen ephod. Doeg fell upon the priests as if zealous for their destruction. He smote Nob, the city of the priests, *with the edge of the sword,* both men and women, children and sucklings, oxen, and asses, and sheep, *with the edge of the sword.* One of the sons of Abimelech, the son of Ahitub, named Abiăthar, escaped from this unrighteous massacre, and fled after David.

Abiăthar shewed to David that Saul had slain the Lord's priests. David replied, I knew on that day when Doeg, the Edomite, was there, that he would surely tell Saul. I have occasioned the death of all the persons of thy father's house. "Abide thou with me. Fear not. He who seeketh my life (Saul) seeketh thy life. But with me thou shalt be in safeguard."

9. *Keilah was a fortified town in Judah,* near to Eleutheropolis (not mentioned in the holy scriptures, yet a celebrated city in the time of Jerome and Eusebius), on the road to Hebron.

The Philistines were attacking Keilah. The Lord told David to go and smite the Philistines and save Keilah. David's men feared to go. David inquired of the Lord. The Lord answered David, "Arise, go down to Keilah, for I will deliver the Philistines into thy hands." David and his men went to Keilah, fought with the Philistines, smote them with great slaughter, and brought away their cattle. So David saved the inhabitants of Keilah. Saul heard that David was in Keilah. He determined to go down to Keilah and besiege it. Abiăthar was with David, and had brought the ephod to Keilah. David inquired of the Lord: (1) Will Saul come down to Keilah? (2) Will the men of Keilah deliver me up to Saul? The Lord answered: (1) Saul will come down to Keilah. (2) The men of Keilah will deliver you up to Saul. Then David and his men (about six hundred) arose and departed out of Keilah, and went whithersoever they could go.

Saul heard that David and his men had escaped from Keilah, and he did not go to Keilah. David lived in the wilderness in strongholds, and remained in a mountain in the wilderness of Ziph. Saul sought David every day, but God delivered him not into his hands.

10. *Jonathan came to the wood and saw David,* and strengthened his hand in God. "Fear not, for the hand of Saul, my father, shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul, my father, knoweth." Jonathan and David made a covenant before the Lord. Jonathan returned to his house. David remained in the woods. Jonathan wished to save David's life, and to prevent his father shedding innocent blood. The Zephites came to Saul, and told him that David was hiding in strongholds in the wood in the hill of Hachĭlah, on the south of Jeshĭmon. They invited Saul to come down, promising to betray David. Saul replied, "Blessed be ye of the Lord, for ye have compassion on me." Saul directed the Ziphites to make diligent search, and then to come to him again with a report of their proceedings, that he might determine whether he should return with them. David was in the wilderness of Maon, in the south of Jeshĭmon. Saul and his men went to seek David. When David learned that Saul was seeking him, he came down into a rock in the wilderness of Maon. Saul pursued. David was on one side of the mountain escaping. Saul was on the other side of the mountain pursuing. A messenger came to Saul to inform him that the Philistines had invaded the land. Saul hastened to oppose the Philistines, though he wished to pursue David. They called the place in which Saul determined to return, Sela-ham-mahlekoth — the rock of the divisions. This signifies that Saul's mind was divided. David went up from Maon, and dwelt in strongholds at Engĕdi, on the western coast of the Dead Sea, not far from Jeshĭmon. Engĕdi signifies the kid's well. Saul returned from following the Philistines, learned that David was at Engĕdi, took with him three thousand chosen men, and went to seek David upon the rocks of the wild goats. Saul entered a cave to cover his feet. David and his men were in the cave. His men told David that the Lord was delivering his enemy into his hand. David

arose, and cut off the skirt of Saul's robe privily. David felt regret that he had done this. He restrained his servants by the words, "The Lord forbid that I should do this thing unto my master, the Lord's anointed; to stretch forth my hand against him, seeing he is the anointed of the Lord."

Saul left the cave and pursued his journey. David followed, and cried after Saul, "My lord, the king!" Saul turned to look. David stooped with his face to the earth, and bowed himself. Then David said, "Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt. Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into my hand in the cave. Some bade me to kill thee, but mine eye spared thee; and I said, I will not put forth my hand against my lord, for he is the Lord's anointed. Moreover, my father, see! yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and I have not sinned against thee. Yet thou huntest my soul to take it."

"The Lord judge between me and thee, and the Lord avenge me of thee. But my hand shall not be upon thee. As saith the proverb of the ancients, 'Wickedness proceedeth from the wicked,' but my hand shall not be upon thee. After whom is the king of Israel come out? After whom dost thou pursue? After a dead dog? After a flea? The Lord, therefore, be judge, and judge between me and thee, and see and plead my cause, and deliver me out of thy hand."

Saul replied, "Is this thy voice, my son David?" And Saul lifted up his voice and wept. Then he said to David, "Thou art more righteous than I, for thou hast rewarded to me good, whereas I have rewarded to thee evil. And thou hast shewed this day how that thou hast dealt well with me; for as much as when the Lord had delivered me into thy hand, thou killedst me not. For if a man find his enemy, will he let him go well away? Wherefore the Lord reward to thee good for that which thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand. Swear now, therefore, unto me, by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house."

David sware unto Saul. Saul went home. David and his men took shelter in the stronghold of Eng-ĕ-di.

11. *The death of Samuel*, B.C. 1060. "And Samuel died, and all the Israelites were gathered together and lamented him, and buried him in his house at Ramah."—1 *Sam.* xxv. 1. "Samuel lived, as is supposed, about ninety-eight years; was in the government of Israel before Saul from sixteen to twenty years; and ceased to live, according to the Jews, about four months before the death of Saul; but, according to Calmet and others, two years. But all this is very uncertain. How long he died before Saul cannot be ascertained."—*Dr. A. Clarke.*

Samuel's birth is dated B.C. 1171. His death is dated B.C. 1060. This is the record of our authorised version. The age of Samuel may be easily calculated, 1171—1060=111 years. Samuel was one hundred and eleven years old when it pleased God to remove him to the home of God's church triumphant in heaven. Samuel had been, from his infancy, devoted to God and to the service of his people. He was born at a time when religion was an empty name. There was no open vision, no revelation from God, no prophet of the Lord to declare his mind to his people. Samuel instituted the schools of the prophets. These schools commenced with Samuel, and were continued till the Babylonish captivity. This institution had a beneficial influence upon the Jews, and has continued to exercise a beneficial influence upon all Christian communities. Samuel was the civil and ecclesiastical governor. Saul was the general of the Israelitish forces. Samuel reproached the king and the people with a boldness which a sense of divine authority inspired. He was uncorrupt. He received no man's bribe. He and his children had no pension from the state. He died poor. He was among the Hebrews what Aristides is said to have been among the Greeks: so poor at his death, though a minister of state, that he did not leave property enough to bury him. What a noble address to the people whom he judged, "Behold, here am I. Witness against me before the Lord and his anointed. Whose ox have I taken? Whose ass have I seized? Whom have I defrauded?" How many, in such a public office as Samuel held, have been able, when retiring from office, to speak the language of bold and uncorrupt integrity employed by Samuel in his address to the people whom he had governed?

(12.) *David arose and went down to the wilderness of Paran.*—There were two places named Paran, one in Arabia Petræa, Rocky Arabia, on the east of the Holy Land. Another Paran was near Mount Carmel, on the western side of the Jordan. To this latter place David went. Maon was near to Paran. David and his men lived by plunder. They protected flocks and herds, and claimed from the owner some support for the services which they had rendered. A man of Maon had possessions in Carmel. David protected this man's three thousand sheep and one thousand goats. This man was shearing his sheep in Carmel. This man's name was Nabal. His wife's name was Abigail. The man was of the house of Caleb. He was churlish and evil in his doings. The woman was blessed by a good understanding and a beautiful countenance.

David sent ten young men to bear a message to Nabal, informing Nabal what protection David and his men had rendered to Nabal, and to ask from Nabal whatever came to his hand, for his servants and for his son David. Nabal returned a most ungracious answer: "Who is David? And who is the son of Jesse? There be many servants now-a-days who break away every man from his master." "Shall I then take my bread, and my water, and my flesh which I have killed for my servants, and

give unto men whom I know not?" The young men returned and delivered Nabal's message to David. David said unto his men, "Gird ye on every man his sword." The men obeyed. David girded on his sword. Four hundred men followed David. Two hundred men remained in care of the "stuff"—the provisions and the property which they had acquired by the policy of freebooters.

One of Nabal's young men told to Abigail what message David had sent to Nabal, and what reply Nabal had sent to David. The young men assured Abigail that David's young men had done to them good service by day and by night, all the time they were with them keeping the sheep. The young men added, "Evil is determined against our master, and against all his household; for he is such a son of Belial, that a man cannot speak to him." Abigail made haste. She took with her a good supply for David's camp. 1. Two hundred loaves. 2. Two bottles of wine. 3. Five sheep ready dressed. 4. Five measures of parched corn. 5. A hundred clusters of raisins. 6. Two hundred cakes of figs. She laid these provisions on asses. She directed her servants to go before her. She promised to follow them. She did not tell to her husband her intended visit and present to David. She rode on an ass. She came from Mount Carmel. David was coming down Mount Paran.—(*Calmet.*) Abigail met David and his men coming against her. David expressed to his men his indignation against Nabal, and his resolution to destroy every male in his establishment, in very angry and indelicate language. Abigail saw David. She lighted off her ass. She fell on her face to the ground before David. She bowed herself to the ground. She fell at his feet. She addressed David in words expressive of her regret at the conduct of her husband, at the persecutions which David was suffering. She assured David that when God would grant to him prosperity and victory over his enemies, he would be happy in the reflection that he had not shed innocent blood in the family and house of Nabal. She concluded her spirit-stirring address in these very remarkable words: "When the Lord shall have dealt well with my lord, then remember thy hand-maid." David blessed the Lord God of Israel for sending Abigail to him. David blessed Abigail's advice. She had restrained David's anger. He would not injure Nabal. He told Abigail to go in peace. See, "I have hearkened to thy voice, and I have accepted thy person."

Abigail returned. Nabal held a feast in his house. Abigail told to him nothing till the morning. Nabal was feasting and drinking. He was very drunken. In the morning, when the stupifying effects of his feasting and drinking had left Nabal, Abigail told to Nabal the interview she had with David. Nabal's heart died within him, and he became as a stone. Ten days after the Lord smote Nabal, "*that he died.*"

David heard of Nabal's death. David blessed the Lord for returning the wickedness of Nabal upon his own head. David sent his servants to Abigail to ask her to come to David and to be his wife. Abigail consented, and said, "Behold, let thy hand-maid be a servant to wash the feet of the servants of my lord." Abigail went after the messengers of David, and became his wife.

David took also Ahinŏam, of Jezreel, and they also were, both of them, his wives. But Saul had given Michal, his daughter, David's wife, to Phalti, the son of Laish, which was of Gallim, probably a city or town of Benjamin.—*Isaiah* x. 30: "Lift up thy voice, O! daughter of Gallim. Cause it to be heard unto Laish, O! poor Anathoth."

1. Gallim, a city of Benjamin, having many fountains.—1*st Samuel* xx. 44; *Isaiah* x. 30.—(*Calmet.*)

2. Laish, a region in Asher acquired by the tribe of Dan, from whom it was subsequently called. —*Josh.* xix. 47; *Judges* xviii. 29. There can be no doubt that the Laish intended by Isaiah was in the neighbourhood of Geba and of Gibeah.

3. Anathoth, a city of Benjamin, about three miles from Jerusalem, according to Eusebius and Jerome. At twenty furlongs, according to Josephus, where the prophet Jeremiah was born. It was given to the Levites of Kohath's family, and was a city of refuge.

13. *The Ziphites came to Saul.*—The Ziphites came a second time to Saul to Gibeah. They informed him that David was hiding in the hill at Hachilah, before Jeshimon. Hachilah was a mountain ten miles south of Jericho. David concealed himself in this mountain. Judas Maccabæus built on it the castle of Massada. Saul took with him three thousand chosen men of Israel and went to seek David in the wilderness of Ziph. 1. Ziph, a city of Judah (near to Hebron), David's hiding place.—1 *Sam.* xxiii. 14, 15. 2. Ziph, another city of Judah near to Maon and Carmel.—*Joshua* xv. 55. Saul encamped in the hill of Hachilah. David remained in the wilderness. He saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed.

14. *David's military night adventure.*—1. David came to the place of Saul's encampment. David saw where Saul lay, where Abner (the son of Ner), the captain of Saul's host, lay. Saul lay in the trench, and the people were encamped around him. David spoke to Ahimelech the Hittite, and to Abish-ă-i (the son of Zeruiah), the brother of Joab, saying "Who will go down with me to Saul, to the camp? Abishai said, I will go down with thee." David and Abishai entered Saul's encampment in the night. Saul lay sleeping within the trench. His spear was stuck in the ground at his bolster. Abner and the people lay round about him. Abishai entreated David to allow him to kill Saul. David replied, "Destroy him not, for who can stretch forth his hand against the Lord's anointed and be guiltless?" David added, "As the Lord liveth, the Lord shall smite him: or his day shall come to die: or he shall descend into the battle and perish." David added, "God forbid that I should stretch forth my hand against the Lord's anointed." David then commanded Abishai to take the spear which was at Saul's bolster, and the cruse of water, and let us go. David took the spear and the cruse.

David and Abishai retired. No man perceived them, for "a deep sleep from the Lord (*Gen.* ii. 21) had fallen upon Saul and upon his people."

2. David went over to a hill on the other side, and stood on the top of a hill afar off, a great space being between him and Abishai, and Saul's host. David cried to Saul's soldiers and to Abner their chief captain, "Answerest thou not, Abner?" Abner replied, "Who art thou who criest to the king?" David made answer, "Abner, art thou not a valiant man? and who is like unto thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good which thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed." "And now see where the king's spear is, and the cruse of water which was at his bolster."

3. Saul knew David's voice, and said, is this thy voice, my son David? "And David replied, It is my voice, my lord, O king." David inquired why Saul pursued him. If God stirred up Saul to pursue him, let the Lord accept an offering. But if the children of men have stirred up Saul thus to pursue, "cursed be they before the Lord," "for they have driven me out this day from abiding in the inheritance of the Lord," saying, "Go, serve other gods." David entreated Saul not to shed his blood before the face of the Lord. The king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

4. Saul replied, "I have sinned." He told David to return. He promised, "I will no more do to thee harm, because my soul (life) was precious in thine eyes this day. Behold I have played the fool, and have erred exceedingly." David replied, "Behold the king's spear." "Let one of the young men come over and fetch it." David prayed that God might render to every man his righteousness and his faithfulness. "The Lord hath delivered thee into my hand this day, but I would not stretch forth my hand against the Lord's anointed." "As thy life was much set by in mine eyes this day, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation." Saul replied, Blessed be thou, my son David, "thou shalt both do great things, and also shalt still prevail." David went on his way. Saul returned to his place.

15. *Ulysses and Diomedes in their night adventure.*—Homer describes the anxiety of Menalaus and of Agamemnon, and the anxiety of Nestor, on this eventful night. Nestor, though in very advanced age, was on a restless walk through the camp. He came to Agamemnon, and addressed him. Agamemnon accompanied him. Nestor proceeded to the tent of Ulysses and called him from his slumbers. He followed the Geranian knight Nestor, of the very divine (or of the sandy) Pylos. Nestor proceeded to the tent of Diomedes, Tydides—Diomedes the son of Tydeus. He was aroused from sleep by the voice of the Pylian sage—"Λαξ ποδι κινησασ"—[Nestor] moving—[Tydides] by the heel, (Λαξ); by his foot, (ποδι). I prefer this arrangement to that of Dr. Samuel Clarke: "Calce pedis moveus," moving him by the heel of his foot. In the latter, Nestor must have used his heel to move Diomede. In the former, Nestor, by the toe of his boot, pushed the heel of Diomede. This action is natural. Diomede accompanied the wise old Pylian king, who was ruling the third generation of his subjects. Nestor formed a council of war. Agamemnon presided. Nestor addressed the council. He wished some one to go into the camp of the Trojans, and to learn what may be their intentions. Diomede arose and addressed his venerated leader in council. Diomede declared his willingness to undertake the perilous task. He expressed his wish to have a companion. He gave his reason in the words of a soldier:—

Σύν τε δύ' ἐρχομένω, καὶ τε πρὸ ὁ τοῦ ἐνόησεν,
Ὅπωσ κερδοσ ἔῃ· μοῦνοσ δ' εἴπερ τε νοησῃ
Ἀλλα τε οἱ βρασσων τε νοοσ, λεπτή δὲ τε' μῆτισ.

And when two go together, even the one perceives before the other how there may be an advantage. But even though the lone man should perceive [the advantage], yet his mind is slower and his council is feeble.

The two Ajaxes, the servants of Mars: Meriones: the son of Nestor: Menelaus: Ulysses—these six volunteered to be companions of Diomede. Agamemnon requested Diomede to choose whom he wished. Diomede named Ulysses, whom Pallas Minerva loved.

Τύντου δ' ἐσπομένοιο, καὶ ἐκ πυρὸσ ἀιθομένοιο
Ἀμφω νοστήσαιμεν, επεὶ περι οἶδε νοῆσαι.

Should he accompany, we must both return even out of the burning fire, since he knows eminently to think (to give advice in council—*ννησαι.*)

Τὸν δ' αὖ τε προσεειπε πολυτλασ δῖοσ Οδισσεὺσ·
Τυδείδη, μήτ' αρ με μάλ' αινεε, μητε τι νεικει·
Εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοισ ἀγορεύεισ.
Ἀλλ' ἴομεν· μάλα γὰρ νὺξ ἄνεται, ἐγγύθι δ' ἠὼσ.
Ἄστρα δὲ δὴ προβεβηκε· παρῴχηκεν δὲ πλέων νὺξ
Τῶν δυο μοιράων, τριτάτη δ' ἔτι μοιρα λελειπται.

But the much enduring divine Ulysses addressed him in reply. Tydides, neither praise me much, nor blame me in any thing, for you speak amongst the Greeks who know these things. But let us go, for the night hastens very fast, and the morning is at hand; and indeed the stars have gone far in their course—*προβεβηκε*: and the greater of two portions of the night—*πλεων νυξ*—has passed away—*παρω χηκεν*; but the third portion as yet remains, or is left. Diomede and Ulysses armed themselves for this night adventure, and proceeded towards the Trojan encampment. The night was dark. Pallas Minerva sent to them a heron (there are three kinds, this was the dwarf heron) on the right hand. They could not see the bird. They heard it crying.

Χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσεὺσ, ἠρᾶτο δ' Ἀθήνῃ·
Κλῦθί μευ, αἰγιόχοιο Διὸσ τέκοσ, ἠ τέ μοι αἰεὶ
Ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
Κινύμενοσ· νῦν αὖτε μάλιστά με φιλαι, Ἀθήνῃ,

Δὸσ δὲ πάλιν ἐπὶ νῆασ ἐϋκλεῖασ ἀφικέσθαι,
Ῥέξανταϲ μέγα ἔργον, ὅ κεν Τρώεσσι μελήσει.

And Ulysses hailed the bird, or rejoiced on account of the bird, and prayed to Minerva:—

Hear me, O daughter of Ægis bearing Zeus (*Jupiter. He and Minerva used the Ægis which was made of the skin of the goat which nursed Jupiter, and had upon it the head of a gorgon. Jupiter used his Ægis, or shield, first against the Titans*), who dost always stand by me in all labours; nor do I escape your notice as I move; but now most particularly love me, O Minerva, and grant that we may come again to our ships with glory, having done a great work, which shall be a care to the Trojans. The word ἐύκλείασ is found in this passage, and in *Iliad*, bk. viii. 285, ευκλειησ επιβησον—exalt with glory. In *Iliad*, bk. ii. 94, are the words συν νηυσὶ πολυκλήισι, with our many beached ships. And in *Iliad*, B. 13, 742, are the words ἐνὶ νήέσσι πολυκλήισι, in our many beached ships.

Εὔκλεια, ασ. η. bona fama, gloria, ab. εὖ, κλεοσ, εεοσ, το. Κλεοσ—ab. Κλειω—celebro. celebrem reddo.

Πολυκλησ—ιδοσ—ο, και, η—Ion. pro πολυκλεισ, multas habens clausuras, vel compuges, vel Sedes. ab. πολυσ, multus et κλησ-ιδοσ-η, pro nautica sede. Κλησ and Κλεισ, the same, signifying a bench, a joining, a naval seat. Κλεοσ, Εὐκλεια signifies glory. The battle-brave Diomede next prayed to Minerva: Κέκλυθι νῦν καὶ εμεῖο, Διὸσ τέκοσ, Ατρυτωνη.

Now hear me also, O daughter of Zeus, Invincible. He prays that Minerva may be with him as she had been with his father Tydeus, at Thebes (in Bœotia, on the banks of the river Ismenus). As she stood by his father, he hoped that Minerva would stand willingly by him.

Σοὶ δ' ἂυ εγὼ ῥὲξω βοῦν ἦνιν, ευρυμετωπον,
Ἀδμήτην, ἣν οὔπω ὑπο ζυγόν ἡγαγεν ἀνήρ.
Τήν τοι εγὼ ῥὲξω, χρυσον κερασιν περιχευασ.
Iliad, bk. x.

Then, indeed, I will sacrifice to you a heifer, a year old, broad foreheaded, untamed, which man has never yet led under a yoke; her I will sacrifise to you, having poured gold around her horns.

Hector was equally active. He called a night assembly. He invited by promise of reward any man willing to engage in a night adventure, and to proceed as a spy to the Grecian tents. Dolōn, son of Eumēdes, offered himself. Eumēdes was a divine man, old, abounding in gold, abounding in brass. Dolōn, his son, was mean in appearance, but was swift-footed. Dolōn asked as his reward the horses and the chariot which carried the valiant Pelides (Achilles). Dolōn asked Hector to raise his sceptre, and to swear to him that he would give to him this reward. Hector complied with his request. Dolōn set forward. Ulysses perceived him. He spoke to Diomede. Both concealed themselves among the dead bodies. Dolōn proceeded hastily and incautiously. When he had passed by them the distance of the furrows of mules, a field's length, they ran after him. They overtook him. They obtained information from him. He told to them that his father was rich, that he would ransom him at a great price. He explained to them the nature of his mission, and the reward which induced him to undertake it. He explained to them the situation of every people in the Trojan army. Amongst them is Rhesus, the son of Eioneus. I saw his horses, very beautiful and very large. They are whiter than snow, and equal to the winds in running. And his chariot is beautifully wrought with gold and silver. Dolōn prayed for life. The sword of Diomedes laid Dolōn's head in the dust. Ulysses and Diomede discovered the tent of Rhesus. Diomede slew the soldiers in their sleep. The groan of the dying brake the silence of the night. Ulysses drew by the feet those who perished by the sword of Diomede. Twelve perished under the sword of Diomede. He slew Rhesus also, the thirteenth. In this manner they formed a path for the horses to pass quietly. They brought them out into the open plain. The coolness of Ulysses and the wisdom of Minerva prevailed on Diomede to unite with Ulysses in securing a retreat. They returned in safety and with glory to their ships.

Rhesus was king of Thrace. He was son of the Strymon and Terpsichore; or, according to others, of Eioneus, by Euterpe. He was a successful warrior. The Trojans expected him with great impatience. A prophecy had raised their expectations. "If the horses of Rhesus drank the waters of the Xanthus and fed upon the grass of the Trojan plains, Troy should never be taken." They had just arrived when Diomede slew Rhesus; and when Ulysses took them from the Trojan camp, and they were driven by Diomede and Ulysses to the Grecian fleet. The Grecians understood the prophecy, and determined to secure the horses.

16. *The night adventure of Priam, king of Troy.*—The twenty-fourth book of the *Iliad* (the last) contains an account of the compassion of Jupiter for the afflictions of the Trojans, who had lost the eldest of the sons of Priam, the brave leader of the Trojan army. Zeus feeling concern for Hector, sends Thetis to Achilles, that he might restore the body of the hero (Hector). Zeus sends Iris to Priam, that he, carrying redemption prices to Achilles, might bring back the dead body of his son. And being conducted by Mercury, who had lulled to sleep the Grecian sentinels, comes to Achilles, and having supplicated him, receives back his son, and having carried him into the city (Troy) he buries him, and makes a festival in honour of him (Hector.)

Priam and his servant, with their horses and chariot, and presents for redemption, proceeded from Troy on their way to the tent of Achilles. The body of Hector lay dishonoured in the tent. Achilles had slain Hector in battle, had taken the belt worn by Hector, which Ajax had given to Hector, passed it through the backs of his legs near to his heels, tied him to his chariot, and rode thrice round the walls of Troy, dragging the dead body of Hector. The sorrow of the Trojans was at its lowest depth. The depressed state of mind, both of Priam and of his servant, as they went towards the tent of Achilles, was exchanged for

the fear which arose in their hearts at the sight of a young man coming towards them. The stranger kindly took Priam by the hand, and inquired why and whither, at that hour of night, when other mortals were sleeping, he was directing his horses and mules? Priam and the stranger converse. The stranger assures Priam that the gods have taken care of the body of his son, and that the dogs and birds of prey have not touched it. Priam attributed the care of the gods to the piety of Hector:—

Ὦ τέκοσ, ἦ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι
Ἀθανάτοις ἐπεὶ ὄνποτ' ἐμὸσ παῖσ, εἴ ποτ' ἔην γε,
Λήθετ' ἐνὶ μεγάροισι θεῶν, οἳ Ὄλυμπον ἔχουσιν·
Iliad, bk. 24, v. 425.

O, my son, it is certainly a good thing to bestow also due gifts to the immortals; since never did my son, whilst he lived, at least, forget in the temples of the gods who inhabit Olympus,

Τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιό περ αἴσῃ.

Therefore, they have remembered him even in the fate of death.

They arrived at the tents of Achilles. The king's tent was lofty. The myrmidons had made it for Achilles. The fir-tree was used in the building. The tent was well roofed. It was fenced with strong pailing. One bolt of pine-tree made the gate fast. Three ordinary Greeks used to move the bolt. Achilles, alone, could move it. The kind stranger, who had been Priam's companion, opened the gate, brought in the illustrious gifts for the swift-footed Pelides, and came down upon the ground from the horses, and addressed Priam:—

Ὦ γέρον, ἦτοι ἐγὼ θεὸσ ἄμβροτοσ εἰλήλουθα,
Ἑρμείασ· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὄπασσεν.
Ἀλλ' ἦτοι μὲν ἐγὼ πάλιν εἶσομαι, οὐδ' Ἀχιλῆοσ
Ὀφθαλμοὺσ εἴσειμι· νεμεσσητὸν δὲ κεν εἴη
Ἀθάνατον θεὸν ὧδε βροτοὺσ ἀγαπαζέμεν ἄντην·
Τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλείωνοσ,
Καί μιν ὑπὲρ πατρὸσ καὶ μητέροσ ἠυκόμοιο
Λίσσεο καὶ τέκεοσ, ἵνα οἱ σὺν θυμὸν ὀρίνῃσ.

"O, old man, truly I, an immortal god, have come, Mercury; for my father sent me as a guide to accompany you (Ἅμα—Simul); but I think I will indeed return, nor will I go into the presence (ὀφθαλμουσ) of Achilles; and it would be reprehensible that an immortal should thus openly (αντην) shew favour to (αγαπαζεμεν) mortals. But do you, entering, embrace the knees of the son of Peleus, and suppliantly entreat (Λισσεο) him, by his father, and his beautifully-haired mother, and his son, that you may move his mind"—(σὺν-et-ὀρίνησ) *may move.*

Mercury returned to Olympus. Priam alighted from his horses, and left Idæus, his servant, to take care of the horses and mules. Priam came into the presence of Achilles, and addressed him as Mercury had directed. Achilles thought of his father. He mourned and wept, thinking now of his father, now of Patroclus, whom Hector had slain. Priam, prostrated at the feet of Achilles, mourned and wept for Hector. Achilles addressed Priam in words of consolation for them both. Priam entreated Achilles not to indulge in grief, nor to delay the restoration of the body of Hector. He urged him to accept the ransom. The swift-footed Achilles looked sternly, not wishing to be turned away from the expression of his sorrow:—

Τὸν δ' ἄρ' ὑποδδρα ἰδὼν προσέφη πόδασὠκὺσ Ἀχιλλεύσ.
Μμκέτι νῦν μ' ἐρέθιζε, γερον· νοέω δὲ καὶ αυτὸσ
Ἑκτορά σοι λῦσαι. Διόθεν δὲ μοι αγγελοσ ἦλθε,
Μήτηρ, ἥ μ' τεκεν, θυγάτηρ ἁλίοιο γέροντοσ.
Καὶ δέ σε γιγνωσκω, Πρίαμε, φρεσὶν, ουδε με ληθεισ,
Ὅττι θεῶν τισ σ' ἦγε θοὰσ επι νῆασ Αχαιῶν.
Ου γάρ κεν τλαιη βροτοσ ελθεμεν, οὐ δὲ μάλ' ἠβῶν,
Ἐσ στρατόν οὐδὲ γὰρ ἂν φυλάκουσ λάθοι, οὐδὲ κ' ὀχῆασ
Ῥεῖα μετοχλισσειε θυράων ἡμετεράων
Τῶ νῦν μη μοι μαλλον εν ἄλγεσι θυμον ὀρίνησ
Μή σε γερον, ὁυδ' αὐτὸν ἐνὶ κλισίησιν εασω,
Καὶ ἱκετην περ εόντα, Διὸσ δ' ἀλιτωμαι ἔφετμασ.

But the swift-footed Achilles, looking askance—(επει δωρων υπεμνησε.) Schol. (since or when he remembered the gifts)—addressed him: Now do not any longer urge (ερεθιζε) me, O, old man, but I, myself, also am thinking to redeem (λυσαι: *to return—redeem*) Hector to you; but a messenger from Jupiter came to me also, my mother who bare me, daughter of the Marine Sage. (Thetis, the daughter of Nereus and Doris. Thetys was her grandmother). But I know you also in my mind, O, Priam, nor do you escape my notice that some one of the gods has led you to the swift ships of the Greeks, for a mortal would not dare to come, not even a young man (μάλ' ἠβῶν—strongly blooming in youth), into the camp (εσ στρατον—into the army), for he could not have escaped the notice of the guards, nor could he have easily removed (μετοχλίσσειε) the bars of our gates. Therefore do not now stimulate more (μαλλον—to a greater degree—further) my mind by griefs, lest I shall not, old man, allow even you, yourself [although you are a suppliant] in my tents, but I may violate the commands of Jupiter.

Achilles caused Priam to fear and to be silent. Automedan and Alcimus, most honoured of his companions, went with Achilles from his tent, took the ransom price which Priam brought, loosed from the yokes the horses and mules, and brought in the old man's herald Idæus, and placed him on a seat. They left in the chariot two cloaks (δυο φαρεα) that they might serve to cover the body of Hector, also they left a well-woven tunic. Achilles directed his female servants to wash, and to anoint the body of Hector, that Priam might not see his son, lest he could not restrain rage in his heart when he saw his son, and might excite the deep wrath of Achilles, who might kill him and violate the commands of Jupiter. Achilles addressed the spirit of Potraclus (Ειν Ἀϊδόσ περ ἐὼν, though in hell existing), and entreated him to forgive him for restoring the ransomed body of Hector.

Achilles returned to his tent, and told to Priam that the body of his son was restored. He uses words of

consolation, and of hospitality. He arose and slew a white sheep. The servants dressed it. Achilles and his guests had their repast. Priam requested Achilles to allow him to sleep, for sleep has not closed mine eyes under mine eyelids, from what time my son lost his life under your hands. Achilles ordered a bed to be prepared, but sleep *outside* lest any one of the Greeks, a counsellor, should come to the tent, and see you. He might inform Agamemnon, Και κεν ἀναβλὴσισ λύσιοσ νεκρὸιο γένηται, and their might be a delay (αναβλησισ) of the redemption (λυσιοσ) of the body. Priam requested a truce. On the twelfth day from that time the Trojans could be ready to renew the war. Achilles agreed. They all retired to rest. Both the other gods and equestrian heroes were sleeping all night subdued by deep sleep. But sleep did not seize Mercury, the useful messenger (ἐριουνιον). He thought of Priam and of his safe return:—

Στὴ δ' ἄρ' ὑπὲρ κεφαλῆσ, καὶ μιν πρὸσ μυθον ἔειπεν.
Ὦ γέρον, οὔ νύ τι σοί γέ μέλει κακόν· οἷον ἔθ' ὕδειστ
Ἀνδράσιν εν δηίοισιν, ἐπει σ' ἔιασεν Ἀχιλλεύσ·
Καὶ νῦν μὲν φίλον υἱὸν ἐλὺσαο, πολλὰ δ' ἔδωκασ·
Σεῖο δὲ κεν ζωὸν καὶ τρὶσ τόσα δοῖεν αποινα
Παῖδεσ τοὶ μετόπισθε λελειμμένοι, αἴκ Ἀγαμεμνων
Γνοίη σ' Ἀτρείδησ, γνώωσι δὲ παντεσ Αχαιοι.

And he (Mercury) stood above his (Priam's) head, and addressed (προσ-εειπεν) a word to him (μιν, governed by προσ, which governs μυθον also, and has, therefore, a double accusative).

O, old man, truly any evil is not a care to you, since (οἷον) still you sleep amongst hostile men, when Achilles has left you untouched (ειασεν): and now, indeed, you have ransomed your son, and you have given many (αποινα—ransom prices): but your sons who are left to you would give thrice so many ransom prices of you still alive, if Agamemnon, son of Atreus, should know (or should find out that you were here), and all the Greeks should know you.

The old man feared; he roused up his herald: Mercury yoked the horses and mules for them, and drove them quickly through the camp; nor did any one know. Mercury drove them to the passage of the beautifully flowing, the eddying river Xanthus, the offspring of Zeus. Mercury returned to Olympus. Priam and his herald entered Troy in sorrow and lamentation, driving the horses; the mules carried the dead body. The funeral rites in honour of Hector were performed. The *Iliad* concludes with the account of the funeral banquet in the palace of Priam, and the last line leaves them in the discharge of their duties to the dead:—

Ὣσ οἵ γ' ἀμφίεπον τάφον Ἕκτοροσ ἱπποδάμοιο.
Iliad Ω. 804.

"Thus indeed have they carefully attended the funeral of the steed-taming Hector."

17.—*Homer and St. Paul on the gifts of God.*—Polydămas was son of Antēnor by Theăno, the sister of Hecŭba. He married Lycaste, a natural daughter of Priam. He is accused by some of having betrayed his country to the Greeks. Another of the same name was the son of Panthŏus. This Polydămas was born on the same night on which Hector was born. He was inferior to none of the Trojans, except Hector. Homer describes Polydămas, son of Panthŏus, as thus addressing Hector:—

Ἕκτορ, ἀμήχανόσ ἐσσι παραρρητοῖσι πιθέσθαι.
Οὕνεκά τοι περὶ δῶκε θεὸσ πολεμήϊα ἔργα,
Τοὔνεκα καὶ βουλῇ ἐθέλεισ περιΐδμεναι ἄλλων.
Ἀλλ' ὔπωσ ἅμα πάντα δυνήσεαι αὐτὸσ ἐλέσθαι.
Ἄλλῳ μὲν γὰρ ἔδωκε θεὸσ πολεμήϊα ἔργα,
Ἄλλῳ δ' ὀρχηστὺν, ἑτέρῳ κίθαριν καὶ ἀοιδήν·
Ἄλλῳ δ' ἐν στήθεσσι τιθεῖ νόον εὐρύοπα Ζεὺσ
Ἐσθλὸν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι,
Καὶ τε πολέασ ἐσάωσε, μάλιστα δέ κ' αὐτὸσ ἀνέγνω.
Αὐτὰρ ἐγὼν ἐρέω ὥσ μοι δοκεῖ εἶναι ἄριστα.

Hector, you are impracticable in complying with the advices [*of others*] (αλλων), because God (Θεοσ) has given to you the works of war in an eminent degree (πέρι). Do you on this account wish to have more knowledge (περιιδμεναι) than others in counsel also? But by no means will you, yourself, be able to accomplish all things together. For, indeed, God (Θεὸσ) has given to one the works of war, and to another the art of dancing, and to another the harp and the song, and to another the widely-sounding Zeus has placed in his breast a prudent mind, and many men reap the advantage of this, and he, himself, especially knows it. (Its possessor is conscious of it). But I will speak as matters appear to me to be best.—*Iliad*, bk. xiii. 726-735.

Non omnia possumus omnes.—Virg. Ec. viii. 63. "*We all are not able to do all things,*" is the sum of the matter.

Ulysses is described by Homer as speaking thus, in reply to Euryalus:—

Οὕτωσ οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
Ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένασ οὔτ' αγορητυν.
Ἄλλοσ μὲν γὰρ τ' εἶδοσ ακιδνότεροσ πελει ανηρ,
Ἀλλὰ θεὸσ μορφὴν ἔπεσι στέφει, οἳ δὲ τ' εσ αὐτὸν
Τερπομενοι λεύσσουσιν· ὁ δ' ἀσφαλέωσ ἀγορέυει
Αἰδοῖ μειλιχίῃ, μετὰ δὲ πρεπει ἀγρομένοισιν,
Ερχόμενον δ' ἀνὰ ἀστὺ θεον ὣσ εἰσόροωσιν.
Ἄλλόσ δ' ἂυ εἶδοσ μὲν ἀλίγκιοσ ἀθανατοισιν,
Ἀλλ' οὔ οἱ χάρισ ἀμφιπεριστέφεται ἐπέεσσιν,
Ὡσ καὶ σοὶ εἶδοσ μὲν ἀριπρεπὲσ, οὐδε κὲν ἄλλωσ
Θὐδὲ θεὸσ πεύξεια, νόον δ' ἀποφώλιοσ ἐσσι.
Odyss. Θ. 167-177.

The gods do not thus give graceful (gifts δωρα) things to all men, nor form, nor genius, nor eloquence. For, indeed, one man is more ungraceful in appearance, but God *puts* a graceful form upon his words *as a crown* (στεφει, puts as a crown or crowns), and (οι) other men delighted look upon him: but he securely speaks with sweet modesty, and excels amongst assembled people, and they look upon him as a god when he goes through the city. But again, another is like in form to the immortal gods: but grace is not set as a crown (αμφιπεριστεφεται) upon his words, so you also have a graceful appearance,

nor could even God form you otherwise (make you more beautiful), but as to mind you are unskilled, (*αποφυλιοσ*, out of the tribe of wise men.)—*Odys.* bk. vii. 107-177.

St. Paul, in his first epistle to the Corinthians, thus describes divine gifts. I quote from the Cambridge edition of the *Greek Testament*, which has on every page two columns, one column containing the Greek, the other column containing our authorised version. This book should be in the hands of all learners:—

"1. Περὶ δὲ τῶν πνευματικῶν, ἀδελφοι, οὐ θέλω ὑμᾶσ ἀγνοεῖν. 2. Οἴδατε, ὅτι ἔθνη ἦτε, πρὸσ τὰ εἴδωλα τὰ ἄφωνα, ὡσ ἂν ἤγεσθε, ἀπαγόμενοι· 3. Διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶσ ἐν πνεύματι θεοῦ λαλῶν λέγει ἀνάθεμα Ἰησοῦν, καὶ οὐδεὶσ δύναται εἰπεῖν κύριον Ιησοῦν εἰ μὴ ἐν πνεύματι ἁγίῳ. 4. Διαιρέσεισ δὲ χαρισμάτων εἰσι, τὸ δὲ αὐτὸ πνεῦμα· 5. Καὶ διαιρέσεισ διακονιῶν εἰσι, καὶ ὁ αὐτὸσ κύριοσ· 6. Καὶ διαιρέσεισ ἐνεργημάτων εἰσίν, ὁ δὲ αὐτόσ ἐστι θεὸσ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. 7. Ἑκάστῳ δὲ δίδοται ἡ φανέρωσισ τοῦ πνεύματοσ πρὸσ τὸ συμφέρον· 8. Ὧ μὲν γὰρ διὰ τοῦ πνεύματοσ δίδοται λόγοσ σοφίασ, ἄλλῳ δὲ λόγοσ γνώσεωσ κατὰ τὸ αὐτὸ πνεῦμα· 9. Ἑτέρῳ δὲ πίστισ ἐν τῷ αὐτῷ πνεύματι· 10. Ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεισ πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν· 11. Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼσ βούλεται."—1 *Cor.* xii. 1-11.

The Vulgate gives the following translation of this passage.

1. De spiritualibus autem, nolo vos ignorare, fratres. 2. Scitis quoniam cum Gentes essetis, ad simulachra muta prout ducebamini omnes. 3. Ideo notum vobis facio, quad nemo in Spiritu Dei loquens, dicit anathema Jesu. Et nemo potest dicere, Dominus Jesu, nisi in Spiritu Sancto. 4. Divisiones vere gratiarum Sunt, idem autem Spiritus. 5. Et divisiones ministrationum sunt, idem autem Dominus. 6. Et divisiones operationum sunt, idem vero Deus, qui operatur omnia in omnibus. 7. Unicuique autem datur manifestatio Spiritus ad utilitatem. 8. Alü quidem per Spiritum datur Sermo sapientiæ, alü autem Sermo scientiæ secundum eundem Spiritum. 9. Alteri fides in eodem Spiritu, alü gratia Sanitatum in uno Spiritu. 10. Alü operatio virtutum, alü prophetia, alü discretio Spirituum, alü genera linguarum, alü interpretatio Sermonum. 11. Hæc autem omnia operatur unus atque idem Spiritus, dividens singulis prout vult.

The authorised version is as follows: the words in brackets are literal translations of the Greek:—

1. Now [but] concerning spiritual *gifts* (*δωρων understood*, gifts), I would not have you ignorant [I do not wish that ye should be ignorant.] 2. Ye know that ye were Gentiles, carried away [*απαγομενοι*, led or driven away] to dumb idols as ye were led. 3. Wherefore I give you to understand [*γνωρίζω ὑμιν*, I make known to you] that no man speaking by (*εν*) the Spirit of God calleth Jesus accursed, [saith Anathema-Jesus], and no man [no one] can say that Jesus is the Lord [can say Lord Jesus] but [unless] by the Holy Ghost. 4. Now [but] there are diversities of gifts, but (*δε*) the same Spirit. 5. And there are differences of administration, but [and] the same Lord. 6. And there are diversities of operations, but it is the same God which [who] worketh all [all things] in all [persons]. 7. But the manifestation of the Spirit is given to every man [to each] to profit withal [for improvement]. 8. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by [according to] the same Spirit. 9. *But* to another faith by the same Spirit, but to another gifts of healings by the same Spirit. 10. *But* to another the workings of miracles, but to another prophecy, but to another discernings of spirits, but to another divers kinds of tongues, but to another interpretation of tongues. 11. But the one and the same Spirit worketh all these things, dividing to every man severally as he will [as he wishes].

St. Paul is writing concerning the extraordinary power of the Holy Spirit, which was manifested in the conduct of the Corinthian christians. The ordinary power of the Holy Spirit is certainly intended by St. Paul, who turns from his description of the extraordinary power of the Holy Spirit to a description of the ordinary power of the Holy Spirit. The extraordinary power was miracle. The ordinary power was faith, hope, and charity. Invisible things are set before the mind in Revelations. Faith embraces them as substantial realities. Hope desires to have possession of them. When the soul enters heaven it possesses them. Faith is lost in sight. Hope is lost in full enjoyment. Charity or love exists, and must for ever live in heaven. The earthly condition ends. The heavenly condition commences.

The christian prays to God for gifts and graces, which are two names for the same thing, for every grace is a gift and every gift is a grace. The Collect for the seventh Sunday after Trinity is a brief summary of the matters of divine gifts which have been considered. The Deity is invoked by the use of one word, "Lord." Two clauses follow as adjectives, describing the Great Being whom we invoke. Four petitions follow. These are offered up to God through the sole mediation of the one Mediator between God and man.

1. "Lord" 2. (*who art the possessor*) "of all power and might; 3. who art the author and giver of all good things: 4. graft in our hearts the love of thy name: 5. increase in us true religion: 6. nourish us with all goodness: 7. and of thy great mercy, keep us in the same: 8. through Jesus Christ our Lord."

The inspiration of God's Holy Spirit cleanses the thoughts of the heart, and enables the christian believer to yield the obedience of faith, perfectly to love his God, and worthily to magnify His holy name.

17. *David finds a refuge with Achish, king of Gath.* (*a.*) David said in his heart, "I shall one day perish by the hand of Saul." David determined to fly into the land of the Philistines, and thus escape out of the hand of Saul. David and his six hundred men

passed over unto Achish, the son of Maoch, king of Gath." The men had dwelling-places for their families. David had a dwelling-place for himself and his two wives, Ahinŏam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife (widow.) Saul was informed of David's flight, and he sought no more again for him. David requested Achish to give to him a city in which he and his men might dwell. "Why should thy servant dwell in the royal city with thee?" Achish gave Ziklag to David, and it remained in the possession of Judah. David dwelt one year and four months in the country of the Philistines.—B.C. 1058.

(*b.*) *David and his men went toward Egypt*, toward Shur, a city in Arabia Petræa, which gave its name to the desert. David invaded the Geshurites, and the Gezrites, and the Amalekites. He exterminated the inhabitants, and carried away their property, sheep, oxen, camels, and apparel, and came to Achish. David answered Achish's inquiry by saying that he had gone against the south of Judah, of the Jerameelites, and of the Kenites. David left no one alive who could bring tidings to Gath. Achish believed David, and felt confident that David had made the Israelites to abhor him, therefore he shall be my servant for ever. B.C. 1058.

(*c.*) *The Philistines assembled their army.*—They determined to invade Israel. Achish told to David that he should accompany him in this expedition. David told to Achish that he should know what his servant could do. This was a crafty answer. Achish promised to make David "keeper of his head," that is, "his chief captain." Samuel was dead. Saul had put away out of the land the wizards, the witches, and all who had familiar spirits. The Philistines encamped in Shunem, belonging to the tribe of Issachar. Saul encamped in Gilbōa, a ridge of mountains running north of Bethshan, or Scythopolis, the city of the Scythians, who invaded the country in the reign of Josiah, son of Amos, king of Judah. It was six hundred furlongs, or seventy-five miles distant from Jerusalem. When Saul saw the host of the Philistines his courage failed. He felt that he had no army sufficiently numerous and furnished with arms to meet the army of Achish. Saul inquired of the Lord. The Lord answered him not by dream, by Urim, or by prophets. Abiăthar was with David. Saul felt the want of the services of the high priest.

(*d.*) *Saul and the witch of Endor.*—(1.) Endor was a city in the valley of Jezreel, at the foot of Mount Gilbōa, where Saul's army was encamped. *The words of the narrative of Saul's visit to the witch at Endor.* Some have believed that the narrative is to be received as a description of what the writer thought. To me the narrative describes what the witch pretended to do, and what Saul in reality felt. The witch pretended to have a familiar spirit, a spirit in the other world, who would answer to her voice when she called him to her aid, after she had invoked that aid by certain rites and ceremonies. The information pretended to be thus given has been doubtful, upon which, misunderstood, or favourably to themselves interpreted, persons have acted to their ruin. The witch at Endor lived in the neighbourhood of Saul's encampment, must have been visited by some of Saul's soldiers, was known to them, and must have understood well the history of Samuel and of Saul, of the present invasion by the Philistines, of Saul's fears, and of David's wandering life, and of the causes which led to it. The person of Saul was remarkable. He was taller than other men. She must have known him when he entered her dwelling. She dare not pretend to understand that Saul was in her presence. She might expect destruction from him. Dissimulation was necessary. She was a ventriloquist. Saul saw nothing. He heard the voice of the witch, who told him that she saw Samuel. The witch was apparently terrified at the supposed apparition. Saul was on the ground. God had forsaken him. His motto was—

"Flectere si nequeo superos, Acheronta movebo."
Æn. bk. vii. 312.

If I cannot prevail upon the gods above, I will move Acheron.

Saul received an answer, such as he might have given to himself in his own tent.

(2.) The narrative (*1st Sam.* xxviii. 7-25) contains these particulars. Saul told his servants to seek a woman who had a familiar spirit. They replied, There is one at Endor. The army must have known that God would not answer Saul "by dreams, nor by Urim, nor by prophets." They must have consulted the witch at Endor as to the result of the approaching battle, and must have received their answer. They dare not let Saul know what they did, lest they should be destroyed by him for consulting a witch. Saul disguised himself and went. Two men accompanied him. They came to the woman by night. Saul told her to divine by her familiar spirit, and to bring up him whom he should name to her. The woman pretended ignorance of Saul's person, but acknowledged that she was restrained from such practices by Saul's severe execution of the law against witchcraft. Saul sware to her, by the Lord, that she should not be punished "for this thing." From this I think that it is evident she knew Saul, and that Saul felt that she knew him. She asked, Whom shall I bring up? Saul replied, "Bring up Samuel." When the woman perceived that Saul named Samuel, she disclosed her fears and her suspicions, saying, Why hast thou deceived me? for thou art Saul. Saul said unto her, Be not afraid. What sawest thou? She replied, "I saw gods ascending out of the earth." She did not say I saw Samuel. Saul inquired the form of the person. The witch replied, "An old man cometh up, and he is covered with a mantle." Saul thought it was Samuel. He stooped with his face to the ground, and bowed himself. The supposed Samuel inquired, "Why hast thou disquieted me to bring me up?" Saul replied, "God has forsaken me. The Philistines are against me." "I have called thee to tell me what I shall do." The supposed Samuel reminded Saul of David's appoint-

ment to the kingdom, of Saul's disobedience in the war against Amalek, of the present distress as a punishment, and of the fatal battle on the morrow. "To-morrow shalt thou and thy sons be with me; and the Lord shall deliver the host of Israel into the hand of the Philistines."

(3.) Saul had eaten no bread during the day, and during that night. His strength had departed. The words of the supposed Samuel made him sore afraid. The witch felt for Saul. She entreated him to listen to her, as she had listened to him. She entreated him to arise and to eat bread. Saul refused. His servants seconded the woman in her efforts to persuade Saul to take food. Saul yielded to their entreaties, arose from the earth, and sat upon the bed. The woman had a calf in the house. She killed it. She baked unleavened bread. She dressed the calf. She set the food before Saul and his servants, and they did eat. Then they arose up and went away that night.

The spirits of just men made perfect are in heaven. Moses and Elijah were on the mount with our Lord, conversing, when Peter and James and John witnessed our Lord's transfiguration. We are to come to the general assembly and church of the first-born whose names are written in heaven. "We walk in the light as God is in the light," and "have no fellowship with the unfruitful works of darkness."

(c.) Achish and David and the lords of the Philistines.—1. The Philistines gathered their armies to Aphek, a place in the valley of Jezreel, between Mount Tabor and Gilboa. Aphek has the name city applied to it. The Israelites pitched by a fountain which is in Jezreel, a city of Judah. The Philistines suspected the Hebrews. The princes of the Philistines asked, "What do these Hebrews here?" Achish reasoned with the princes, that David had been faithful to him during "the days" and "years" he had been with him. So long as David had been with Achish he had conducted himself to the admiration of Achish. The Philistine princes insisted upon David's return to Ziklag, lest he should betray them in the battle: "for wherewith should he reconcile himself to his master? Should it not be with the heads of these men?" They reminded Achish of David's popularity in Israel after he had slain Goliath of Gath.

2. The wisdom of Achish decided that he must yield to the opinion of his countrymen. He called David. "He assured him that he found no fault in him from the day in which he came to him unto this day. Nevertheless, the lords of the Philistines favour thee not." Achish, therefore, advised David to return to Ziklag, lest his remaining in the camp, or on the battle-field, should be displeasing to the lords of the Philistines. David inquired what he had done to excite suspicion. Achish expressed his confidence in David: yet he said, the princes of the Philistines have said, "he shall not go up with us to the battle." Achish advised David to arise early, and to retire with his men on the morrow. David followed the advice of Achish, and on the morrow returned to Ziklag. The Philistines went up to Jezreel.

David and the Amalekites.—(1.) The scene at Ziklag was miserable. A city in ruins. Property had disappeared. The Amalekites had invaded the south, had burned Ziklag by fire, had deprived no person of life, and had carried all away both great and small. David and his men had been more than two days on their journey back to Ziklag. This scene of misery, their city destroyed, their property plundered, their wives and children taken captive, was the cause of distress to David and his men. They wept till they had no power to weep. David's two wives were taken captives, Ahinŏam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

(2.) In this distress the people spake of stoning David. He encouraged himself in the Lord. David's men were outlaws, whom he had endeavoured to civilize. They shewed great natural affection when they wept for the loss of their wives and of their children. Still, their speaking of stoning David is an evidence of their savage nature being yet unsubdued by civilization. David called on Abiăthar, Abimelech's son, to bring to him the Ephod. David enquired of the Lord, Shall I pursue, and shall I overtake this troop? The answer was favourable—"Pursue. You shall overtake them, and without fail recover all." David and his six hundred men marched as far as the brook Besor. Two hundred men remained at the brook Besor, they were too faint to proceed further. David and four hundred men continued their march. The men found an Egyptian in the field. They brought him to David. They gave to the Egyptian bread, water, a piece of a cake of figs, and two clusters of raisins. He ate and drank, and was refreshed. He had been three days and three nights without food. When his spirit came again, he shewed his gratitude to his new friends by informing them that he was an Egyptian, servant to an Amalekite, that he fell sick three days since, that his master had left him in the field where David's men had found him, and that his master had gone with the army. He said, We invaded the south of the Cherethites, the coast of Judah, the south of Caleb, and we burned Ziklag with fire. David asked him, "Wilt thou bring me down to this company?" The man consented to do so, if David would swear not to kill him, or to deliver him up to the Amalekites. David consented. The young man brought down David and his men, who beheld the Amalekites spread abroad upon the earth, eating and drinking and dancing. David smote them from the twilight even unto the evening of the next day. There escaped not one of them, save four hundred young men who rode upon camels and fled. David recovered all the property and people taken from Ziklag. David rescued his two wives. "David recovered all." Bezor—or Bosor—a brook which falls into the Mediterranean between Gaza and Rhinocorura, or between Rhinocorura and Egypt.

(3.) David, on his return, met the two hundred men whom he had left behind at Bosor. They came to meet David and his men. David saluted them. The men of Belial who were with David determined to give their wives and their children to the two hundred, and to let them depart. They agreed that they would not give to them any part of the spoil. David would not allow these men to deal in such a churlish manner with their brethren. David made a wise law upon which he then acted, and which continued to be a statute and an ordinance in Israel—"As is his part who goeth down to the battle—so shall his part be who tarrieth by the stuff. They shall be both alike." And when David came to Ziklag, he sent of the spoil to the elders of Judah, saying, "Behold a present for you of the spoil of the enemies of the Lord." He sent presents to the elders in Bethel, in South Ramoth, in Jattir, in Aroer, in Siphmoth, in Eshtemŏa, in Rachal, in the cities of the Jerhamulites, in the cities of the Kenites, in Hormah, in Chorashan, in Athach, in Hebron, and to all the places where David himself and his men were wont to haunt. David was wise. He conciliated his old acquaintances. He shewed to them all, that he had a grateful remembrance of their kindness to himself and to his men.

1. The elders of Judah were his chief supporters in his outlawed condition. 2. Bethel, in the tribe of Ephraim. 3. South Ramoth, belonging to the tribe of Simeon, *Josh.* xix. 8, called South Ramoth to distinguish it from Ramoth Gilead, on the eastern side of the Jordan. 4. Jattir, the same as Ether, *Josh.* xv. 42, according to *Calmet*. Perhaps Jattir was in the mountains, and belonged to Judah. 5. Aroer, on the eastern side of the Jordan, on the banks of the river Ornon, in the tribe of Gad. 6. Sipnoth, supposed to be the same as Shipham (*Num.* xxxiv. 10), on the eastern bank of the Jordan. 7. Eshtemŏa, a city in the tribe of Judah.—(*Josh.* xv. 50.) 8. Rachal, a place unknown. Not mentioned elsewhere in the Bible. David did conceal himself in Hachilah, till the Ziphites endeavoured to betray him to Saul.—(1 *Sam.* xxiii. 19.) Calmet conjectures that Rachal is the same as Hachilah. 9. Jerahmeelites.—(See 1 *Sam.* xxvii. 10.) 10. The Kenites, a very small tract of country on the south of the Dead Sea. 11. Hormah, a general name for those cities which belonged to Arad, king of Canaan. They were devoted to destruction by the Hebrews.—*Num.* xxi. 1-3. Thence called Hormah, utter destruction. 12. Chorashan. Perhaps the same as Ashan in the tribe of Judah.—*Josh.* xv. 42. Afterwards given to Simeon. —*Josh.* xix. 7. 13. Hebron, a place which sheltered David against Saul, and Absalom against David. Hebron, or Chebron, was one of the most ancient cities of Canaan, situated on an eminence, built seven years before Tunis, the capital of Lower Egypt. It was twenty miles south of Jerusalem, and about the same distance north of Beersheba. It is supposed that Hebron was founded by Arba, an ancient giant of Palestine. From him it was called Kirjath-Arba, Arba's City.—*Josh.* xiv. 15. Its present name is El-Ilhal. It contains a population of about four hundred Arabs. They are mutinous. In Hebron David was proclaimed king. In Hebron David reigned seven years before the death of Ishbosheth, Saul's son, who, during those seven years, was David's competitor in the kingdom.

(g.) The death of Saul.—The Philistines fought against Israel. The men of Israel fled, and fell slain in Mount Gilboa. The Philistines pursued Saul and his sons. The Philistines slew Jonathan, Abinadab, and Melchishŭah, Saul's sons. Saul felt the arrows of the Philistine archers. "He was sore wounded of the archers." Saul commanded his armour-bearer to thrust him through with his sword, "lest the Philistines thrust me through and abuse me." "But his armour-bearer would not, for he was sore afraid." "Therefore Saul took a sword and fell upon it. His armour-bearer saw that Saul was dead. He likewise fell upon his sword, and died with Saul." "So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together;" the day after the night scene in the dwelling of the witch of Endor. The Israelites on the other side of the valley, and on the other side of the Jordan, seeing that Saul and his sons were dead, and not knowing who was to save them from their enemies, forsook the cities which they occupied, and fled. The Philistines came and dwelt in these cities.—B.C. 1056.

"Saul and his armour-bearer died by the same sword." That his armour-bearer died by his own sword is out of all doubt: the text expressly tells us so: and that Saul perished by the same sword is sufficiently evident. "Draw thy sword," says he to him, "and thrust me through," which, when he refused, Saul (says the text) took the sword—the very sword—and fell upon it. What sword? Not *his own*, for then the text would have said so; but in the plain natural grammatical construction, *the sword before mentioned* must be the sword now referred to, that is, his armour-bearer's.—1 *Chron.* x. 4-5.

Now it is the established tradition of all the Jewish nation that this armour-bearer was *Doeg*, and I see no reason why it should be discredited; and if so, then Saul and his executioner both fell by the weapon by which they had before massacred the priests of God. "So *Brutus* and *Cassius* killed themselves by the same swords by which they stabbed *Cæsar*, and Calippus was stabbed by the same sword by which he stabbed Dio."—*Dr. Delaney*.

2. On the morrow after the battle, the Philistines came to strip the slain. They found Saul and his three sons fallen in the Mount Gilboa. They cut off his head (perhaps, also, the heads of his three sons), and stripped off his armour. They sent into the land of the Philistines round about, to publish it in the house of their idols and among the people. They put his armour in the house of Ashtoreth. (David put the sword of Goliath in the tabernacle.) This offering to the Deity of the spoils taken from the enemy, was in acknowledgment of the victory granted by the Deity. The Philistines fastened Saul's body to the wall of Bethshan. (See *2nd Sam.* xxi. 12.) The

heads of Saul's sons may have been cut off. Their bodies were taken down from the wall, although we have not any account that they were fastened to the wall. Jabesh-Gilead was situated on the eastern side of the Jordan, on the foot of the mountains of Gilead. When Nahash, king of the Ammonites, determined to oppress the inhabitants of Jabesh-Gilead, they appealed to Saul, who defeated Nahash and delivered the inhabitants of Jabesh-Gilead. These people remembered the kindness of Saul, (1*st Sam.* xi. 1). All the valiant men arose. They went all night. They took the body of Saul, and the bodies of his sons, from the walls of Bethshan; they returned to Jabesh, and there they burned the bodies. The bodies must have been decaying and not fit for embalming. "They took their bones and buried them under a tree at Jabesh, and fasted seven days." This was a testimony of their respectful gratitude for the kindness shewed to them by Saul, and a proof that they felt deeply the very great calamity which God had sent upon Israel.

3. God gave to them a king in his anger. The reign of Saul has been considered useless. He was valiant. He gained victories over the enemies of Israel. The people would have a king. They rejected the Lord from being their king. Saul was humble at first, because he had no prospects of such promotion as that which afterwards fell to his lot. He was an humble young man. He was jealous, envious, and violent in his anger. He cruelly ordered the murder of the priests at Nob. He was a brave general. He was a good man, but a bad king. He was a leader of the army. Samuel was the statesman and the lawyer. Saul had not those abilities which constitute the greatness of a king. He assumed the office of the priesthood, and offered sacrifices, not waiting for Samuel. He certainly did not obey the command of God in his expedition against the Amalekites. He did not repent. He evaded in his conversation with Samuel the confession of his disobedience. He made that confession when it was worthless and graceless by previous excuses and efforts to conceal his disobedience. His command that no man should eat or drink till the evening, and that death should be the punishment of any man who transgressed the law, was unwise, and led to consequences which Saul had not foreseen.

After all which may be laid against Saul's character as a king, his ashes were embalmed in the tears of the men of Jabesh-Gilead. The death of Saul and of his three sons, is a source of melancholy regret to every reader of his history. And a wish arises that he had been possessed of piety, of wisdom to legislate, and of obedience to the commands of his God. With these gifts and graces his life would have been a course of prosperity; and his death would have been a subject of consoling reflection. But Saul had not these gifts and graces. God appointed a king who had them.

CHAPTER V.

I. *David after the battle of Gilboa.*—1. *David had returned from* the slaughter of the Amalekites, and had been two days in Ziklag, when a man came to him out of the camp of Saul, having his clothes rent and earth upon his head; he fell upon the earth and did obeisance. David asked, "Whence comest thou?" He replied, "Out of the camp of Israel." David asked, "How went the matter?" The Amalekite replied, "The people are fled from the battle. Many of the people are fallen and dead; and Saul and Jonathan his son are dead also." David asked the young man, "How knowest thou that Saul and Jonathan his son are dead?" The young man told him, "I happened by chance on Mount Gilboa (did this young man go there to plunder the slain; did he happen, by chance, to plunder Saul?) behold, Saul leaned upon his spear, and lo, the chariots and horsemen followed hard after him. Saul looked behind him. He saw me. He called to me. I answered. He inquired, 'Who art thou?' I replied, An Amalekite. He replied, 'Stand upon me and slay me,' —Οτι κατέσχε με σκοτος δεινόν, ὁτι πασα ἡ ψυχή μου ἐν ἐμοὶ,—'because a terrible darkness has seized me, because all my life is in me.' I stood upon him and slew him, because I was sure that he could not live after that he was fallen; and I took the crown which was upon his head, and the bracelet which was upon his arm, and have brought them hither unto my lord." David and his men received these tidings with expressions of the deepest sorrow. They rent their clothes. They mourned. They wept. They fasted until even. They felt as patriots. They lamented the fate of Saul and of Jonathan his son, and of the house of Israel, because the defeat proved that God had delivered Israel into the hands of their enemies.

2. *David called the young man*, the Amalekite, who brought these evil tidings, and said unto him, "How wast thou not afraid to stretch forth thy hand to destroy the Lord's anointed?" David ordered one of his young men to slay the young man, the Amalekite. David was obeyed. The young man smote him that he died. David addressed the Amalekite thus, "Thy blood be upon thy head. For thy mouth hath testified against thee, saying 'I have slain the Lord's anointed.'" Dr. Delaney remarks, that "An Amalekite took the crown from off the head of Saul, which (crown) he had forfeited by his disobedience in the case of Amalek. This young Amalekite had plundered the dead body of Saul, and endeavoured to impose upon David. He acted in perfect ignorance of the character of David. He endeavoured to impose upon David who could impose upon other people. The Amalekite was a practised liar. But he was beaten by David, who had beaten Achish and his court and the five lords of the Philistines by lying. Yet David *afterwards* wrote, 'He who telleth lies shall not tarry in my sight.' The sorrows of David for the loss which his country had sustained was sincere."

3. *The Song of the Bow.*—David composed a song of lamentation over Saul, and Jonathan his son, and commanded the people of Judah to teach their children this "Song of the Bow." It is written in the book of Jasher, "the upright."—*Sep.* "The book of the law."—*Jonathan.* The Arabic says, "Behold it written in the book of Ashee: this is the book of Samuel." "This lamentation is justly admired as a picture of distress, the most tender and the most striking; unequally divided by grief into longer and shorter breaks, as *nature* could pour them forth from a mind interrupted by the alternate recurrence of the most lively images of love and greatness. His reverence for Saul and his love for Jonathan have the strongest colourings; but their greatness and bravery came full upon him, and are expressed with peculiar energy." David was himself a warrior. In every part of the song he expresses his grief for the fall of the warrior. "How are the mighty fallen!"—*See Dr. A. Clarke.*

The following is the Septuagint version, from the text of Tischendorf:—

2nd Saml. i. 19.—"Στήλωσον Ἰσραὴλ ἐπὲρ τῶν τεθνηκότων ἐπὶ τὰ ὕψη σον τραυματιῶν· πῶσ ἔπεσαν δυνατοι; μὴ ἀναγγείλητε ἐν Γὲθ, καὶ μὴ εὐαγγελίσησθε ἐν ταῖσ ἐξόδοισ Ἀσκάλωνος, μή ποτε εὐφρανθῶσι θυγατέρεσ τῶν ἀλλοφυλων, μή ποτε ἀγαλλιάσωνται θυγατέρεσ τῶν απεριτμήτῶν· Ὄρη τὰ ἐν Γελβουὲ μή καταβάτω δρόσοσ καὶ μὴ ὑετὸσ ἐφ' ὑμᾶσ, καὶ ἀγροὶ ἀπαρχῶν, ὅτι ἐκεῖ προσωχθίσθη θυρεὸσ δυνατῶν· θυρεὸσ Σαοὺλ ὁυκ εχρὶσθη ἐν ἐλαίω. ἀφ' ἄιματοσ τραυματιῶν καὶ ἀπὸ στέατοσ δυνατῶν τοξον Ιωνάθαν ὁυκ ἀπεστράφη κενὸν ἐισ τὰ ὀπίσω, καὶ ῥομφαία Σαὺλ ὁυκ ἀνέκαμψε κενή. Σαὺλ καὶ Ιωεαθαν ὁι ἠγαπημένοι καὶ ὡραῖοι ὁυ διεκεχωρισμένοι. ἐνπρεπέισ ἐν τη ζωή ἀυτῶν, καὶ τῶ θανάτω ἀυτῶν ὁυ διεχωρισθησαν· ὑπὲρ ἀετοὺσ κοὺφοι, καὶ ὑπὲρ λεοντασ εκραταιώθησαν. θυγατέρεσ Ισραήλ ἐπὶ Σαοὺλ κλαύσατε, τὸν' ενδιδυσκοντα ὑμασ κοκινα μετὰ κοσμου ὑμων τον ἀναφέροντα κοσμον χρυσοῦν ἐπὶ τὰ ἐνδύματα ὑμῶν. Πῶσ ἔπεσαν δυνατοὶ ἐν μέσω τοὺ πολέμου, Ἰωνάθαν ἐπὶ τὰ ὕψη σου τραυματίαι· ἀλγῶ ἐπὶ σοὶ, ἀδελφέ μου Ἰωνάθαν· ὡραιώθησ σφόδρα, ἐθαυμαστὼθη ἡ ἀγάπησίσ σου ἐμοὶ ὑπὲρ ἀγάπησιν γυναικῶν. Πῶσ ἔπεσαν δυνατοὶ, καὶ ἀπὼλοντο σκεύη πολεμικα."

"Στήλωσον, Erect a funeral monument, O Israel, for the slain—the slain upon the heights: how have the mighty fallen! Announce it not in Gath. Make it not good news in the (ἐξόδοισ) outgoings of Ashkelon, lest at any time (ποτε) the daughters of the Philistines should rejoice, lest at any time the daughters of the uncircumcised (τῶν ἀπεριτμήτων) should sing with joy (ἀγαλλιάσωνται). Ye mountains of Gilboa, let no dew nor rain descend upon you, [*and let there be upon you*] no fields of first fruits; because there the shield of the mighty was borne as a burthen (προσωχθίσθη); the shield of Saul was not anointed with oil. From the blood of the slain, and from the fat of the mighty, the bow of Jonathan was not carried back empty to the rear (εἰσ τὰ 'οπὶσω), and the sword of Saul returned (ανεκαμψε) not empty (κενη). Saul and Jonathan, the beloved and graceful, were not divided. Honourable (ἐνπρεπεὶσ) in their life, and in their death not divided. *Above* eagles (light on the wing) swift (κουφοι), and *above* lions they were strong. Daughters of Israel, weep for Saul, who put upon you scarlet with your ornaments, who put golden ornament upon your garments. How have the mighty fallen in the midst of the war! *Jonathan, upon thy high places, the slain.* Ἰωνάθαν ἐπὶ τὰ ὄψη σου τραυματιαι. [This sentence is imperfect, therefore, the more beautiful. David was unable to utter what he felt was true, that Jonathan could be found on the high places, amongst the slain. He, therefore, in grief, which deprived him of utterance for perfect expression, exclaimed, 'Jonathan, upon thy high places'—the question is suggested, Who are his companions there? The answer is given, τραυματίαι—the slain.] I grieve for thee, my brother Jonathan: thou wert very graceful to me [the manner of Jonathan towards David is thus described]: thy love for me was wonderful, above the love of women—(above the love which women entertain and manifest). How have the mighty fallen, and the weapons of war perished!"

The name of this song, "The Song of the Bow," was given by David to remind the Israelites that the bow of the Philistines had prevailed over the Israelites in the battle of Gilboa. He intended that they should teach their children the song, that they might learn whence arose the defeat, and by what means a similar calamity might be avoided. The composition is that of a poet. The design is that of a politician. The matter is purely secular. There is in the song no revelations from God.

The Vulgate gives the following translation of the Song of the Bow:—

"Considera Israel pro his, qui mortui sunt super excelsa tua vulnerati. Inclyti, Israel, super montes tuos interfecti sunt; quomodo ceciderunt fortes! Nolite annunciare in Gath—neque annunciatis in compitis Ascalonis; ne forte lætentur filiæ Philistiim, ne exultent filiæ incircumcisorum. Montes Gelboë, nec ros, nec pluvia veniant super vos, neque sint agri pimitiarum; quia ibi abjectus est clypeus fortium, clypeus Saul, quasi non esset unctus oleo. A sanguine interfectorum, ab adipe fortium, Sagittu Jonathæ nunquam rediit retrorsum et gladius Saul non est reversus inanis. Saul et Jonathan amabiles, et decori in vita sua, in morte quoque non sunt divisi; acquilis velociores, leonibus fortiores. Filiæ Israel, super Saul flete, qui vestiebat vos coccino in deliciis, qui prebebat ornamenta aurea cultui vestro. Quomodo ceciderunt fortes in prœlio! Jonathan in excelsis tuis occisus est! Doleo super te, frater mi Jonatha, decore nimis, et amabilis super amorem mulierum. *Sicut mater unicum amat filium suum, ita ego te diligebam.* ["As a mother loves her only son, so I did love you." These words have been added.] Quomodo ceciderunt robusti, et pericrunt arma bellica."

"Et precepit ut docerent filios Judæ Arcum; sicut Scriptum est in Libro justorum et ait."

"And he (David) instructed (them) that they should teach the sons of Juda the Bow." And he says:—

"Consider, O Israel, for those who wounded are dead upon thy heights. The illustrious, O Israel, are slain upon thy mountains. How have the brave fallen! Announce it not in Gath. Announce it not in the streets of Ashkelon, lest by chance the daughters of the Philistines rejoice—lest the daughters of the uncircumcised exult. Mountains of Gilboa, may

neither dew nor rain come upon you, nor may there be lands of first fruits, because there the shield of the brave was thrown away, the shield of Saul, as if it had not been anointed with oil. From the blood of the slain, and from the fat of the brave, the arrow of Jonathan never returned to the rear, and the sword of Saul was not brought back empty. Saul and Jonathan, amiable and graceful in their lives, in death also were not divided. Swifter than eagles, braver than lions.

Daughters of Israel, weep over Saul, who clothed you with purple in delights; who gave golden ornaments to your dress. How have the brave fallen in the battle! Jonathan has been slain in your high places. In excess of pleasing gracefulness (nimis dulce decore), above yourself, my brother Jonathan; and loving above the love of women. [Sicut unicum amat filium suum, ita ego te diligebam. As a mother loves her only son, so did I love thee, Jonathan.] How have the mighty fallen, and the weapons of war perished! (*Vulgate*, 2 *Sam.* 1 c.)

"It is almost impossible to read the noble original without finding every word *swollen* by a *sigh* or *broken* by a *sob*. A heart pregnant with distress, and striving to utter expressions descriptive of its feelings, which are repeatedly interrupted by an excess of grief, is most sensibly painted throughout the whole. Even an English reader may be convinced of this from the following specimen in European characters:—

"19. Hatstsebi Yishrael al bamotheycha chalal;
Eych naphelu gibborim;

"20. Al taggidu begath,
Al tebassaru bechutsoth Ashkelon;
Pen tismachnah benoth Pelishtim,
Pen taalozenah benoth haarelim.

"21. Harey baggilboa al tal.
Veal matar aleychem usedey terumoth;
Ki sham nigal magen Gibborim,
Magen Shaul keley Maschiach bashshamen!

"22. Middam Chalalim, mecheleb gibborim,
Kesheth Yehothan lo nashog achor;
Vechereb Shaul lo thashub reykam.

"23. Shaul Vihonathan,
Hannechabim vehanneimim bechaiycyhem,
Ubemotham lo niphradu,
Minnesharim kallu, mearayoth gaberu!

"24. Benoth Yishrael el Shaul becheynah;
Hammalbischem shani im adanim,
Hammaalch adi zahab al lebushechen.

"25. Eych naphelu gibborim bethoch hammilehamah!
Yehonathan al bamotheycha chalal!

"26. Tsar li aleycha achi
Yehonathan naamta li meod,
Niphleatha ahabatheca li meahabath nashim!

"27. Eych naphelu gibborim
Vaiyobedu keley milchamah!"

"*The last three* verses in this sublime lamentation have sense and sound so connected as to strike every reader."—*Dr. A. Clarke.*

"Dr. Kennicott, from whom I have taken several of the preceding remarks, gives a fine Latin version of this song, which I here subjoin."—*Dr. A. Clarke:*—

"O decus Israelis, super excelsa tua MILES!
Quomodo cuiderunt Fortes!
Nolite indicare in Gatho,
Nolite indicare in plateis Ascelonis:
Ne lætentur filiæ Philistæorum,
Ne exultant filiæ incircumcisorum.
Montes Gilboani, super vos
Nec ros, nec pluvia neque agri primitiarum:
Ibi enim abjectus fuit clypeus fortium,
Clypeus Saulis, arma inuncti oleo:
Sine danguine MILITUM,
Sine adipe FORTIUM,
Arcus Jonathanis non retrocesserat:
Gladiusque Saulis non redierat incassum,
Saul et Jonathan
Amabiles erant et jucundi in vitis suis,
Et in morte sua non separati.
Præ acquilis veloces!
Præ leonibus fortes!
Filiæ, Israelis deflete Saulem:
Qui coccino cum delicüs vos vestivit,
Qui vestibus vestris ornamenta imposuit aurea!
Quomodo cecidērunt Fortes! in medio belli!
O Jonathan, super excelsa tua MILES!
Versor in angustiis, tui causa,
Frater, mi Jonathan!
Mihi fuisti admodum jucundus!
Mihi tuus amor admodum mirabilis!
Mulierum exuperans amorun!
Quomodo ceciderunt fortes,
Et perierunt arma belli!

It may assist the young student, if I add a literal translation of Dr. Kennicott's Latin version of the original Hebrew:—

O glory of Israel, upon thy heights a soldier!
How have the brave fallen!
Do not tell it in Gath,
Do not tell it in the streets of Askelon,
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised exult.
Mountains of Gilboa, upon you
Neither dew, nor rain, nor fields of first fruits.
For there was thrown away the shield of the brave,
The shield of Saul, unanointed, as to his arms, with oil!
Without the blood of *soldiers*,
Without the fat of the *brave*,
The bow of Jonathan had not came back,
And the sword of Saul had not returned in vain.
Saul and Jonathan
Were amiable and pleasant in their lives,
And in their death not separated.
Before eagles swift!
Before lions brave!
Daughters of Israel, weep for Saul,
Who clad you in scarlet with delights,
Who put golden ornaments upon your garments!
How have the brave fallen in the midst of the war!
O Jonathan, upon thy heights, a soldier!
I am in a straight, (*versor in Angustiis*) for thy sake,
My brother, Jonathan! (*tui causa*)
To me thou hast been very pleasant!
To me thy love has been very wonderful!
Rising far above (*exuperans*) the love of women! (the
How have the brave fallen, (love which *women have.*)
And the arms of war perished!

4. *David inquired of the Lord*, and was directed by the Lord to go up to Hebron (given to Judah). David's two wives accompanied him, Ahinŏam, the

Jezreelitess, and Abigail, the wife of Nabal the Carmelite. David brought up all his men, and they dwelt in the cities of Hebron (Chebron). The men of Judah anointed David king over the house of Judah.

David was informed that the men of Jabish-Gilead were the men who buried Saul. David very cunningly sent a very conciliatory message to the men of Jabesh-Gilead. His message had not the desired effect. Abner, the son of Ner, captain of Saul's host, took Ishbosheth, the son of Saul, and brought him over to Mahanaim, on the eastern side of the Jordan, and made him king over, 1, Gilead; 2, The Ashurites (of the tribe of Ashur); 3, Jezreel; 4, Ephraim; 5, Benjamin; 6, and over all Israel. These arrangements were completed in the course of two years, and Ishbosheth, Saul's son, was forty years old when he began to reign over Israel—B.C. 1055. David reigned in Hebron seven years and a half. Ishbosheth reigned five and a half years—after the first two years of his reign—in which Abner was bringing matters into order, to enable Ishbosheth to conduct the government securely.

5. *Abner and Joab met by the pool of Gibeon.*—The contending parties sat on opposite sides of the pool. By the proposal of Abner twelve young men from these two hostile companies engaged in combat. The young men, twenty-four in number, perished immediately in the close encounter with the sword. Then came on the general engagement. The place in which the young men perished was named Helkath-hazzurim (in Gibeon), "the portion of the mighty," or "the inheritance of those who were slain." The sons of Zeruiah were there on that day—(1) Joab, (2) Abīshai, (3) Asahel. Now Asahel was as light of foot as a wild roe. Abner fled. Asahel pursued. Abner remonstrated, and advised him to cease from pursuing him, and to pursue some other person. Asahel would not cease his pursuit of Abner. Certainly Abner declared he had no wish to kill Asahel. Abner drove the end of his spear, by a back stroke, into Asahel, under his fifth rib, so that the spear came out behind him. Asahel fell down dead. The people, as they pursued, came to the place in which Asahel lay dead, and they stood still from feelings of horror and of grief. Joab and Abīshai continued the pursuit. They came to the hill of Amnah, before Giah, by the way of the wilderness of Gibeon.

The Benjamites and Abner stood together on a hill. Abner cried to Joab, "Shall the sword devour for ever?" He warned Joab of the evil which might arise from too severe a use of victory, and asked him when he would command his men to cease from following their brethren. Joab answered very guardedly, "As the Lord liveth, there would have been a cessation of hostilities in the morning, even if you had not spoken." Joab blew a trumpet. All the people stood still. The pursuit and the flight ceased.

Abner and his men crossed the Jordan during the night. They went through all Bithron *(Bether)*, and they came to Mahanaim.

Joab, when he had collected his men, found that nineteen men and Asahel were missing. Abner lost in the battle three hundred and threescore men. They took up Asahel, and buried him in the sepulchre of his father in Bethlehem. And Joab and his men marched all night, and came to Hebron at break of day.—B.C. 1053.

II. *War between the house of Saul and the house of David.—(a.)* The war between the house of Saul and the house of David continued in frequent skirmishes and battles, from the end of the first two years after the death of Saul. David's interest increased. The interest of Ishbosheth declined.

David had an increasing family whilst he lived at Hebron. 1. His first born was Amnon, the son of Ahinŏam the Jezreelitess. 2. The second was Chileah, the son of Abigail, the wife of Nabal the Carmelite. 3. The third was Absalom, son of Maachah, the daughter of Talmai, king of Geshur, between Philistia and Egypt. 4. The fourth, Adonijah, the son of Haggith. 5. The fifth, Shephatīah, the son of Abĭtal. 6. The sixth, Ithream, by Eglah, David's wife. The six sons were born to David whilst he dwelt in Hebron.

(b.) Saul had a concubine, named Rizpah, the daughter of Aiah. Ishbosheth said to Abner, "Wherefore hast thou gone in to my father's concubine?" This speech caused Abner to speak as he felt. He had fought for Ishbosheth. He had not betrayed Saul's house into the hands of David. He determined to translate the kingdom from the house of Saul to the house of David, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba: from Dan, north, to Beersheba, south. Ishbosheth could not answer Abner, because he feared him.

(c.) Abner sent messengers to David, who brought a proposal of a league between them. Abner promised, in case that David agreed to the league, to bring about all Israel to him.—B.C. 1048. David consented to make the league on condition that Abner brought with him Michal, Saul's daughter, David's wife, whom he espoused for one hundred foreskins of the Philistines. David sent messengers to Ishbosheth, and demanded Michal. Ishbosheth sent and took her from Phaltiel, son of Laish. Her husband, weeping as he went, followed her to Bahurim. Abner said to him, Go, return. He returned. Bahūrim, a town in Benjamin. Abner had communication with the elders of Israel. He reminded them of God's promise of deliverance by the hand of "my servant David." Abner spake in the ears of Benjamin. He succeeded, and came to Hebron to make known to David all which seemed good to Israel and to Benjamin. Abner had twenty men with him. David gave to them a feast. Abner promised to gain all Israel to David's interest. David sent him away, and he went in peace.

(d.) Joab and David's servants returned from pursuing a troop, and brought in great spoil with them. The people who witnessed Abner's visit to David made a full report of it to Joab. Then Joab came into David's presence, and found fault with David

because he had not treated Abner, the son of Ner, as a spy. Joab came out from David and sent messengers after Abner to call him back. They brought him back from the well of Sirah. When Abner came to Hebron Joab took him aside to speak quietly with him. He smote him under the fifth rib, so that he died. He did this in revenge for the death of his brother Asahel. When David heard of the murder of Abner, he said, "I and my kingdom are guiltless before the Lord for ever from the blood of Abner, the son of Ner. Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one who hath an issue, or who is a leper, or who leaneth on a staff, or who falleth on the sword, or who lacketh bread." So Joab and Abishai, his brother, slew Abner, because he had slain their brother Asahel, at Gibeon, in the battle.

(e.) David ordered a public funeral for Abner. He commanded Joab and all the people with him: "Rend your clothes. Gird you with sackcloth, and mourn for Abner." King David followed the bier. They buried Abner in Hebron. David wept at the grave of Abner, and all the people wept. David lamented over Abner, and said, "Died Abner as a fool dieth. Thy hands were not bound, nor thy feet put into fetters; as a man falleth before wicked men, so fellest thou." And all the people wept again over him. The people requested David to eat meat. David answered, "So do God to me, and more also, if I taste bread or aught else till the sun be down." The people were pleased by David's conduct in this matter. In all other matters the people were pleased by whatever David did. All the people understood that day, that it was not the intention of the king to have Abner, the son of Ner, slain.

The king said to his servants, officers of state and others, "Know ye not that there is a prince and a great man fallen this day in Israel?" "And I this day am weak (unable to punish Joab and Abishai), though anointed; and these men, the sons of Zeruiah, my sister, be too hard for me: the Lord shall reward the doer of evil according to his wickedness."

These words of David should be borne in mind when David's advice to Solomon, respecting Joab, is considered. "Let not his (Joab's) gray hairs go down to the grave in peace."

2nd Samuel, iii. 33.—"The king lamented over Abner." This lamentation, though short, is very pathetic. It is a high strain of poetry, but the measure cannot easily be ascertained. Our own translation may be measured thus:—

"Died Abner as a fool dieth?
Thy hands were not bound,
Nor thy feet put into fetters,
As a man falleth before the wicked,
So hast thou fallen!"

Or thus:—

"Shall Abner die
A death like to a villain's?
Thy hands not bound,
Nor were the fetters to thy feet applied,
Like as one falls before the sons of guilt,
So hast thou fallen!"

He was not taken away by the hand of justice, nor in battle, nor by accident. He died the death of a culprit, by falling into the hands of a villain.

"This song was a heavy reproof to Joab, and must have galled him extremely, being sung by all the people."—*Dr. A. Clarke.*

(f.) The death of Ishbosheth.—The news of the murder of Abner in Hebron reached Ishbosheth and his people. Ishbosheth's hands were feeble. The Israelites were troubled. Ishbosheth had two men, captains of bands, named Ba-an-ah and Rech-ab, sons of Rimmon, a Beerothite, of the children of Benjamin. Be-e-roth was reckoned to Benjamin. The Beer-o-thites fled to Gittaim (probably the same as Gath, as Ramathaim is the same as Ramah) until this day, that is, when the transcriber was making a new manuscript copy of the record. Captains of bands, principes castrorum, chiefs of robbers (banditti)—*Vulgate.* The Syriac has the same translation. The Septuagint has ηγουμενοι συστρεμμάτων, "leaders of seditious bands"—outlaws. The state of society may be imagined, during the last seven years of Saul's life, and during the first seven years after Saul's death—or the term of the reign of his son, Ishbosheth: David leading the life of an outlaw in the first seven years: Ishbosheth having captains of banditti in the second seven years.

When tidings of the defeat of Saul and Jonathan came "out of Jezreel," the nurse who had the care of Jonathan's son, then five years old, fled with the child in her arms, and in flight let the child fall. He became lame. His name was Mephibosheth. Ishbosheth lay on a bed at noon. Baanah and Rechab, the sons of Rimmon, came to Ishbosheth's house in the heat of the day. They pretended that they came "to fetch wheat." They smote Ishbosheth under the fifth rib. "And Rechab and Baanah, his brother, escaped. They carried away with them the head of Ishbosheth. They made their way through the plain all night."

They made their way to Hebron, and stood in the presence of David. They declared that God had taken vengeance on Saul and on his family. David declared that an Amalekite had told a similar account to him in the case of the death of Saul. "I took hold of him and slew him in Ziklag. Shall I not now require of your hand the blood of Ishbosheth, and take you away from the earth?"

David commanded his young men. They obeyed. They slew Bāănah and Rechab. They cut off their heads and their feet, and hanged them up over the pool of Hebron. But they took the head of Ishbosheth, and buried it in the sepulchre of Abner, in Hebron.

III. *David, king of the twelve tribes.*—(1.) All the tribes of Israel came to David in Hebron. They declared him to be "their bone and their flesh." They declared "that when Saul was king over us, thou wast he who leddest out and broughtest in Israel." "And the Lord said to thee, 'Thou shalt feed my people Israel, and thou shalt be a captain over Israel.'" The result of this meeting at Hebron

was, "All the elders of Israel came to the king, to Hebron. King David made a league with them in Hebron before the Lord, and they anointed David king over Israel."—B.C. 1048.

(2.) "*David was thirty years old when he began to reign.* He reigned forty years." "In Hebron he reigned over Judah seven years and six months." "And in Jerusalem he reigned thirty-three years over all Israel and Judah." Perhaps thirty-two years and a half may be intended.

(3.) "*The king and his men went to Jerusalem (Jebusalem), to the Jebusites, the inhabitants of the land.*"—The people said to David, "Except you take away the blind and the lame, thou shalt not come in hither." They thought that David could not enter. David took the stronghold of Zion. "The same is the city of David." On that day David proclaimed, that "whosoever getteth up into the gutter, and smiteth the Jebusites, and the lame and the blind, who are abhorred of David's soul, he shall be chief and captain." "*So Joab, the son of Zeruiah, went first up, and was chief.*"—*1st Chr.* xi. 6; *2nd Sam.* v. 8. Dr. Kennicott translates the 8th verse thus:—"And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land, who spake unto David, saying, 'Thou shalt not come in hither, for the blind and the lame shall drive thee away by saying, David shall not come in hither.'" "And David said, Whosoever smiteth the Jebusites, and, through the subterraneous passages, reacheth the lame and the blind, who hate the life of David (because the blind and the lame said he shall not come into the house), shall be chief and captain. So Joab, the son of Zeruiah, went first up, and was chief."

(4.) *David dwelt in the fort*, and called it the city of David. David built round about from Millo *(a deep valley between the old city of Jebus, or Jerusalem, and the city of David, on Mount Zion. David and Solomon caused it to be filled up, and here made a place for the people to assemble)*, and inwards. "And David went on and grew great, and the Lord God of Hosts was with him."

Hiram, king of Tyre, a friendly man, sent messengers to David, and cedar trees, and carpenters, and masons, and they built for David a house. "And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom, for his people Israel's sake." When David came to Jerusalem from Hebron he took more wives and concubines out of Jerusalem, and sons and daughters were born unto David in Jerusalem. The names of those born unto David in Jerusalem were—(1) Shammah, (2) Shobab, (3) Nathan, (4) Solomon, (5) Ibhar, (6) Elishŭa, (7) Nepheg, (8) Japhĭa, (9) Elishăma, (10) Eliăda, (11) Eliphalet. *(The Septuagint give twenty-four).*

(5.) Since the death of Saul and his sons, the Philistines held secure possession of the principal places in the land of Israel. Now David was king over all Israel. To attack David before he had fully arranged the affairs of his kingdom, became the policy of the Philistines, who had conquered Saul. All the Philistines heard that David was anointed king over all Israel. They came and spread themselves in the valley of Rephaim. *(The valley of giants, famous in the times of Joshua.—Josh.* xv. 8, xviii. 16; *2nd Sam.* v. 18-22; *1st Chron.* xi. 15, xiv. 9. *Eusebius places it in Benjamin. The passages quoted favour the opinion that it belonged to Judah.—Calmet.)*

David inquired of the Lord, saying, "Shall I go up to the Philistines? Wilt thou deliver them into my hand?" The Lord said unto David, "Go up; I will doubtless deliver the Philistines into thy hand." David came to Baal-Perazim, the plain or chief of breaches, because of the breach which God made in the Philistine army; and David smote the Philistines in that plain, and said, "The Lord had broken forth upon mine enemies before me, as the breach of waters." Therefore David gave the name Baal-perazim to the place.

The Philistines came again to Rephăim. David again inquired of the Lord. The Lord answered, "Thou shalt not go up; thou shalt fetch a compass (go in a circle so as to get behind them) behind them, and come upon them over against the mulberry trees. When thou hearest a noise in the mulberry trees, the sound of a going in the tops of the mulberry trees, bestir thyself. The Lord shall go out before thee to smite the host of the Philistines." David did as the Lord commanded. The result of his obedience was victory. He smote the Philistines from Geba until thou come to Gazer. In *1st Chron.* xiv. 16, from Gibeon even to Gazer. That Geba is not the same place as Gibeah of Saul, is seen by these words of Isaiah, "They have taken up quarters at Geba; Ramath is afraid; Gibeah of Saul is fled."—*Isaiah* x. 29.

(6.) *David assembled his most valiant men of Israel*, thirty thousand. The Septuagint has seventy thousand. David's starting place was Baale of Judah. This city is supposed to be the same which, in *Joshua* xv. 60, is called Kirjath-baal, or Kirjath-jearim *(1st Chron.* xiii. 6, *Baalah-Kirjathjearim, Joshua* xv. 9, Baalah, which is Kirjath-jearim). David and his men proceeded to bring up thence the *ark of God*, named the Ark of the Lord of Hosts who dwelleth between the Cherubim. Perhaps it should be read, "There the name of the Lord of Hosts, who dwelleth between the Cherubim, was invoked." They set the ark upon a new cart. They brought it out of the house of Abinadab, which was in Gibeah. Uzzah and Ahĭo, the sons of Abinadab, drove the cart. Ahĭo went before the cart which bare the ark. David and all the house of Israel played before the Lord on all manner of *instruments made of* firwood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. They came to Nachon's threshing floor. Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it. The Lord was angry with Uzzah. The Lord smote Uzzah for his error, and there he died by the ark of God. "God smote Uzzah for his error," are words which excite astonishment. In rude and barbarous times reverence for the Deity is easily lost. To preserve reflection in the minds of a rude and almost savage people, striking and alarming displays of divine power have been made.

Uzzah thought the ark of God might fall, when he saw the cart shaken by the rugged ground over which the oxen were drawing it. He laid hold of the ark. This was his error. God could keep the ark from falling. The people saw and understood the reason of the punishment of Uzzah. He committed a sin unto death. The mercy of God was doubtless extended to his soul.

(7.) *David feared.*—He was afraid of the Lord that day. He asked, "How shall the ark of the Lord come to me?" He carried the ark of the Lord into the house of Obededom, the Gittite (of Gath). The ark remained there three months. The blessing of the Lord was in the house of Obededom. David heard of the blessing of the Lord being upon Obededom, and upon all which pertained unto him, on account of *the ark of God*. David went and brought up *the ark of God* from the house of Obededom into the city of David, with gladness. When the bearers of the ark had gone six paces, David sacrifised oxen and fatlings. David danced before the Lord. He was girded with a linen ephod. This dancing was, doubtless, a religious ceremony. It may be a ceremony suitable to barbarous times. David and all Israel brought up the ark of the Lord with shouting and with sound of trumpets.

Michal, Saul's daughter, looked through a window, and saw David leaping and dancing before the Lord (with his coat off), and she despised him in her heart. The ark was brought into the tabernacle which David had pitched for it. David offered burnt offerings and peace offerings before the Lord. When the offering was made David blessed the people in the name of the Lord of Hosts. David gave to the people, both men and women, to every one a cake of bread, a good piece of flesh, and a flagon of wine. The people departed every one to his house.

David returned to bless his household. Michal, Saul's daughter, came out to meet David, and said, "How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself." David replied, "It was before the Lord, who chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel. Therefore will I play before the Lord." David declared that he would yet be more vile than thus; and "I will be base in mine own sight, and of the maid servants of whom thou hast spoken shall I be had in honour." "Therefore, Michal, the daughter of Saul, had no child unto the day of her death." Michal may have been imprudent in her reproach. David was unjustifiably revengeful. His treatment of Michal was unworthy of a man who owed his life to the heroic ingenuity of a woman who loved him. Excuses for David's conduct in this matter are not well founded.

(8.) *David and Nathan, 2nd Sam.* vii.—1. David felt the weight of God's mercies vouchsafed to him. He consulted Nathan, the prophet. David dwelt in a house of cedar. "The ark of God dwelleth in tents." In that night the word of the Lord came unto Nathan, saying, "Shalt thou build for me a house to dwell in?" "I have not dwelt in any house since I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." God promised to be with his people. God promised to be with David's offspring, when David should sleep with his fathers. His seed should accomplish what David wished to do. "He shall build a house for my name, and I will stablish the throne of his kingdom for ever." He may sin. My mercy shall be his portion. I will chasten him. He shall not be utterly forsaken by me, "as I took my mercy from Saul, whom I put away before thee." David's house, his kingdom, and his throne were to be established for ever. Nathan spake to David according to all these words, and according to all this vision. The distinction between Revelation and ordinary matter is plainly set forth in this history of a revelation made and of facts recorded.

2. "Then went king David in, and sat before the Lord, and said, 'Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?'"—*2nd Sam.* vii. 18. "Therefore, now let it please thee to bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever."—*2nd Sam.* vii. 29. Perhaps the contents of this seventh chapter of *2nd Sam.* may explain St. Peter's reference to David (*Acts* ii. 30), "That being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He (David) seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

(9.) *David's victories.*—1. After this David smote the Philistines, and took from them Metheg-Ammah. In *1st Chron.* xviii. 1, David is described as subduing the Philistines, and taking Gath and her towns out of the hand of the Philistines. No such place as Metheg-Ammah is known. *The statement in Samuel* is, David took Metheg-Ammah. David smote Hadadezer. David took from him 1000 *chariots*, and 700 horsemen, and 20,000 foot. Then David put garrisons in Syria, "And David took the shields of gold which were on the servants of Hadadezer, and brought them to Jerusalem. And from Betah, and from Berethai, cities of Hadadexer, king David took exceeding much spoils. When Toi, king of Hamath, heard that David had smitten Hadedezer, then Toi sent Joram his son unto David to salute him. Syria and Moab were conquered. Syrians, in the valley of Salt, 18,000. Abimelech was priest, and Seraiah was the scribe. David slew Shobach, the captain of the Syrians. David passed over Jordan and came to Hebron. David slew 700 chariots of the Syrians, and 40,000 horsemen, and smote Shobach.- -*2nd Sam.* viii. 1-18. *The statement in 1st Chron.* xviii. is, David took Gath and her towns. David smote Hadadezer. David took from him 1000 chariots, and 7000 horsemen, and 20,000 foot. Then David put garrisons in Syria, and from Tibhath and Chun, cities of Hadadezer.

When Toi (*Tou.*—1 *Chr.* xviii.) heard that David had smitten Hadadezer, he sent Hadoram his son.

Edom and Moab.—Edom, in the valley of Salt, 18,000. Abimelech was priest, and Shavshaa was scribe. Shobach the captain of the Syrians. David passed over Jordan and came up to them. David slew of the Syrians 7000 chariots and 60,000 footmen, and slew Shobach (1 *Ch.* xix. 16, *Shophach.)* These selections of differences of words, in *2nd Sam.* viii., compared with 1*st Chron.* xviii., may prove useful in fixing on the memory the facts related, and in giving a lesson of warning not to put too much confidence in the doctrine of verbal inspiration. We may learn from these chapters the historic narrative of David's victories. He subdued, 1, The Philistines; 2, The Moabites; 3, Hadadezer, the son of Rehob, king of Zobah, as David went to recover his border at the river Euphrates. David brought to Jerusalem the shields of gold which were on the servants of Hadadezer.. From Betah and from Berothai David took exceeding much spoil. These cities belonged to Hadadezer, king of Syria. Toi (Tou), king of Hamath (Hamath is supposed to be the famous city of Emĕsa, situated on the Orontes, in Syria), sent his son Joram to king David to salute him and to bless him; that is, to congratulate him on his victories over Hadadezer. The reason was, Toi (or Tou) and Hadadezer had been at war, and of course were enemies. Joram brought with him vessels of gold, of silver, and of brass. David dedicated these to the Lord, together with the gold, and the silver, and the brass which he took from all the nations which he subdued: 1, Syria; 2, Moab; 3, Ammon; 4, Philistia; 5, Amalek; 6, The spoil of Hadadezer, son of Rehob, king of Zobah (Syria). David got a name from his victory over the Syrians in the valley of Salt, supposed to be [Palmyra, or Tadmon in the wilderness] a large plain abounding in salt, about a league from the city of Palmyra. 7, David put garrisons in Edom. David reigned over all Israel. He executed judgment and justice unto all his people. Joab was over the army. Jehoshaphat, the son of Ahĭtub, was recorder. Zadok, the son of Ahitub, and Abimelech, the son of Abiăthur, were the priests. Seraiah was the scribe. Benniah, the son of Jehoiada, was over both the Cherethites (who accompanied David when he fled from Saul) and the Perethites (who came to him at Ziklag, the city which Achish, king of Gath, gave to David—1st *Sam.* xxvii. 6—and which always afterwards belonged to Judah), and David's sons were chief rulers.—B.C. 1040.

(10.) *David remembers Jonathan.*--It may be asked why did not David inquire after the family of Jonathan? He enquires now. Perhaps reasons of state prevented him. Then comes the reflection, "Reasons of state often destroy all the charities of life." David at length did ask, "Is there any who is left of the house of Saul, that I may show to him kindness for Jonathan's sake?" A servant of the house of Saul named Ziba was brought to David. He informed David that Jonathan had a son named Mephibŏsheth, who was lame in his feet. He is in the house of Machir, the son of Ammiel, in Lodebar. The situation of Lodebar may have been beyond Jordan, but nothing positive is known about it. David sent for him. He came and fell on his face before David. Mephibosheth was assured by David: "Fear not, I will shew to thee kindness for the sake of Jonathan thy father, and I will restore to thee all the land of Saul thy father: and thou shall eat bread at my table continually." Mephibosheth bowed himself, asking, "What is thy servant, that thou shouldest look upon such a dead dog as I am?" David called Ziba, told to him what he had given to Mephibosheth and appointed Ziba and his family, and his servants, tillers of the lands assigned to Mephibosheth. "But Mephibosheth, thy master's son, shall eat bread always at my table."

Ziba had fifteen sons and twenty servants. Ziba promised to perform the duties which David required that Ziba should perform. "As for Mephibosheth, he shall eat at my table as one of the king's sons." Thus David arranged for the son of Jonathan. Mephibosheth had a son whose name was Micha. All who dwelt in Ziba's house were servants to Mephibosheth. Under these circumstances Mephibosheth dwelt in Jerusalem, and did eat continually at the king's table, "and was lame on both his feet."

(11.) *David, Nahash, and Hanun.*—*(a.)* In 1*st Sam.* xxii. 3, it is stated that David went to Mizpeh of Moab. David had fled to the cave of Adullam. His visit to Moab was for the purpose of securing an asylum for his father and his mother. He succeeded. The king of Moab took David's father and mother under his care. Ammon was Moab's neighbour. The king of the Ammonites must have remembered that Saul defeated him at Jabesh Gilead. His hatred to Saul must have impelled him to assist David and to show kindness to Saul's enemy. David felt grateful to Nahash. When the news of the death of Nahash reached Jerusalem, David sent messengers to comfort Hanun the son of Nahash. The servants of the young prince advised him to treat the messengers with contempt. The advice was taken. The messengers were put into the hands of the barber. Half of their beards was shaven. Their long robes were cut off half way. David heard of the failure of his efforts for peace and friendship with the son of his old friend Nahash, and of the treatment received by his ambassadors or messengers. He commanded his ambassadors, "Tarry at Jericho till your beards be grown." The children of Ammon saw that they stank before David; that is, that they had provoked David to enter into hostilities against them. They hired the Syrians of Bethrehob, and the Syrians of Zoba, twenty thousand footmen, and the king of Maăchah, a thousand men, and Ishtob, twelve thousand men. David sent against them Joab and all his mighty men. The children of Ammon came out of their city Medĕba (1*st Chron.* xix. vii.) and set the battle in array at the entering in of the gate. The Syrians of Zoba, of Rehob, of Ishtob, and of Maăchah were by themselves in the field. Joab saw that the battle was against him both before and

behind. He picked his men and sent them against the Syrians. The rest of his men he put under the command of his brother Abishai, and sent them to oppose the children of Ammon. He then addressed his brother Abishai in words which form an example of the address of a military commander: "If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee." This was wisdom. He then uttered the words of exhortation: "Be of good courage, and let us play the men for our people and for the cities of our God: and the Lord do that which seemeth good to him." Joab's advance against the Syrians caused them to fly. The children of Ammon saw the flight of the Syrians and fled into their city, Medĕba. The Syrians fled to their borders. Joab returned to Jerusalem.

(b.) David's victory over the Syrians.—The Syrians rallied their forces and determined to renew hostilities against Israel. Hadadezer sent and brought the Syrians who were beyond the river Euphrates. They came to Helam. Hadarezer is called Hadadezer, viii. 12. Hadadezer, son of Rahob, king of Zobah. He must have remembered the defeat given to him by David. His defeat by Joab must have been felt by him very deeply. He gave his army in charge to Shobach (Shophach, 1*st Chron.* xix.), whom he made the leader of his forces against Israel. David led his army over Jordan and came to Helam. Both armies stood in battle array. They engaged in conflict. The Syrians fled. David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach, the captain of their host, who died there. When all the kings who were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. The Syrians feared to help the children of Ammon any more. In 1*st Chron.* xix. 18, it is stated, "David slew of the Syrians seven thousand men who fought in chariots." If we suppose that in each chariot ten men were placed, seven thousand would be the right number slain. If the number in each chariot be two, then only fourteen hundred men could have been slain. There must be mistakes in the numbers, because the similarity of the numeral letters must lead to mistakes. The Hebrew letters (ז), *zain* with a dot above, stands for one thousand, (נ) *nun* for seven hundred. The Vulgate adds, after the word Israel, Expavērunt et fugērun tquinquaginta et octo millia coram Israel. "They feared exceedingly (were panic struck) and fled—fifty and eight thousand before Israel." This reading is no where else to be found.—*Dr. A. Clarke,* B.C. 1036.

"Thus (observes Dr. Delaney,) the arms of David were blessed: and God accomplished the promises which he had made to Abraham (*Gen.* xv. 18): 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.' The river of Egypt was not the Nile, but Sichor, which was before or on the border of Egypt, near to the isthmus of Suez. The promise was renewed to Joshua, i. 2-4. The words of the verses contain a repetition of the promise which God made to Moses. Joshua was commanded to go over Jordan, himself and all his people, 'unto the land which I do give unto them.' 'Every place which the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.' 'From the wilderness and this Lebanon, even unto the great river, the river Euphrates.'" I have given these words of the sacred historian, lest the reader should be at a loss when he came to this passage. I continue the quotation from Dr. Delaney's life of king David: "And thus, in the space of nineteen or twenty years, David had the good fortune to finish gloriously *eight wars*, all righteously undertaken, and all honourably terminated, *viz.*: 1, The civil war with Ishbosheth; 2, The war against the Jebusites; 3, The war against the Philistines and their allies; 4, The war against the Philistines alone; 5, The war against the Moabites; 6, The war against Hadadezer or Hadarezer; 7, The war against the Idumeans; 8, The war against the Ammonites and Syrians. The last victory was soon followed by the complete conquest of the kingdom of the Ammonites, abandoned by their allies. What glory to the monarch of Israel, had not the splendour of this illustrious epoch been obscured by a complication of crimes, of which one could never have even supposed him capable." To this quotation Dr. A. Clarke makes the following additional comment upon David:—"We have now done with the first part of this book *(2nd Sam.)*, in which we find David great, glorious, and pious. We come to the second part, in which we shall have the pain to observe him fallen from God, and his horn defiled in the dust by crimes of the most flagitious nature. Let him who most assuredly standeth take heed lest he fall." B.C. 1036.

(12.) *David sends Joab against the Ammonites,* B.C. 1035.—One year passed over. The season arrived when kings go forth to battle. David sent Joab and his servants and all Israel with him across the Jordan. Joab and his army destroyed the children of Ammon, and besieged the chief city of the Ammonites, called Rabbah, situated in the mountains of Gilead, near to the source of the river Arnon, on the eastern side of the river Jordan. David remained in Jerusalem. He lay upon his bed in an evening tide. He arose. He walked upon the flat roof of his house. He saw a woman washing herself. She was very beautiful to look upon. David inquired after the woman. It was Bathsheba, the wife of Uriah the Hittite, the daughter of Eliam, and the niece of the wise Ahithŏphel. David sent messengers for her. They brought her to David. He lay with her. She washed herself and returned to her house. Bathsheba sent to tell David that she was with child. David sent a message to Joab ordering him to send to him Uriah the Hittite. Uriah came to David who inquired about Joab, about the army, and how the war prospered. David failed in his efforts to persuade Uriah to go down to his own house. Uriah nobly replied to David's inquiry as to his refusal to go down to his house: "The ark, and Israel and Judah abide in tents; and my lord Joab and the

servants of my lord are encamped in the open fields: shall I then go into my house, to eat, and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing." The design of David was that Uriah should lie with Bathsheba, and that Bathsheba might be said to be with child by her husband. The conduct of David was most infamous. David still detained Uriah. He made Uriah drunk. The brave soldier still lay at the door of the king's house. He would not go to his own house. David next proceeded to accomplish the murder of Uriah. He sent Uriah to Joab with a letter. Joab read the letter and followed David's directions. He set Uriah in the front of an advancing band of soldiers who had secret orders to retire from Uriah, their captain, when the Ammorites would make a sally from Rabbah. The soldiers obeyed Joab's orders, and the brave Uriah, disdaining flight, fell on the battle-field. Joab sent a messenger to David to relate the unfortunate effort to repulse the enemy; directing the messenger *to say* (when David should inquire why they approached so near to the city), why they did not remember what happened to Abimelech, the son of Jerubbesheth (Jerubaal, Gideon), when he approached too near the city of Thebez. They should have remembered that a woman threw a piece of a mill-stone upon him that he died. "Why went ye so near the wall?" "*Thy servant Uriah is dead also.*"

The messenger performed his duty. David told the messenger to remind Joab that "the sword devoureth one as well as another." He told the messenger to encourage Joab and to make the battle strong against the city.

Bathsheba heard of the death of her husband. She mourned for him. When the mourning was past David sent for her, took her to his house; she bare to him a son. But the thing which David had done displeased the Lord.

(13.) *God sends Nathan to David.*—The message which Nathan was authorised to deliver to David was intended to awaken that sense of honour and honesty which had so long slumbered in David's heart. The parable of Nathan was successful. David felt indignant that a rich man who had many flocks and herds should take the poor man's lamb and kill it for the wayfaring man who had come to the rich man's house. He said to Nathan, "As the Lord liveth, the man who hath done this shall surely die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity." And Nathan said to David, "Thou art the man." Nathan recounted all the mercy which God shewed to David; and declared God's willingness to give to David an increase of the good things which had already fallen to his lot. "Thou hast killed Uriah the Hittite with the sword of the children of Ammon, and hast taken his wife to be thy wife. Now, therefore, the sword shall never depart from thy house, because thou hast despised me and taken the wife of Uriah the Hittite to be thy wife." Nathan told his message in full. The Lord would raise up evil against David out of David's own house. His enemy should lie with David's wives in the sight of the sun. David had committed his sins in secret. God would order his disgrace to be public. David said unto Nathan, "I have sinned against the Lord." Nathan said unto David, "The Lord hath put away thy sin, thou shalt not die." David's life was spared. He had been convinced of his sins. He had honestly confessed that he had sinned against the Lord. Nevertheless an immediate punishment was necessary. David had caused the enemies of the Lord to blaspheme. "The child who is born unto thee shall surely die." The Lord smote the child with sickness. David besought the Lord for the child. He fasted; he lay all night upon the earth. The elders of his house were in constant attendance upon David. He refused to eat and to drink. On the seventh day the child died. David understood, by the whispering manner in which his servants conversed, that the child was dead; he asked them, "Is the child dead?" They replied, "He is dead." David arose from the earth, washed himself, changed his clothes, went into the house of the Lord and worshipped; then came into his own house, and when he required, "they set bread before him, and he did eat." His elders enquired the reason of this strange conduct. David explained, that, as long as the child lived, he fasted and wept, "for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." David comforted Bathsheba, his wife. She bare to David a son, and David called him Solomon; and the Lord loved him. The Lord sent Nathan and called the child Jedidiah, the beloved of the Lord. Strange that the name, Solomon, prevailed. This is the first instance of the employment of a minister of religion to give a name to a child. Solomon signifies peaceable. The name was prophetic of his reign, which had an almost uninterrupted continuance of peace.

(14.) *The fall of Rabbah.*—Joab fought against Rabbah of the children of Ammon. The citadel is supposed to have held out. Joab was wise. He held possession of the city, and he besieged the citadel. He remembered the case of Uriah. He wished to uphold the popularity of his uncle, who had most shamelessly given himself up to sensuality, and even to murder, as a cloak to conceal the unmanly villany of his adultery, when he had failed to persuade Uriah to go to his own house and to lie with his wife, with the design of having David's own child fathered upon Uriah. Joab well understood the villany of his uncle David. Joab had been a tool in David's hands, to perpetrate the most contemptible and cowardly act of villany in the records of crime. Still Joab would secure to David the good-will of David's subjects. He invited David to come to Rabbah and to perform an easy task: "I have taken the city of waters. Gather the rest of the people; encamp against the city and take it, lest I take the city and it be called after my name." David acted

according to Joab's advice. He took the city; he took the king's crown from off his head. The weight of the crown was a talent of gold with precious stones. After much criticism, the worth of the crown may be about £4,075 15s. 7d. This value may be calculated thus—7lbs. × 16ozs.=112ozs. × £4=£448. But if the weight be 100lbs., then 100lbs × 16ozs.=1500ozs. × £4=£5,200. This is the value of the gold at £4 per oz. If the precious stones be calculated, the value cannot be arrived at, or approximated. This crown was set on David's head. He brought forth the spoil of the city in great abundance. In *1st Chron.* xx. 3: "And he brought out the people who were in it (the city), and cut them with saws, and with harrows of iron, and with axes." The word translated in *1st Chron.* xx. 3, has been found differently written in *2nd Sam.* xii. 31. The translation is in *Samuel* correct according to the word in the Hebrew—"He put." The Hebrew scholars say, in the passage in *Chron.* the Hebrew word is, in English letters, Vaiyasar—*He sawed;* in *Samuel*, Vaiyasem—*He put them.* The two words differ from each other only in a part of a single letter—ר rash ד for mem. In all the manuscripts collated by Dr. Kennicott, not one favours the reading in *Chronicles.* Yet in the *Speaker's Bible*, the word in *Chronicles*, He sawed, is stated to be correct; and the defence of the word is founded upon David's irritation of mind caused by Uriah's affair. Dr. A. Clarke has taken Dr. Kennicott's authority for rejecting the word in *1st Chronicles*, and for maintaining the word in *Samuel.* The words of the commentator, in the *Speaker's Bible*, are these: "If Rahab was taken before David's penitence, he may have been in an unusually harsh and severe frame of mind. The unpleasant recollection of Uriah's death would be likely to sour and irritate him to the utmost." The "if" is not to be received as an apology for the retaining of an opinion upon David's conduct in the taking of Rabbah. Upon the interpretation given in the *Speaker's Bible*, the mind of the reader has been led to doubt, and has been confirmed in the doubt, whether there be any revelation. I speak or write what I do know. I regret that this comment in the *Speaker's Bible* renders it desirable to quote the words of Dr. A. Clarke upon this passage:—

"It is surprising, and a thing to be deplored, that in this and similar cases our translators had not been more careful to sift the sense of the original words, by which they would have avoided a profusion of exceptional meanings with which they have clothed many passages of the sacred writings. Though I believe our translation to be by far the best in any language, ancient or modern, yet I am satisfied it stands much in need of revision. Most of the advantages which our unbelievers appear to have over certain passages of scripture, have arisen from an inaccurate or false translation of the terms in the originals, and an appeal to this has generally silenced the gainsayers. But, in the time in which our translation was made, biblical criticism was in its infancy, if indeed it did exist; and we may rather wonder that we find things so well, than be surprised that they are no better."

The true rendering of the thirty-first verse of *2nd Samuel*, and of *1st Chron.* xx. 3, removes from the history of David the cruelty maintained by the interpretation adopted by the writer in the *Speaker's Bible.* The meaning is, "David made the people *slaves*, and employed them *in sawing, in making iron harrows*, or *mining* (for the word means both), and *in hewing of wood*, and *making of brick.* Sawing asunder, hacking, chopping, and hewing human beings have no place in this text *(Sam. and Chron.)* no more than they had in David's conduct towards the Ammonites."—*Dr. A. Clarke.*

"Thus did David unto all the cities of the children of Ammon. David and his army returned to Jerusalem."

(15.) *Absalom, Tamar, and Amnon.—(a.)* Absalom, the son of David, had a fair sister whose name was Tamar. Amnon, the son of David, loved her. Absalom and Tamar had the same mother. Amnon had a different mother. Amnon had a friend, Jonadab, the son of Shimeah, David's brother. These friends, cousins, formed a conspiracy against Tamar. Amnon feigned sickness. He prayed the king to allow his sister Tamar to come to him and to attend him. His prayer was allowed. Tamar came and ministered to him. He ravished her. Then he hated her. Then he turned her out of his house. Tamar put ashes on her head, and rent her garment of divers colours. The king's daughters wore such garments. She laid her hand on her head, and went on crying. She met her brother, Absalom. He understood what had happened. He cunningly advised silence. Tamar continued desolate in the house of her brother, Absalom. David heard of the matter. He became "very wroth."

(b.) Absalom spake not one word, good or bad, to Amnon. He hated Amnon on account of his treatment of Tamar. Two full years passed over. Absalom had a sheep shearing. He invited the king and all the king's sons to a feast expressive of rejoicing at the season, and its prosperity. The king did not attend. The king's sons were present. Absalom had commanded his servants to watch Amnon at the feast. When they saw him merry they were to receive and execute without fear the command which Absalom would give to them. The command was given at the time appointed. The servants obeyed their master. They slew Amnon. The king's sons fled upon their mules. The news reached David that Absalom had slain all the king's sons. David arose and tore his garments, and lay on the earth, and all his servants stood with their clothes rent. Jonadab explained that Absalom had killed Amnon, and none other, and that Absalom had formed this determination from the day in which Amnon had forced Tamar. Absalom fled. The king's sons came safely into David's presence. All wept together, "very sore." Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur, his grandfather by his mother's side—*2nd Sam.* iii. 3: "Absalom, the son of Maacah,

the daughter of Talmai, the king of Geshur." "Geshur, a people who dwelt between Philistria and Egypt."—*Calmet; Josh.* xiii. 13; 1*st Sam.* xxvii. 8. The Geshurites and the Maachathites were not expelled by the children of Israel. They remained on the soil, and dwelt amongst the children of Israel. Absalom remained three years in Geshur. David was comforted for Amnon, seeing that he was dead. David anxiously wished for the restoration of Absalom, B.C. 1027. The murder of Amnon was B.C. 1030.

(16.) *The Restoration of Absalom.—(a.)* According to St. Jerome, Tekōah was a little city in the tribe of Judah. Joab went to this city, and brought thence to Jerusalem a wise woman, whom he persuaded to go into the presence of the king, feigning herself to be a mourner, clad in new mourning apparel, not anointed with oil, but as a woman who had a long time mourned for the dead. Joab put the words which she was to address to the king into her mouth. The words were the parable of the two brothers who strove. The wise woman of Tekoah performed her part well. The king saw this mourner, and heard her story. She represented herself as a widow. Her husband was dead. She had two sons. They quarrelled. The one slew the other. The family were demanding the delivering up of the murderer, that they might put him to death. "So they shall quench my coal which is left, and shall not leave to my husband either name or remainder upon earth." The king replied, "Go to thy house; I will give charge concerning thee."

The woman earnestly pressed her entreaty for the king's help. David said, "As the Lord liveth, there shall not a hair of thy son fall to the earth." The woman then shewed to the king that "the king doth speak this thing as one who is faulty, in that the king doth not fetch home again his banished." "For we must needs die, and be as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means that his banished be not expelled from him." The woman continued her address, and ended by praying for the king, "The Lord thy God be with thee." The king asked her, "Is not the hand of Joab with thee in all this?" The woman acknowledged that Joab had instructed her to address the king in the words which she had spoken. David said unto Joab, "Behold, now, I have done this thing. Go, therefore, bring the young man, Absalom, again." Joab fell to the ground on his face, and bowed himself, and thanked the king, expressing his knowledge of his having "found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant."

(b.) "So Joab arose, and went to Geshur and brought Absalom to Jerusalem." The king said, "Let him turn to his own house, and let him not see my face." "So Absalom returned to his own house, and saw not the king's face." Absalom excelled in beauty all the men in Israel. From the sole of his foot to the crown of his head there was no blemish in him. He polled his head at the end of every year. The hair was weighed. The weight was two hundred shekels after the king's weight. Perhaps thirty shekels may have been the original reading. Thirty shekels may have been seven ounces and a half. The two hundred shekels would be, at least, fifty ounces. This does not appear possible or probable. It must be an exaggeration, some copyist having favoured the fabulous notion by changing the numeral letter in the manuscript he was making. Absalom had three sons and one daughter, whose name was Tamar. She may have been so named after Absalom's sister Tamar. Absalom's daughter was as beautiful as her aunt Tamar.

Absalom dwelt two full years in Jerusalem and saw not the king's face. Absalom sent twice for Joab, desiring Joab to come to him. Joab, each time, refused to come to Absalom. Joab had a field of barley near to Absalom's field. Absalom ordered his servants to set Joab's field on fire. They did as they were commanded. Joab arose and came to Absalom, asking, "Wherefore have thy servants set my field on fire?" Absalom explained that he ordered his servants to set the field on fire to cause Joab to come to him, for he had twice refused to come. Absalom wished Joab to prevail on the king to admit him to his presence. Joab came to the king and told to him Absalom's wish. The king called for Absalom. He came into the king's presence. He bowed himself on his face before the king;. and the king kissed Absalom. This was the beginning of schemes and plots contrived by the king's son, Absalom.

(17.) *The rebellion of Absalom.—(a.) Absalom*, in his ability for every description of fraud, imitated the conduct of a king. His father was approaching the termination of human life. Threescore years and ten must soon be told. Therefore the reign of David must, after a brief space, be ended. Absalom prepared chariots and horses and fifty men to run before him. He rose up early and stood beside the way of the gate. When people came for the administration of justice, they found no person deputed by the king to attend to and to decide upon the matters laid before them. Absalom assured the people that if he were king their affairs must be better attended to. "He would do justice." *What a villain!* Absalom kissed every man who came to do to him obeisance. Thus Absalom stole the hearts of the men of Israel.

"It came to pass that *after forty years*."—"There is no doubt that this reading is corrupt, though supported by the commonly printed Vulgate, the Septuagint, and the Chaldee. The Syriac has arba shanin, four years; the Arabic has the same, arba shinin, four years; Josephus has the same; so also the sixtine edition of the Vulgate, and several manuscripts of the same version. Theodoret also reads four, not forty; and most learned men are of opinion that arbaim, forty, is an error for arba, four; yet this reading is not supported by any MS. yet discovered. But two of those collated by Dr. Kennicott have 'yom' instead of 'shauah,' that is, forty days, instead of forty years; and this is a reading more

likely to be true than that in the commonly received text." "We know that Absalom did stay three years with his grandfather at Geshur.—*Chron.* xiii. 38: 2*nd Sam.* His seeking popularity may be dated one year after his return. The commencement of the dating may be the time when he caused his brother Amnon to be slain. The four years may include the time from Absalom's flight to the commencement of his conspiracy."—*Dr. A. Clarke.*

(b.) Therefore it may be stated, that after forty days from the commencement of his conspiracy, Absalom asked permission of his father David to return to Geshur and to pay a vow which he had vowed unto the Lord in Hebron. He had vowed a vow, while he abode at Geshur, in Syria, saying, "If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord." The king said unto him, "Go in peace." "Absalom went to Hebron."

(c.) Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. Two hundred men went out of Jerusalem with Absalom. They went in their simplicity. They knew not anything. Absalom sent for Ahithophel, the Gilonite (of Giloh, a city of Judah), David's counsellor, from Giloh, while he offered sacrifices. The conspiracy was strong. "The people increased continually with Absalom." A messenger informed David, "The hearts of the men of Israel are after Absalom." David ordered a speedy flight. The king was obeyed. He left ten women, concubines, to keep the house. The Cherethites, the Pelethites, and all the Gittites, six hundred men, who came after him from Gath, passed on before the king. The king spake to Ittai, the Gittite, directing him and his brethren to forsake David's fortunes. Ittai vowed adherence to David's fortunes. David said to Ittai, "Go and pass over" (the Jordan). Ittai, his men, and all the little ones, passed over. All the country wept with a loud voice. The king passed over the brook Kidron, and all the people passed over toward the way of the wilderness. Zadok and the Levites were with him, bearing the ark of the covenant of God. [The brook Kidron, an inconsiderable brook, having water in winter and in the rainy seasons.] David commanded them to carry back the ark of God into the city. If he found favour in the sight of God, he knew that he must see the ark once more. But if God had ceased to regard him favourably, "behold, 'here I am,' let him do what seemeth to him good." David directed Zadok, the priest, to return into the city in company with his "two sons," Abiathar's son Jonathan, and Zadok's own son Ahimaaz. They returned to Jerusalem.

(d.) David and his companions in affliction went up by the ascent of the Mount of Olives, weeping as they went up. It was told to David, Ahithophel is among the conspirators with Absalom. David said, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." David arrived at the summit of the mount. He worshipped God. Hushăi met him. Hushăi is called Archite, because he was a native of Archi, a city of Manasseh, near Bethel. David persuaded him to go to Jerusalem, to join the party of Absalom, and to defeat the counsel of Ahithophel. David instructed Hushăi to consult with Zadok and Abiathar. Thus David prayed and thus David acted. God will bless and prosper those who pray and act. "So Hushăi, David's friend, came into the city, and Absalom came into Jerusalem."

(e.) Ziba, the servant of Mephibosheth, met David, and presented to him two hundred loaves of bread, a hundred bunches of raisins, a hundred of summer fruits, and a bottle of wine. A couple of asses, saddled, carried these provisions. David asked Ziba, "What meanest thou by these?" Ziba replied, "The asses are for the king's household to ride upon. The provisions are intended for the refreshment of the king's household." The king asked, "Where is thy master's son?" Ziba replied, "In Jerusalem." For he said, 'To-day shall the house of Israel restore to me the kingdom of my father." The king replied, "Thine are all the possessions of Mephibosheth." David said in his haste all men are liars. Ziba lied against Mephibosheth. Yet David, in his haste, believed Ziba, and wronged Mephibosheth, and rewarded the villainy of Ziba.

(f.) David came to Bahūrim, north-west of Jerusalem, in the tribe of Benjamin. A man of the family of Saul, whose name was Shimĕi, the son of Gera, came forth and cursed still as he came. He cast stones at David and at the servants of David. He called David "thou bloody man, and thou man of Belial." He cried to David, "Come out, come out." Abishai asked David's permission to go over and take off Shimĕi's head. "Why should this dead dog curse my lord the king?" David replied, "What have I to do with you, ye sons of Zeruiah?" "Let him curse; because the Lord hath said unto him, 'Curse David.'" "Who shall then say, wherefore hast thou done so?" David said, "Mine own son seeketh my life. How much more now may this Benjamite do it? Let him alone. Let him curse. The Lord hath bidden him." David expressed a hope that "The Lord will requite me with good for Shimĕi's cursing this day." Shimĕi continued to curse and to throw stones and to cast dust, as David and his men went on their way. The king and his people at length rested and refreshed themselves at Bahūrim in the tribe of Benjamin.

(g.) Absalom, and the men of Israel, and Ahithophel came to Jerusalem. Hūshai came to Absalom and said, "God save the king," "God save the king." Absalom asked Hūshai, "Why wentest thou not with thy friend?" Hūshai replied, "Whom the Lord and his people, and all the men of Israel choose, his will I be, and with him will I abide." "As I served with or in the presence of thy father, so will I serve with or in the presence of thee." Absalom ordered Ahithophel to give counsel. Ahithophel directed Absalom to lie with his father's concubines. This would prove that Absalom was king. The hands of his supporters would be rendered strong. A tent was spread on the top of the

house, and Absalom went in unto his father's concubines in the sight of all Israel. The counsel of Ahithophel was as if a man had inquired at the oracle of God. So was all the counsel of Ahithophel both with David and with Absalom.

(h.) Ahithophel and Hūshai in counsel.—Ahithophel asked Absalom to let him have twelve thousand men under his command that he might pursue David that night. The people with David will flee. "I will smite the king only. I will bring back all the people to thee." The counsel was pleasing to Absalom and to his friends. Absalom called for Hūshai and commanded him to give his counsel. Hūshai declared that the counsel given by Ahithophel was not good at that time. David and his men were in a savage state of mind, like to a bear robbed of her whelps. If David and his men be attacked now some of the army sent against them must fall. A panic will seize the rest, and the result will be, Absalom's cause must be ruined. Hūshai counselled delay, that a large army from all Israel might be gathered together. When such an army was formed they might easily gain a victory over David and his supporters. Absalom and all his supporters decided that the counsel of Hūshai was better than the counsel of Ahithophel: "For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom." Thus the Lord answered David's prayer, "Turn the counsel of Ahithophel into foolishness."

(i.) Hūshai, Zadok, Abiathar, Jonathan and Ahimaas.—Hushai informed Zadok and Abiathar of the result of Absalom's consultation, and the opposite advices given by Ahithophel and by himself. Hushai directed them to send quickly to the king a message exhorting him to leave the plains of the wilderness and "to pass over Jordan, lest the king be swallowed up and all the people who are with him." Jonathan the son of Abiathar, and Ahimaaz the son of Zadok, not daring to come into the city (Jerusalem), stayed by Enrōgel, the Fuller's Well (where they, the fullers, were accustomed to tread the clothes with their feet; the Hebrew word *ein* signifying a well, and *regel* signifying the foot, because of the treading of the clothes.—*Dr. A. Clarke.)* A wench went and told to them, and they went and told to king David. These young men did their duty to their king. The mind of David was active in planning the means of his deliverance, whilst he was fervent in spirit praying to God to save him. Careful as were Jonathan and Ahimaaz, a lad saw them, and told Absalom. However, they fled quickly, and came to the house of a man in Bahūrim who had a well in his court. They went down into the well. The woman spread a covering over the mouth of the well. Upon the covering she spread ground corn. The thing was not known. The pursuers inquired of the woman, Where are Ahimaaz and Jonathan? She answered, They be gone over the brook of water. The pursuers sought and could not find them. Therefore they returned to Jerusalem. Jonathan and Ahimaaz, understanding that they were safe from their pursuers, came out of the well, and went and told to David. David and all his people arose and passed over Jordan. By morning's light every one of them had passed over Jordan.

(j.) The death of Ahithophel.—When Ahithophel saw that his counsel was not followed, he saddled his ass, and returned to his house, to his city, Giloh, in Judah, and put his household in order, and hanged himself, and was buried in the sepulchre of his father. So ended the consultations in Absalom's council chamber. Absalom and his advisers took the advice of Hushai, the Archite, a native of Archi, a city of Manasseh, and rejected the advice of Ahithophel (Bathsheba's uncle), a native of Giloh, a city of Judah.

It is supposed that David penned *Psalm* cix. when he heard that his old friend Ahithophel had joined Absalom's rebellion. The psalm is applied to Judas Iscariot by St. Peter (*Ps.* cix. 8) in *Acts* i. 20. Ahithophel hanged himself. Peter did not say that Judas Iscariot hanged himself.. It may be conjectured that he died from violent emotions of terror, so that all his bowels gushed out.

(k.) The stations of the Armies.—David came to Mahanāim, a city of the Levites, of the family of Merāri, in Gad, on the brook Jabok.—*(Joshua* xxi. 38., xiii. 29, 30. *1st Chron.* vi. 80.) Jacob gave to it this name because here he had a vision of angels. —*Gen.* xxxii. 2. It was the seat of the kingdom of Ishbosheth after the death of Saul (*2nd Sam.* ii. 9-12), and thither David retired during the usurpation of Absalom.—*2nd Sam.* xvii., &c. In the Vulgate Mahanaim is translated, sometimes, and called Castra, that is, the camps.

Absalom passed over Jordan, he and all the men of Israel with him. Absalom made Amāsa captain of the host instead of Joab. Ithra, a man of Israel, was Amāsa's father. His mother was Abigail the daughter of Nahash, father to Zeruiah, Joab's mother. Abigail and Zeruiah were sisters, and David was their brother. Joab was David's nephew; Amāsa was David's nephew. Joab and Amāsa were first cousins. So Israel and Absalom pitched (encamped) in the land of Gilead. Thus both armies were encamped on the eastern side of the Jordan. Absalom had his supplies. David fled without supplies. When David arrived at Mahanaim, Shobi, the son of Nahash, of Rabbi of the children of Ammon, and Machir, the son of Ammiel of Lodchar, and Barzillai, the Gileadite of Rogēlim, brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine (cows), for David, and for the people who were with him, to eat, for they said, "The people are hungry, and weary, and thirsty, in the wilderness.

(l.) The battle, and the death of Absalom.—David shewed the mind of the old warrior. He arranged his forces. He appointed captains of thousands and captains of hundreds. He divided his whole army into three parts. He set Joab over one division. He set Joab's brother, Abishai, over another division. He set Ittai, the Gittite, over the third

division. The king said to the people, "I will surely go forth with you myself also." The people declared that David was worth ten thousand of them. That he must not go forth with them; and that he must succour them out of the city. The king replied, "What seemeth to you best I will do." The king stood by the gate-side whilst the army passed out by hundreds and by thousands. The king commanded Joab, and Abishai, and Ittai, "Deal gently with the young man for my sake, even with Absalom." All the people heard David speak, when he gave this charge to his three chief commanders. The battle was in the wood of Ephraim. Twenty thousand men of Israel were slain by the servants of David. The battle was scattered over the whole face of the country. The wood devoured more people that day than the sword devoured. Absalom met the servants of David. Absalom rode upon a mule. The mule went under the thick boughs of a great oak. Absalom's hair folded itself round a branch of the oak. His mule fled, and Absalom hung from the oak in the air. His feet did not rest upon the ground, nor upon the tree. A man saw Absalom hanging in the oak. He told Joab, who asked him why he had not slain Absalom, and "I would have given to thee ten shekels of silver and a girdle." The man declared that one thousand shekels of silver could not tempt him to slay the king's son, for "in our hearing the king charged thee, and Abishai, and Ittai, saying, 'Beware that none touch the young man, Absalom.' Otherwise I should have wrought falsehood against mine own life. Nothing is hid from the king. Thou wouldst have set thyself against me." This is a very honest speech. However, Joab saw that honesty was not, in his estimation, the best policy in this matter. He dreaded the daring villany of the crafty and popular Absalom. Joab had no time to lose. He replied, "I may not tarry with thee." He took three darts in his hand. He thrust them through the heart of Absalom, whilst he was yet alive in the midst of the oak. Joab's armour was borne by ten young men. They compassed about and smote Absalom, and slew him. This was cruel vengeance. One dart from Joab must have deprived the wretched Absalom of life. They cast Absalom into a great pit in the wood, and covered him with a great heap of stones. All Israel fled, every man to his tent.

(m.) Absalom's pillar.—In his lifetime Absalom had reared a pillar in the king's dale. For he said, "I have no son to keep my name in remembrance;" and he called the pillar after his own name, and it is called unto this day, "*Absalom's Place.*"

(n.) The tidings and the bearers of tidings.—Some men were bearers of evil tidings. Other men were bearers of good tidings. This arrangement does appear in the persons employed to bear to David the result of the battle. Ahimaaz, the son of Zadok, proposed to Joab that he should bear to David the tidings of the battle. Joab would not allow him to bear tidings that day, "because the king's son was dead." Cūshi was ordered by Joab to go and tell the king what he had seen. Cūshi bowed himself and ran. He was a messenger of evil tidings. He understood how to make known, gradually and gently, the facts which must cause grief. Ahimaaz entreated Joab to allow him to run. Joab at length consented, and said, "Run."

David sat between the two gates. A watchman ascended the tower. The watchman cried, I see a man running alone. The king said, He bringeth tidings. The watchman cried again, I see another man running alone. The king said, He also beareth tidings. The watchman cried, The running of the foremost is like to the running of Ahimaaz, the son of Zadok. The king said, He is a good man, and beareth good tidings. Ahimaaz called, and said unto the king, "All is well." Ahimaaz fell upon his face and blessed the Lord for the victory granted to David. The king inquired, Is the young man, Absalom, safe? Ahimaaz declared his ignorance of the matter. David ordered him to stand aside. Cushi came. Cushi cried, "Tidings, my lord, the king." David inquired, Is the young man, Absalom, safe? Cushi answered, "The enemies of my lord, the king, and all who rise up against thee to do thee hurt, be as that young man is." The king was much moved, and went up to the chamber over the gate and wept, and as he went, thus he said:—

O! my son, Absalom!
My son! my son, Absalom!
Would God I had died for thee!
O! Absalom, my son! my son!

(o.) David and Joab after the battle.—Joab, in his meditations upon the result of his too politic action, was informed, "The king weepeth and mourneth for Absalom." The king was a king. Joab was a subject. The king was his uncle, the brother of Joab's mother. The king and Joab had been united in all the changing scenes of David's ever varying life. Did medical advice urge Joab to his mode of address to David? I almost imagine that this question suggests the only apology which can be offered for Joab's address to David. In cases of apoplexy I have known an eminent surgeon to slap, with his open hand, his patient on the cheek. The patient, aroused by the shock, raised himself in his bed, and appeared resolved to defend himself. He was restored, for that time at least. Joab's address to David was as the slap of the surgeon on the cheek of his patient. David was roused from the amiable, though lethargic, and, in all senses, dangerous state of his morbid sensitiveness.

Joab came into the house of the king, and said, "Thou hast shamed this day the faces of all thy servants who this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives and of thy concubines, in that thou lovest thine enemies and hatest thy friends. For thou hast declared this day that thou regardest neither princes nor servants. For this day I perceive that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now, therefore, arise, go forth and speak comfortably to thy servants, for I swear by the Lord, if thou go not forth, there will

not tarry one with thee this night; and that will be worse unto thee than all the evil which befell thee from thy youth until now."—*2nd Sam.* xix. 5-7. The king arose and sat in the gate. The news reached the people. Israel had fled, every man to his tent. A strife arose in Israel. The people came before the king. What did king David for us? (1.) He saved us out of the hand of our enemies. (2.) He delivered us out of the hand of the Philistines; and now he has fled out of the land for Absalom. And Absalom, whom we have anointed over us as king, is dead in battle. "Now, therefore, why speak ye not a word of bringing the king back?" Such was the policy of Israel. David wished that his own people, the tribe of Judah, would bring him back. Therefore he sent to Zadok and Abiathar the priests, saying, "Speak unto the elders of Judah, saying, 'Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.'" "Ye are my brethren, ye are my bones and my flesh. Wherefore, then, are ye the last to bring back the king? And say ye to Amăsa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. And he bowed the hearts of all the men of Judah as the heart of one man, so that they sent this word to the king, "Return thou and all thy servants."

(p.) David returns to Jerusalem.—(1.) *The king returned* and came to Jordan. All Judah came to Gilgal to meet the king, to conduct the king over Jordan. Shimei, the Benjamite, of Bahūrim, hasted and came down to meet the king. Shimei had one thousand men with him. Ziba, the servant of Saul, and his fifteen sons and his twenty servants with him. They went over Jordan before the king. A ferry boat went over to carry over the king's household, and to do what he thought good. When the king came, Shimei, the son of Gera, fell down before the king. He confessed his sin. He prayed that David would forgive him. "Behold, I am come this day, the first of all the house of Joseph (Ephraim), to go down to meet my lord the king." Abishai asked, "Shall not Shimei be put to death because he cursed the Lord's anointed?" David said, "What have I to do with you, ye sons of Zeruiah, that ye shall this day be adversaries unto me? Shall any man be put to death this day in Israel? Do not I know that I am this day king over Israel?" Therefore, the king said unto Shimei, "*Thou shalt not die.*" "*And the king sware unto him.*"

(2.) *Mephibosheth, the son of Jonathan*—(Mephibosheth's proper name was Meribbaal. The Hebrews scrupled to pronounce the name of Baal. Therefore, instead of Mephi-Baal, or Meri-Baal, they said, Mephibosheth, or Meribosheth; Bosheth—in Hebrew signifying shame, confusion)—next came to David. Mephibosheth had neither dressed his feet, nor trimmed his beard, nor washed his clothes from the day in which the king departed until the day in which he came again in peace. When he appeared before the king in Jerusalem, David asked, "Wherefore wentest thou not with me, Mephibosheth?" The answer was honest. Ziba had deceived Mephibosheth. Ziba had received orders from Mephibosheth to saddle an ass for him that he might ride on it, "for thy servant is lame." Mephibosheth complained of Ziba's ill-treatment of him: "He hath slandered thy servant." Mephibosheth acknowledged the generosity of David to his father's house: "Thou didst set thy servant among them who eat at thine own table. What right have I yet to cry any more unto the king?" The king said unto him, "Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land." This decision of David revokes the rash grant made by David to Ziba when Ziba had slandered Mephibosheth, and makes the original grant to Mephibosheth perfectly established, that Ziba and his family should have one half of the produce of the land for their labour in cultivating the soil, and that the other half of the produce should be the property of Mephibosheth as the lord of the soil. Ziba was one of Saul's household servants. David spared him, that by this act of grace he might shew kindness to the house of Saul. Ziba had ministered to David's necessities in the time of his deepest distress. David would shew gratitude to Ziba. Some think that Ziba's villany had rendered him unworthy of any kind consideration. Perhaps they are right.

(3.) *Barzillai, the Gileadite*, came down from Rogēlim, and went over Jordan with the king, to conduct him over Jordan. Barzillai was eighty years of age. He had provided the king with sustenance whilst the king lay at Mahanaim, for he was a very great man. David said to Barzillai, "Come thou over with me, and I will feed thee with me in Jerusalem." The answer of Barzillai is full of wisdom: "How long have I to live that I should go up with the king to Jerusalem? I am this day fourscore years old. Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? Wherefore, then, should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king; and why should the king recompense it to me with such reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But, behold thy servant Chimham. Let him go over with my lord the king, and do to him what shall seem good to thee." The king replied, "Chimham shall go over with me. Whatsoever thou shalt require of me that will I do for thee." All the people and the king passed over the Jordan. The king kissed Barzillai, and blessed him. Barzillai returned to his own place.

(4.) *David arrives at Gilgal.*—The king went on to Gilgal. Chimham went with him. All the people of Judah and half of the people of Israel conducted the king. "*Thy servant Chimham.*"—It is generally understood that this was Barzillai's son. This is probable from *1st Kings* ii. 7. When David was dying he said, "Shew kindness to the sons of Barzillai." It is probable that Chimham was one of them. In *Jer.* xii.

17, mention is made of the habitation of Chimham, which was near to Bethlehem, and it is reasonably conjectured that David had left that portion, which was probably part of the paternal estate, to this son of Barzillai.—*Dr. A. Clarke.*

When the king came to Gilgal, all the men of Israel came to the king, and said, "Why have *our brethren*, the men of Judah, stolen thee away, and have brought the king and his household, and all David's men with him, over Jordan?" The men of Judah answered the men of Israel, "Because the king is near of kin to us. Wherefore then be ye angry for this matter? Have we eaten at all at the king's cost, or hath he given to us any gift?" The men of Judah asserted their unbought regard for David, their king and their kinsman. The men of Israel replied, "We have ten parts in the king, and we have more right to David than ye. Why then did ye despise us that our advice should not be first had in bringing back our king?" "And the words of the men of Judah were fiercer than the words of the men of Israel." The words of the men of Judah must have had more weight, because they had more reason in them. Perhaps the men of Israel wished to hide their late rebellion in the present demonstration of their loyalty. B.C. 1018.

(5.) *The Rebellion of Sheba, the son of Bichri*, a Benjamite.—Sheba was a son of Belial. He blew a trumpet and said, "We have no part in David; neither have we inheritance in the son of Jesse. Every man to his tent, O Israel!" The men of Israel followed Sheba the son of Bichri. The men of Judah came unto their king from Jordan even to Jerusalem. When David came to Jerusalem he put into comfortable apartments and generously entertained the ten women whom he left to keep the house, and with whom Absalom lay in the sight of the sun. The king went not in unto them; they were shut up to the day of their death, living in widowhood.

The king commanded Amăsa to assemble the men of Judah within three days, and be thou here present. Amăsa proceeded to execute the king's command. He delayed beyond the time appointed. David feared lest Sheba, the son of Bichni, should do more harm than Absalom had done. He commanded Abishai: "Take thou thy lord's servants, and pursue after him, lest he get for himself fenced cities and escape us." Joab's men and the Cherethites, and the Pelethites, and all the mighty men went out of Jerusalem to pursue Sheba, the son of Bichri. They came to a great stone in Gibeon, when Amăsa went before them. As Joab went forward in the march, his sword, which he had girded on, fell from its sheath. Joab said to Amăsa, "Art thou in health, my brother?" at the same time taking Amăsa by the beard with his right hand to kiss him. Amăsa did not suspect any evil design. He heeded not the sword in Joab's left hand. Joab smote Amăsa in the fifth rib, and shed out his bowels to the ground, and struck him not again: and he died. Joab, and Abishai his brother, pursued Sheba the son of Bichri. One of Joab's men cried, "He who favoureth Joab, and he who is for David, let him go after Joab." However, he saw that all the people stood gazing with horror upon the body of the murdered Amăsa. He, therefore, removed the body out of the highway into a field, and covered the body with a cloth. The people then went after Joab in pursuit of Sheba, the son of Bichri.

Sheba had gone through all the tribes of Israel, to Abel, to Beth-maachah, and to all the Berites; and they were gathered together and went after him. Abel is supposed to have been the capital of Abilēne, mentioned in *St. Luke's Gospel*, iii. 1. Beth-maachah is supposed to have been in the northern part of the Holy Land, on the confines of Syria, and probably in the tribe of Naphtali. The Berites may be the inhabitants of Bera, in the tribe of Judah, about eight miles from *Eleutheropolis—Judges* ix. 21—*in Judea.*

(6.) *The siege of Abel.*—Joab besieged Abel. He cast a bank against the city, *and it stood in the trench.* ["It stood against the outmost wall." *Margin.*] Joab's men "battered the wall to throw it down." A wise woman cried out of the city, "Hear, hear, I pray you, say unto Joab, Come near hither that I may speak with thee." Joab came near. The woman said, "Art thou Joab?" He answered "I am." The wise woman said, "Hear the words of thy handmaid." Joab answered, "I do hear." Then she said, "They were wont, in old times, to speak, saying, They shall surely ask *counsel* at Abel; and so they ended the *matter*. I (*am one of them who are*) peaceable (*and*) faithful in Israel. Thou seekest to destroy a city, and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?" Joab replied, "Far be it, far be it from me, that I should swallow up or destroy. The matter is not so. But a man of Mount Ephraim, Sheba, the son of Bichri, by name, hath lifted up his hand against the king, against David; deliver him only, and I will depart from the city." [δοτε αυτον μοι μονον—give ye to me him alone]. [Σαβεὲ νιὸσ Βοχορὶ ὀνομα αὐτοῦ—Sabee—Sheba, the son of Bochŏri—his name]. [Καὶ ἀπελεύσομαι ἀπάνωθεν τῆσ πολέωσ—and I will go away from before the city.] Joab gives a plain and honest declaration of his purpose. He kept his word. The woman promised, "His head shall be thrown to thee over the wall." The woman spake unto the people in her wisdom. They cut off the head of Sheba, the son of Bichri, and cast it over the wall to Joab. He blew a trumpet. The besiegers retired from the city, every man to his tent. Joab returned to Jerusalem unto the king.

1. Joab was over all the host of Israel. 2. Benaiah, the son of Jehoiada, was over the Cherethites and over the Pelethites. 3. Adoram was over the tribute. 4. Jehoshaphat, the son of Ahilud, was recorder. 5. Sheva was scribe. 6. Zadok and Abiathar were the priests. 7. And Ira also, the Jairite, was a chief ruler about David. This is a list of David's cabinet council, B.C. 1022. *Ira to David, as Jeduthun to Josiah, Seer, or Domestic Chaplain.*

(7.) *The three years' famine in the days of David*, B.C. 1021.—There was a famine in the days of David

three years, year after year. David inquired of the Lord. The Lord answered, "It is for Saul, and for his bloody house, because he slew the Gibeonites." (*"The Gibeonites were not of the children of Israel; they were of the remnant of the Amorites. The children of Israel had sworn unto them. Saul sought to slay them in his zeal to the children of Israel and Judah."*) David said to the Gibeonites, "What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?" The Gibeonites replied, "We will have no silver or gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel." David said, What ye shall say, that will I do for you. They answered the king, The man who consumed us and who devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose. And the king said, I will give them. But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath which was between them—between David and Jonathan the son of Saul. David took the two sons of Rizpah, the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth: the five sons of Michal, the daughter of Saul, whom she brought up for Adriel, the son of Barzillai the Meholathite, and he delivered them into the hands of the Gibeonites. They hanged them in the hill before the Lord. The seven died together at the one time. They were put to death in the days of harvest, in the first days, in the days of barley harvest, in the passover, our Easter. Rizpah, the daughter of Aiah, the concubine of Saul, "took sackcloth, and spread it upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night."

David learned what Rizpah had been doing. David went and gathered, first, the bones of Saul and of Jonathan his son, from the men of Jabesh-Gilead who had stolen them from the street of Beth-Shan, where the Philistines had hanged them when they had slain Saul in Gilboa. They brought up thence the bones of Saul and the bones of Jonathan his son, and they gathered the bones of them who were hanged. The men of Jabesh-Gilead burned the bodies of Saul and of his sons, Jonathan, and Abinadab, and Melchishuah. "And they took their bones and buried them under a tree at Jabesh, and fasted seven days."—*1st Sam.* xxxi. 12-13. They buried the bones of Saul, and of Jonathan his son, and of Saul's sons, Abinadab and Melchishuah, in the country of Benjamin, in Zelzah, in the sepulchre of Kish, his father. They performed all which the king commanded. After that, God was entreated for the land.

Objections are made to this narrative, and to the remaining history in this chapter. 1. *Rizpah.* 2. *The battle with the Philistines at Gob.* The narrative in this chapter (*2nd Sam.* xxi.) is so distorted, that some Gibeonite may be supposed to have been the compiler of the texts. The objections are: 1. *The famine* of three years continuance is not elsewhere recorded. 2. *The circumstance of Saul's attempt to exterminate the Gibeonites* is no where else mentioned. 3. *The wish of David*, that the Gibeonites, a heathenish people, should bless the inheritance of the Lord, is unconstitutional and unlikely. 4. *That God should leave the choice of the atonement* to such a people, or, indeed, to any people, seems contrary to his established laws and particular providence. 5. *That God should require seven innocent men to be hung up* in place of their offending father, in whose iniquity they most likely never had a share, seems inconsistent with justice and mercy. 6. *(a.)* Michal *never was the wife of Adriel*, but of David and Phaltiel. *(b.) She never appears to have had any children.*—*2nd Sam.* vi. 23. This I have been obliged to correct in the preceding notes by putting Merab in the place of Michal. 7. *The seven sons of Saul, mentioned here, are represented as a sacrifice required by God.* Does God, in any case, require human blood for sacrifice? Is it not such a sacrifice which is required here? Dr. Delaney and others imagine that these sons of Saul were principal agents in the execution of Saul's guilty command. There is no proof that such was the case. Mephibosheth must have been hanged if David had not remembered his promise to Jonathan, the father of Mephibosheth. This son of Jonathan was always lame, and could not be employed in such a service. 8. *Rizpah's watching, both day and night,* from March to October, is extraordinary and improbable. 9. *The hanging of the bodies* so long was against an express law of God, which ordained, that those who were hanged on a tree should be taken down and buried the same day, that the land be not defiled.—*Deut.* xxi. 22, 23. Therefore, 1. God did not command a breach of his own law. 2. David was too exact an observer of that law to require it. 3. The people could not have endured it. In that sultry season pestilence might have added to famine. 10. *The gathering of the bones of Saul and of his sons* may be possible, but not probable. 11. *Josephus takes as much of this story as he thinks proper*, but says not one word about Rizpah and her long watching over her slaughtered sons. 12. The facts in this chapter which are mentioned in other places (see *1st Chron.* xx. 4, &c.) are greatly distorted and corrupted. In this chapter (*2nd Sam.* xxi.) Elhanon is made to kill Goliath, whom David slew. The words in our version, "the brother of," are not in the original text. [Elhanon, the son of Jair, slew Lahmi, the brother of Goliath, the Gittite (of Gath.) *1st Chron.* xx. 8.] "Attempts have been made to remove these objections, but without success. This part of the Jewish records has suffered much from Rabbinical glosses, alterations, and additions. The Law, the Prophets and the Hagiagrapha, including Psalms, Proverbs, Ecclesiastes, &c., have been ever considered as possessing the highest title to divine inspiration. The historical books, especially Samuel, Kings, and Chronicles, have not ranked so high, have been less carefully preserved, and have been the subjects of frequent alteration and corruption. Yet

still, the great foundation of God standeth sure, and is sufficiently attested by his own broad seal of consistency, truth, and holiness."—*Dr. A. Clarke.*

2. *The battle with the Philistines at Gob.*—Gezer is the name in the parallel place.—1*st Chron.* xx. 4. The passage, 2*nd Sam.* xxi. 15-22, may be considered to have the corrected information, that the Philistines had war again with Israel, that David accompanied his servants and fought against the Philistines, that David became faint, that Ishbibenob, a giant, girded with a new sword, thought to have slain David, but that Abishai, the son of Zeruiah, succoured David, and smote and killed the Philistine. Then the men of David sware unto him, saying "Thou shalt go no more out with us to battle, that thou quench not the light of Israel."

"After this there was a battle with the Philistines at Gob, that is Gezer. Sibbechai, the Hushathite, an inhabitant of Hushah, a place in Judah, mentioned in 1*st Chron.* iv. 4, as colonised by Ezer (who seems to be a descendant of Perez), but Hushah is not otherwise known." In 2*nd Sam.* xxiii. 27, the name Mebunnai is a false reading for Sibbechai. He was the eighth captain for the eighth month.—1*st Chron.* xxvii. 11. He is called Sibbechai of Zarhites, and in his course were twenty and four thousand. He was the conqueror of Saph, the giant.—*Speaker's Bible.*

3. *There was a battle in Gob, that is Gezer*, a second battle.—Elhanan, the son of Jaare-oregim, a Bethlehemite, slew the brother of Goliath, the Gittite, the staff of whose spear was like to a weaver's beam.

4. *There was a battle in Gath.*—In the army of the Philistines there was a man of great stature, who had on every hand six fingers, and on every foot six toes, four and twenty in number, and he also was born to the giant. [In my boyhood I saw a boy who had six fingers on each hand, and six toes on each foot, four and twenty in number.] This Philistine of great stature defied Israel. Jonathan, the son Shimeah, the brother of David, slew him.

These four were born to the giant in Gath, and were slain by the hand of David, and by the hand of his servants. Therefore, it seems that Elhanan slew the son, and not the brother, of Goliath of Gath.—2*nd Sam.* xxi. 19. *It is here* stated that the four were born to Goliath in Gath; therefore, these four were his sons. How could our translators have called the giant slain by Elhanan the brother, when the words immediately following told to them that this giant was one of the four sons of Goliath, who were slain by David's servants, as Goliath was slain by David himself? The *Speaker's Bible* has not discovered this correction of what is acknowledged to be an error. The word *son* instead of *brother* is warranted by the context. The conclusion is, that without controversy the text is pure enough. The text has not put down the name of the giant. The context has declared him to be Goliath's son. Upwards of forty years must have elapsed since David killed Goliath, the father of these four giants, who are declared in the text to be his children. I think that corruptions may arise from hypercriticism. The *Speaker's Bible*, as well as Dr. A. Clarke, declare that there are corruptions in the text. I believe them. But in this case, I do maintain that the corruption belongs to our translators.

(q.) 2*nd Sam.* xxii: "*And David spake unto the Lord the words of this song* in the day in which the Lord delivered him out of the hands of all his enemies, and out of the hand of Saul." "This is the same in substance, and almost in words, as *Psalm* xviii."—*Dr. A. Clarke.* "This song, which is found, with scarcely any material variation, as (is?) the 18th Psalm, and with the words of this first verse for its title (compare *Deut.* xxxi. 30, 'And Moses spake in the ears of all the congregation of Israel the words of this song until they were ended,') belongs to the early part of David's reign, when he was recently established upon the throne of all Israel, and when he had final triumph over the house of Saul, and over the heathen nations—(1. Philistines; 2. Moabites; 3. Syrians; 4. Ammonites; 5. Edomites). Perhaps David did compose this Psalm whilst the circumstances referred to were still fresh in his memory. It coheres (a strange word, meaning it sticks together; Latin, con., together, and hæreo, to stick), therefore, with *Chron.* xxi. *(1st Sam.?)* —(when David escaped by feigning idiotcy, from the court of Gath)—and does not belong to David's later days."—*The Speaker's Bible.*

Both Dr. A. Clarke and the *Speaker's Bible* refer to the notes on the 18th Psalm for further information upon this song. Suppose that David was in the cave of Adullam, or in the cave of Engĕdi, when he composed the psalm, this sublime description of the thunder storm may be considered as drawn from a storm which did occur. Nothing more sublime in poetry can be found.

(r.) The last words of David, 2*nd Sam.* xxiii.—1. David, the son of Jesse, said, And the man raised up on high the anointed of the God of Jacob; and the sweet psalmist of Israel said, "The spirit of the Lord spake by me, and his word was in my tongue." The God of Israel said, "The rock of Israel spake to me—'He who ruleth over men must be just, ruling in the fear of God.' And he shall be as the light of the morning when the sun riseth, a morning without clouds, *(as)* the tender grass *(springing)* out of the earth by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is my salvation, and all my desire, although he make it not to grow." "But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands; but the man who shall touch them must be fenced with iron, and the staff of the spear, and they shall be utterly *burned with fire* in the same place."

Καὶ οὗτοι οἱ λογοι Δαυιδ οι εσχατοι Πιστοσ Δαυιδ νιοσ Ἰεσσαὶ, κσὶ Πιστδσ ἀνὴρ ὃν ἀνέστησε κυριοσ ἐπὶ χριστὸν θεοῦ Ἰακωβ, καὶ εὐπρεπεὶσ ψαλμοὶ Ἰσραήλ. Πνεῦηα κυρὶου ἐλαλήσεν ἐν ἐμοί, καὶ ὅ λογοσ αὐτοῦ ἐπὶ γλὼσσησ μον. Λέγει ὅ θεὸσ Ἰσραὴλ· ἐμοὶ ἐλέλησε φύλαξ ἐξ Ισραὴλ παροβολὴν, εἶπον ἐν ἀνθρὼτω Πῶσ κραταιωσητε φοβον χριστοῦ, καὶ ἐν φωτὶ θεοῦ πρωίασ; ἀνατεὶλαι ἥλιοσ τὸ πρωί,ὸν κυριοσ παρῆλθεν εκφεγγουσ,

και ὡσ εξ ὕετοῦ χλὸησ ἀπὸ γὴσ. Οὐ γᾶρ ὄυτωσ ὁ ὄικόσ μου μετα ισχυροῦ· διαθηκην γαῤ αἰώνιον εθετο μοι ἑτοίμην ἐν παντὶ καιρῶ πεφυλαγμένην, ὅτι πὰσα σωτηρία μου καὶ πὰν θέλημα ὅτι οὐ μὴ βλαστήση ὁ παράνομοσ. ὡσπερ ἄκανθα εξωσμένη πὰντεσ οὗτοι, ὅτι οὐ χειρὶ ληφθήσοντοι, καὶ ανὴρ οὐ κοπιασει ἐν ἀυτοῖσ· καὶ πλὴρεσ σιδήρου καὶ ξυλον δορατοσ, καὶ ἐν πυρὶ καύσει, καὶ καυθήσονται αἴσχύνην ἀυτῶν.—*Tischendorf, Tam.* βαδ. β. xxiii.

Hæc autem sunt verba David novissima. Dixit David filius Isai; dixit vir *cui* constitutum est de Christo Dei Jacob, egregius psaltes Israel; spiritus Domini locutus est per me, et sermo ejus per linguam meam. Dixit Deus Israel mihi, locutus est fortis Israel: Dominator hominum justus Dominator in timore Dei; sicut lux auroræ, oriente sole mane absque nube rutilat; et sicut pluviis germinat herba de terra. Nec tanta est Domus mea apud Deum, ut pactum æternum iniret mecum; firmum in omnibus atque munitum. Cuncta enim Salus mea, et omnis valuntas; nec est quidquam ex ea quod non germinet. Prævaricatores autem quasi spinæ evellentur universi; quæ non tolluntur manibus. Et si quis tangere voluerit eas, armabitur ferro et ligno lanceato, igneque succensæ comburentur usque ad nihilum.—*Vulgata, Sixti* v. *et Clementis* viii.

The Greek of Tischendorf: the Septuagint. It does not differ from Bagster's edition. The literal translation may be thus given:—"And these, the words of David, the last, faithful David, son of Jesse, and faithful man, whom the Lord raised up, over the anointed (επι χριστον) of the God of Jacob, and graceful psalmist of Israel:—'The spirit of the Lord spake by (ἐν—by or in) me, and his word upon my tongue. The God of Israel sayeth, The watchman from Israel spake a parable to me. They said (ειπον—or I said) in (εν—or by) man how can ye strengthen the fear of the anointed, and in the light of God in the early morning? Let the sun rise (ηλιοσ ανατειλατ. —inf. for impera.) in the dawn of the morning (τὸ πρωι), the Lord has not passed by from the splendour (εκ φεγγουσ), and as from rain, grass from the earth. For not so is my house with the strong. For he has made for me an everlasting covenant, ready (ετοιμην) in every period (καὶ ἐν παντι καιρω) guarded (πεφυλαγμενην), for all my salvation and all my wish (θελημα), that the unlawful may not prosper (βλαστηση —from βλαστανω—1. a. sub. act. germino), *bear fruit.* As a thorn pushed out, all these, that not by the hand will they be taken, and a man will not labour amongst them (εν αυτοισ); and full of iron, and wood of spear will burn, and [they] will be burned [as to their] shame.'" (καυθησονται—pass) may be taken or may be used actively; if so, καυθησονται αισχυνην αυτων —may be translated, "they will burn their shame." They, the unlawful or transgressors of the law, will come to utter destruction.

Translation of the Vulgate, literal:—"But these are the last words of David. David, the son of Jesse, said, The man said, to whom the appointment was made (constitutum est) concerning the anointed of the God of Jacob, the excellent psalmist of Israel: the spirit of the Lord spake by me, and his discourse (sermo) by my tongue. The God of Israel said to me, the mighty [one] of Israel spake, 'The ruler of men, the just ruler in the fear of God. As the light of the morning, when the sun rises in the morning, without a cloud, shines redly (rutilat), and as by rains the grass grows from the earth. Nor is my house so great with God that he should enter into an everlasting covenant with me, firm in all things, and fortified. For this, all my salvation (salus—safety) and all my wish; nor is there anything which may grow from it (my house). But all prevaricators shall be plucked up as thorns, which will not be taken by the hands; and if any person wish to touch them, he will be armed by iron and lancewood; and, inflamed by fire, they will be burned even to nothing.'"

It is very evident, from the efforts made by learned men to discover the sense or meaning of this passage, that there exists in these last words of David very great obscurity. The *Speaker's Bible* quotes these words of Bishop Patrick:—"There are no words so obscure in this book *(2nd Sam.)*" The *Speaker's Bible* states that the words, verse 7, are understood affirmatively and interrogatively. 1. Affirmatively: The sense is, David compares the later years of his reign, full of trouble on account of his sin in the murder of Uriah, and in his adultery with Bathsheba, with the prophetic description of the prosperity of the righteous king (*2nd Sam.* vii. 12-17): "He shall build a house for my name, and I will establish the throne of his kingdom for ever." David turned from the literal interpretation of the prophecy to its spiritual meaning. His faith in a Messiah, whose kingdom was not to be of this world, raised him above his troubles, although present circumstances in his house shew no fulfilment of the prophecy. Yet all his salvation and all his desire was made sure in the covenant which would be fulfilled in due time.

2. Interrogatively: The sense is, Is not my house so with God that He has made with me an everlasting covenant, &c.? For all my salvation and all my desire will he not cause it to spring up? viz.: in the kingdom of Solomon, and, still more fully, in the kingdom of Christ. "And this is, probably, the true meaning, but the passage is very obscure."—*Speaker's Bible.* ["The sons of Belial."] He contrasts the sons of Belial with the stability of Christ's kingdom. (Compare *1st Sam.* ii. 9, 10; *Psalms* v. 6, &c.) 1. "The adversaries of the Lord shall be broken to pieces." Hannah's thanksgiving.—*1st Sam.* ii. 10. 2. "For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."—*Psalms* i. 6 —*Speaker's Bible.* "Perhaps David had in his mind, Shimei, Joab, Sheba, &c."—*Speaker's Bible.*

The fourth and fifth verses, *2nd Sam.* xxiii., are very obscure. L. De Dieu gives to them a good meaning, if not the true one: "The perpetuity of his kingdom David amplifies by a comparison to three natural things, which are very grateful to men, but not constant and stable. For the sun rises and goes down again; the morning may be clear, but clouds afterwards arise; and the tender grass springs up,

but afterwards withers. Not so, said he, is my kingdom before God: it is flourishing like to all these, but perpetual, for he has made an everlasting covenant with me, though some afflictions have befallen me; and he has not made all my salvation and desire to grow."

The interrogation, including a positive assertion, is supposed to render the sense clear and consistent: "For is not my house (family) *established* with God: because he hath made with me an everlasting covenant, ordered in all and preserved? For this (He) is all my salvation, and all my desire, although he make it (or Him) not to spring up." All is sure relative to my spiritual successor, though he do not, as yet, appear. The covenant is firm, and will spring forth in due time.—*Dr. A. Clarke.*

The following is De Dieu's version:—

"The God of Israel said, The Rock of Israel spake unto me, (or concerning me); the just man ruleth among men, he ruleth in the fear of God. And, as the sun ariseth with a shining light: as the morning is without clouds, by reason of its splendour (φεγγουσ. gen. φεγγοσ. το. φεγγεοσ φεγγουσ): as from rain the tender grass springeth out of the earth, truly so is not my house with God, because he hath made an everlasting covenant with me: disposed in all things, and well kept and preserved in that order. Although he doth not make all my deliverance and desire to grow, that is, though some adversities happen to me and to my family, yet *that* always remains, which, in the covenant of God made with me, is in all things orderly, disposed, and preserved."—See *Dr. A. Clarke.* The list of David's men, in *2nd Sam.* xxiii., is a sample of the care taken in early times to keep registers of public men, and of remarkable public occurrences. *Thirty-seven.*

1. The Tachmonite, who sat in the seat, the chief among the captains. The same was Adino, the Eznite; he lifted up his spear against *eight hundred,* whom he slew at once.—In *1st Chron.* xii. 11, this man is named Jashobeam, a Hachmonite; "he lifted up his hand against *three hundred,* slain by him at one time." Hachmonite, son of Hachmoni. Jashobeam was one of David's followers at Ziglag.—(*1st Chron.* xii. 6.)

2. Eleazar, son of Dodo, the Ahohite, "literally the son of the Ahohite; it is a patronymic, formed from Ahoah, (*1st Chron.* vii. 4,) the son of Bela, who is called Ahijah in v. 7."—*Speaker's Bible.* The men of Israel were gone away. Eleazar arose and smote the Philistines till his hand was weary, and his hand clave to his sword. The people returned after him only to spoil.

3. Shammah, the son of Agee, the Hazarite. When the people fled from the Philistines, through a field of lentiles, Shammah stood in the ground, fought the Philistines, and the Lord wrought a great victory.

4. Three of David's thirty-seven mighty men came to David in harvest time to the cave of Adullam. The troops of the Philistines encamped in the valley of Rephaim. David was in a hold. The garrison of the Philistines was then in Bethlehem. David longed and expressed a wish to have some of the water of the well of Bethlehem, which is by the gate. Three of David's mighty men broke through the host of the Philistines, drew water out of the well of Bethlehem, and brought it to David. He would not drink the water. He poured it out unto the Lord. And he said, "Be it far from me, O Lord, that I should do this *(drink this water): is not this* the blood of the men who were in jeopardy of their lives?" Therefore he would not drink it. These things did these three mighty men.

5. Abishai, the brother of Joab, slew three hundred at one time. He had the name among three. He attained not to the first three.

6. Benaiah, the son of Jehoïda, the son of a valiant man of Rabzeel, who had done many *(famous)* acts. ["Rabzeel, in the extreme south of Judah: *Joshua* xv. 11. In *Nehemiah* xi. 25, it is called Je Rabzeel, "*the son of a valiant man;*" the whole phrase should be rendered a valiant man, and applied to Benaiah."—*Speaker's Bible.*] He slew two lionlike men of Moab: he slew a lion in the midst of a pit in time of snow: he slew an Egyptian, a goodly man: the Egyptian had a spear: Benaiah had a staff: he plucked the spear out of the Egyptian's hand and slew him with his own spear. He was more honourable than the thirty. He attained not to the first three. David set him over his guard.

7. From v. 24 to v. 39 inclusive, a list of worthies is given, commencing with Asahel, the brother of Joab, and ending with "Uriah the Hittite." The names, thirty in all, are given, but no actions are recorded by which they may have obtained distinction.

(s.) David's sin in numbering the people.—a. "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah."—*2nd Sam.* xxiv. 1.

"And Satan stood up against Israel and provoked David to number Israel."—*1st Chron.* xxi. 1.

David commanded Joab to go through all the tribes of Israel, from Dan to Beersheba, from the north to the south of the kingdom, and to number the people, that I may know the number of the people. Joab prayed for the increase of the people, but asked, "Why doth my lord the king delight in this thing?" The king's word prevailed against Joab and the captains of the host. Joab and the captains of the host went out from the presence of the king to number the people. They passed over Jordan and pitched in Aroër, on the right side of the city, which lies in the midst of the river (Arnon) of Gad, and toward Jazer. Hence it appears, says Calmet, that they began their census with the most eastern parts of the country beyond Jordan. They came to Gilead, and to the land of Tahtim-hodshi (the nether land, newly inhabited, *margin*), which the Israelites, in the time of Saul, obtained by conquest from the Hagarites, and dwelt in it themselves.—See *1st Chron.* v. 10. The country was probably eastward of Gilead.

They came to Dan Jaan and about to Zidon. They were now in the extreme north, Dan being in

Lebanon, near to the source of the Jordan. They came to Tyre. The ruins of Tyre were not yet. The old city must have been in existence to the time of Nebuchadnezzar, to the time of Jeremiah. Therefore they came to the old city of Tyre, on the main land. They came to all the cities of the Hittites, and of the Canaanites, and they went out at the south of Judah, near to Beersheba.

When they had gone through all the land they came to Jerusalem, at the end of nine months and twenty days. Joab delivered to the king the census of the people. There were in Israel eight hundred thousand valiant men who drew the sword. The men of Judah who drew the sword were five hundred thousand. Thus David had at his command thirteen hundred thousand armed men.

David's heart smote him when he had numbered the people. He felt that he had betrayed a want of confidence in God. He said unto the Lord, "I have sinned greatly in that I have done: and now I beseech thee, O Lord, take away the iniquity of thy servant, for I have done very foolishly." When David arose in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying, "Go and say unto David, Thus saith the Lord, I offer to thee three things: choose one of them that I may do it unto thee."

b. Gad makes known to David the mind of the Lord. —So Gad came to David, and told to him, and said unto him, "1. Shall seven years of famine come unto thee in thy land? 2. or wilt thou flee three months before thine enemies, while they pursue thee? 3. or, that there be three days' pestilence in thy land?" "Now advise and see what answer I shall return to him who sent me."

"And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord, for his mercies are great; and let me not fall into the hand of man."

The pestilence was sent. It continued for three days. Seventy thousand men died from Dan to Beersheba, from the north to the south of the Holy Land.

The angel approached Jerusalem. He stretched out his hand over Jerusalem to destroy it. The Lord repented, and said to the angel, It is enough; stay now thy hand. The angel of the Lord was then by the threshing place of Araunah the Jebusite, one of the old possessors of the land of Canaan.

When David saw the angel, he spake unto the Lord, and said, "Lo! I have sinned, and have done wickedly; but these sheep, what have they done? Let thy hand, I pray thee, be against me, and against my father's house."

"Gad came to David and said unto him, Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite." David obeyed the command of the Lord. The mind of David believed that Gad received, by the direct and immediate and plenary inspiration of the Holy Spirit, the clear and perfect will of God in this matter. The mind of David was, in the same manner, persuaded that Nathan was fully commissioned and inspired by God, "with whom is the residue of the spirit," to communicate to him the mind of the Lord. In these cases David must be considered as having an interpreter of the Divine mind sent to him. That interpreter was God's agent. David, in these circumstances, was not inspired by God. No man can suppose that David was always inspired by God. David was inspired by Satan when he determined to number the people. Who can imagine that David was inspired by God, in his adultery with Bathsheba, and his vile and cowardly attempt to make Uriah lie with Bathsheba, that David's child might be considered Uriah's child, and that the act of adultery might be thus concealed; or in his basest of all villanies, when he directed Joab to make the daring and unfailing heroism of Uriah the very means of his murder. "This was seething the kid in its mother's milk." This was fledging the arrow with the feathers of the eagle who was destined to view his own feathers quivering at his heart. The Bible, both new Testament and old Testament, must be considered as history, giving a narrative of times and persons and actions, and in the whole course of the time stating the persons to whom, the places where, and the times when it pleased God to make known his mind. Through all the manifold changes of the world, *that history* has been preserved without any dimness thrown upon the lamp which God has sent to lighten our darkness in the dreary desert of our pilgrimage.

c. The mind of the old Canaanite, Araunah the Jebusite, must have had certain reflections upon the awful course of mortality lingering in dreadful suspense upon his homestead. He felt like a true patriot, all heathen as he was, for the land which bare him, for the land of his fathers. He saw the invader of his father-land, its king, and its powerful conqueror of the aboriginal race, of the land dear to his heart by hereditary records. His mind was his country's. All jealousies fled. He bowed to the decree of heaven when he bowed himself before the king on his face upon the ground. He said, "Wherefore is my lord the king come to his servant?" David said, "To buy the threshing-floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people." Araunah knows no hesitation. Time was when the invader would have murdered him and his household. The present affliction turns the invader into a neighbour. Araunah said unto David, "Let my Lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt-sacrifice, and threshing instruments and other instruments of the oxen for wood." All these did Araunah, as a king, give unto the king. He said, "The Lord thy God accept thee." David replied, "Nay, but I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." So David bought the threshing-floor and the oxen for fifty shekels of silver. (In 1*st Chron.* xxi. 25, the words are, "So David gave to Ornan for the place six hundred shekels of gold

by weight.) Six shekels of gold were nearly of the same value of fifty shekels of silver. Ornan and his four sons were on the threshing-floor engaged in threshing their wheat. Ornan and his four sons hid themselves when they saw the king approaching. Ornan turned back.—(See *1st Chron.* xxi.)

The explanation given by Bochart (which is far the best) may possibly be true, that the fifty shekels here mentioned were gold shekels, each worth twelve silver shekels (the silver shekel was, in value, 2s. 3¼d and half of a farthing, the gold shekel was worth £1 7s. 4½d), so that the fifty gold shekels are equal to 600 silver shekels. The sum paid by David may be considered equal to sixty-eight pounds, eight shillings, and ninepence of our money. We may suppose that David did not contemplate in his purchase anything beyond the immediate and temporary right and title to the land, and that he paid the full price for the oxen and the wood used in the sacrifice which he offered to God.—*See Speaker's Bible.* Fifty shekels of silver is a small sum, £6 of our money. The different sums recorded in *2nd Sam.* xxiv. and *1st Chron.* xxi. are accounted for on the principle of corruption of the text. Perhaps it may be more in accordance with fact to state, that the want of care and of diligence on the part of transcribers may be the cause of the inaccuracies. From all these inaccuracies we may conclude that the doctrine of a verbal inspiration cannot find much support in the written word. The "*thus saith the Lord*" is the voice of God, and has been wonderfully preserved from the inaccuracies to which the historical parts have been subject.

"David built an altar unto the Lord there, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel."—B.C. 1017 *The end of 2nd Book of Samuel.*

2nd Samuel.—"This book is unfinished, and requires *1st Chron.* xxii., xxiii., xxiv., xxv., xxvi., xxvii., xxviii. and xxix. to complete it. A few things relative to this history may be found in the beginning of the following book, *1st Kings:* but the information in *1st Chron.* is much more extensive and satisfactory."

Masoretic notes on the two Books of Samuel.—In the time of the Masorites the two books of Samuel were considered but as one, and thus divided:—

1. Number of verses in these two books.. 1506
2. Number of Masoretic sections 34

The middle verse is *1st Sam.* xxviii. 24: "And the woman (the Witch of Endor) had a fat calf in the house, and she hasted and killed it, and took flour and kneaded it, and did make unleavened bread thereof."—*Dr. A. Clarke.*

Masōra, a term in Jewish theology signifying tradition. It includes notes of all the variations of words, letters, and points which occur in the Hebrew Scriptures: an enumeration of all the letters, &c.; in short, the minutest proofs of verbal criticism, and pretends to an immaculate accuracy. The authors of it are unknown. Some attribute it to Moses: others to Ezra: others to the Masorites of Tiberias. The probability is, according to Bishop Walton, that the Massora was begun about the time of the Maccabees, and was continued for many ages.

Masorites, a society of learned Jews, who had a school or college at Tiberias. They paid great attention to the critical study of the Hebrew Scriptures; and to them, by many able scholars, as Walton, Capellus, &c., is attributed the invention of the vowel points now used for the guidance of the pronunciation in reading Hebrew.—(See *Walton's Prolegomena to his Polyglott Bible.—Dr. Hook, Ch. Dict.*

The chapters in *1st Chron.* xxii. to xxix. inclusive, contain an account of the regulations for the public worship of God according to the law of Moses, by David, at the close of his life, when God had granted to him peace from his enemies, the neighbouring nations. These chapters contain also an account of the military forces, and of the reason of David's numbering the people, because the Lord had said that he would increase Israel like to the stars of the heavens: *Gen.* xv. 5, "And he (God) brought him (Abraham) forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be." These chapters contain also an account of David's conference with the great men of his kingdom respecting God's choice of Solomon to succeed David as the sovereign of Israel, and to build the temple which David had desired to build, and for which building David had laid up great stores. The twentieth chapter contains an account of the gifts which David designed for the building of the temple; of David's exhortation to the princes and people to make their offerings; and of the willing and liberal offerings which they made. The chapter contains also an account of David's thanksgiving and prayer to God. The princes and people praise God, offer sacrifices and feasts before him, and make Solomon king, and do honour to him. The Lord magnifies Solomon. The chapter then concludes with an account of the time and of the termination of David's reign, of his character, and of his death.

"The Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in all Israel."

"Thus David, the son of Jesse, reigned over all Israel. And the time during which he reigned over Israel was forty years. Seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem."

"And he died in a good old age, full of days, riches, and honour, and Solomon, his son, reigned in his stead."—*1st Chron.* xxix. 25-28.

d. 1st Kings i. contains an account of David's feebleness in his old age, and of his taking, by the advice of his physicians, a young wife named Abishag, a Shunammite. The chapter contains an account also of Adonijah (whom his mother bare to David after Absalom) conspiring with Joab and with Abiathar to

seize the government. Adonijah was David's favourite son, whom his father never displeased at any time.

Nathan and Bathsheba made known to the aged king these proceedings. David does not hesitate. He holds fast the promise which he had made; he honours the will of God; he pronounces Solomon his successor. He caused Nathan and Zadok to proclaim and anoint him king.

Adonijah and his friends are informed of these acts of the aged king, and flee away, conscious of their treason against the dying king, and against the king newly proclaimed and anointed. Adonijah lays hold of the horns of the altar. He refuses to leave the altar till Solomon may give to him a promise of his life. Solomon gives the promise, and thus releases Adonijah, but banishes him to his own house.

"So king Solomon sent, and they brought Adonijah down from the altar, and he came and bowed himself to king Solomon; and Solomon said unto him, Go to thy house."—*1st Kings* i. 53.

(e.) *1st Kings* ii. 1-12.—David felt that his days were coming to a close. He gave a dying charge to Solomon, his son, "I go the way of all the earth. Be strong, therefore, and shew thyself a man." He charged Solomon to keep the will of God written in the law of Moses, that he might have prosperity in all circumstances, and that God's promise to David might be fulfilled, "There shall not fail to thee a man on the throne of Israel." He charged Solomon respecting Joab, what he did to David in the murder of the profligate Absalom, in the murder of Abner, and in the murder of Amăsa. "Do, therefore, according to thy wisdom, and let not his hoar head go down to the grave in peace." He charged Solomon to "shew kindness to the sons of Barzillai, the Gileadite, and let them be of those who eat at thy table, for so they came to me when I fled because of Absalom, thy brother." He charged Solomon respecting Shimei, son of Gera, a Benjamite, of Bahurim, "who cursed me with a grievous curse in the day when I went to Mahanaim." "I sware to him by the Lord, saying, I will not put thee to death by the sword." "Now, therefore, hold him not guiltless. Thou art a wise man, and knowest what thou oughtest to do unto him. But his hoar head bring thou down to the grave with blood."

"So David slept with his fathers, and was buried in the city of David."

"He reigned forty years over Israel. Seven years he reigned in Hebron, and thirty and three years reigned he in Jerusalem. Then sat Solomon upon the throne of David, his father, and his kingdom was established greatly."

CHAPTER VI.

1. *The reign of Solomon*, B.C. 1015.—Peace is delightful. She is the pure offspring of the eternal purity of the mind of God. Solomon the Peaceful is a name by which is made known the intention of God in the raising of this son of David to the throne of his father. The God of Israel will not have the man after God's own heart to build a house as a habitation for the Lord God of Israel. The chosen man is Solomon, Jedidiah, beloved of the Lord. He must build the temple of the Lord. He was the second son whom Bathsheba bare to David. The first was slain by the Lord in infancy, on account of the gross and unmanly villanies of David in his adultery with Bathsheba, and in his murder of her husband, Uriah the Hittite.

The incidents in a peaceful life are seldom interesting. The matters of interest in Solomon's life arise out of the facts: the building of the temple, and the attention of all people to whom had come tidings of his extraordinary wisdom. Even the queen of Sheba must have a son by Solomon, that she might cultivate a race of wise men for the benefit of her people. Solomon loved architecture. He delighted in the building of the temple. Perhaps a check upon ecclesiastical, public, and domestic architecture may be received from the words of one of the wisest of mankind, "Houses were made to live in, not to look at."

(a.) *Adonijah* came to Bathsheba. He said, "I ask one petition of thee; deny me not." She replied, "Say on." He requested that she should go to Solomon and speak to him ("for he will not say thee nay"), "that he give to me Abishag, the Shunammite, to wife." Bathsheba replied, "I will speak for thee to the king."

Bathsheba came to Solomon. The king rose up to meet her. He bowed himself to her. He sat down on his throne, and caused a seat to be set for the king's mother. She sat on his right hand. She said, "I desire one small petition of thee. I pray thee say me not nay." "Let Abishag, the Shunammite, be given to Adonijah, thy brother, to wife." Solomon replied, "Why dost thou ask Abishag, the Shunammite, for Adonijah? Ask for him the kingdom also, for he is mine elder brother, even for him and for Abiathar, the priest, and for Joab, the son of Zeruiah." "God do so to me, and more also, if Adonijah have not spoken this word against his own life." "Now, therefore, as the Lord liveth, who hath established me, and set me on the throne of David, my father, and who hath made me a house, as he promised, Adonijah shall be put to death this day." Solomon commissioned Benaiah, who fell upon Adonijah, so that he died.

(b.) *Abiathar* was ordered by Solomon, "Get thee to Anathoth (a city of Benjamin, about three miles from Jerusalem), unto thine own fields, for thou art worthy of death; but I will not at this time put thee to death, because thou baredst the ark of the Lord God before David, my father, and because thou hast been afflicted in all wherein my father was afflicted." "So Solomon thrust out Abiathar from being priest unto the Lord, that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh."

(c.) *Tidings came to Joab.*—He had followed Adonijah, though he had not followed Absalom. Joab

knew the law. Adonijah, Abiathar, and Joab had conspired to secure the kingdom for Adonijah. The rebels must be punished. Adonijah is slain. Abiathar is banished to his own estate. Joab fled to the tabernacle of the Lord, and caught hold on the horns of the altar. Solomon sent Benaiah, the son of Jehoiada, saying, "Go, fall upon him." Benaiah obeyed. He came to the tabernacle of the Lord. He said to Joab, "Thus sayeth the king, 'Come forth.'" Joab replied, "Nay, but I will die here." Benaiah reported the result of his interview with Joab to Solomon. The king said unto him, "Do as he hath said, and fall upon him, and bury him, that thou mayest take away the innocent blood, which Joab shed, from me and from the house of my father." "And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father, David, not knowing *(thereof, to wit)*, (1) Abner, the son of Ner, captain of the host of Israel; and (2) Amăsa, the son of Jether, captain of the host of Judah. Their blood, therefore, shall return upon the head of Joab, and upon the head of his seed for ever. But upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord." Benaiah went up, slew Joab, and Joab was buried in his own house in the wilderness.

God decreed that the presumptuous murderer, who had taken refuge at the altar, should be dragged thence and put to death. "But if a man come presumptuously upon his neighbour, to slay him with guile, thou shalt take him from mine altar that he may die."—*Exod.* xxi. 14.

The heathens had the same kind of ordinance; hence Euripides:—

> Εγω γαρ οστις μη δικαιος ων ανηρ
> βωμον προσιζει, τον νομον χαιρειν εων
> Προς την δικην αγοιμ' αν, ὁν τρεσας θεους·
> Κακον γαρ ανδρα χρη κακως πασχειν αει.
>
> *Euripides*, Frag. 42, Edit. Mag.

"For whoever, being not a just man, approaches the altar, being to claim (Χαιρειν—to rejoice in) the law (of refuge), I would bring that man to justice, nor fear the wrath of the gods; for it is necessary that a wicked man (κακον ακδρα) should suffer *(for his crimes)* (κακως—badly, that is, a violent death.)

(d.) The king appointed Benaiah, the son of Jehoiada, over the host in the room of Joab.

(e.) The king put Zadok the priest in the room of Abiathar.—Zadok was the son of Ahitub, of the race of Eleazar. From the decease of Eli, the high priesthood had been in the family of Ithamar, Aaron's fourth son, who, with his descendants, exercised the functions of common priests only, till the high priesthood passed into his family in the person of Eli. The successors of Eli were (of the family of Ithamar)—(1) Ahitub, (2) Abiah, (3) Ahimelech, (4) Abiathar, whom Solomon deposed.—*1st Kings* ii. 27. Abiathar was the son of Ahimelech, and the tenth high priest of the Jews.—*2nd Sam.* viii. 17, *1st Chron.* xviii. 16. Zadok was son of Ahitub. It is uncertain whether Ahitub ever was priest. Abiathar was son of Ahimelech, who was the high priest slain at Nob (*1st Sam.* xxi. i.)

(f.) Shimei was sent for by the king.—1. The king commanded Shimei, "Build for thee a house in Jerusalem, dwell there, and go not thence." "Know that when thou passest over the Kidron thou shalt die." "Shimei obeyed, and dwelt in Jerusalem many days." At the end of three years two of Shimei's servants ran away to Achish, son of Maachah, king of Gath. Shimei was informed of their flight. Shimei went to Gath, and brought back his servants. Solomon was informed of Shimei's journey to Gath, and of his return to Jerusalem. Solomon summoned Shimei to his presence, and reminded him of his oath not to leave Jerusalem. He called to the mind of Shimei his wickedness towards David, "my father." "Therefore, the Lord shall return thy wickedness upon thy head." "King Solomon shall be blessed; and the throne of David shall be established before the Lord for ever." Solomon commanded Benaiah, the son of Jehoiada. He fell upon Shimei, so that he died. "The kingdom was established in the hand of Solomon."—*1st Kings* ii.

2. "*Solomon made affinity with Pharaoh, king of Egypt*, and took Pharaoh's daughter, and brought her into the city of David until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about." The "Song of Solomon" was composed in honour of Pharaoh's daughter. The law of Moses commands, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me," &c.—*Exod.* xxxiv. 16; *Deut.* vii. 3-4. Solomon acted in direct opposition to this law of God. This alliance may have been the foundation of his apostacy from God, and from goodness, in which he so long lived, and in which he so awfully died."—*Dr. A. Clarke.*

Dr. Dodd thinks that, 1. Pharaoh's daughter may have been a proselyte to the Jewish religion. 2. God was not displeased by the match. 3. The Book of Canticles would not have been allowed a place in the canon of Holy Scripture if the bride had been an idolatress. 4. Solomon is nowhere in Scripture blamed for this match. Answer.—1. There is no evidence that the daughter of Pharaoh was a proselyte. 2. God's law is opposed to such matches. Therefore God was not pleased. 3. The Book of Canticles being in the sacred canon is no evidence that the bride was a proselyte, since the book is not acknowledged by some critics to be a work of inspiration, or to be profitable for doctrine, for reproof, for edification in righteousness. 4. "Nevertheless, even (Solomon) him did outlandish women cause to sin."—*Neh.* xiii. 26.—*Dr. A. Clarke.*

"Only the people sacrificed in high places, because there was no house built unto the Lord, until those days.—*1st Kings* iii. 2. Solomon loved the Lord, walking in the statutes of David his father: only

he sacrificed and burnt incense in high places." —v. 3.

3. *Solomon at Gibeon.*—Gibeon was the great high place. Solomon went to Gibeon and sacrificed one thousand burnt offerings upon that altar. In the night, after Solomon had offered these sacrifices (*2nd Chron.* i. 7), the Lord appeared to him in a dream, and said, "Ask what I shall give to thee." Solomon acknowledged God's mercies, and said, "Give thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" Solomon pleased the Lord by making this request. The Lord replied, "Because thou hast not asked for thyself long life, nor riches, nor the lives of thine enemies, but hast asked for thyself understanding to discern judgment, I have given to thee a wise and an understanding heart, so that there was none like to thee before thee: neither after thee shall any arise like unto thee." "I have given to thee that which thou hast not asked, riches and honour, so that there shall not be any among the kings like unto thee all thy days." The Lord promised to lengthen Solomon's days if he walked in the Lord's ways as David his father had walked. Solomon awoke. It was a dream. Solomon returned to Jerusalem and stood before the ark of the covenant, and offered up burnt offerings, and peace offerings, and made a feast to all his servants. —1*st Kings* iii. 15. *Old Tabernacle? In Gibeon?*

4. *Solomon's wise decision.*—Two women, harlots, came to the king and stood before him. One woman said, "O my lord, I and this woman dwell in one house. I was delivered of a child with her in the house. Three days after I was delivered, this woman also was delivered. We were together. We were alone. There was no stranger with us in the house. This woman's child died in the night. She overlaid it. She arose at midnight and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. When I arose in the morning to give my child suck, behold it was dead. When I had considered in the morning, behold, it was not my son whom I did bear." This case is well stated. The description of their habitation proves the poverty of their circumstances, and removes all necessity for doubting that they were harlots. Who can forget Judah and Tamar, and her sons Pharez and Zarah. A learned commentator, Dr. A. Clarke, would make these women, and Rahab, the wives of innkeepers. I can discover in the narrative internal evidence of the condition in life of these women. They were harlots. What was Solomon? a most refined sensualist. What was David? a sensualist. What were the habits of the early nations of the world? The habits of the grossest sensuality. What do you mean by sensuality? I mean the gratification of the passion for sexual intercourse. Every male and female of the human race, young and old, must know that sensuality is the sin of mankind, from the guilt of which sin, all the human race groan to be delivered. *Harlots have children.* The accused woman denied the truth of the charge brought against her. The accuser affirmed her first declaration. Then the king said, The one saith this is my son who liveth and thy son is dead. The other saith nay: but thy son is the dead and my son is the living. The king said, Bring to me a sword. They brought a sword before the king. The king said, Divide the living child in two, and give half to the one and half to the other. The owner or real mother was thus discovered. One woman said, "O my Lord, give to her the living child and in no wise slay it." But the other said, Let it be neither mine nor thine, but divide it." The king decided, "Give to her the living child, and in no wise slay it, she is the mother of it."

All Israel heard the report of the decision of Solomon. They feared the king. They saw that the wisdom of God was in him to do judgment.

5. *The officers of Solomon in the regulation of government.*—King Solomon was king over all Israel. His princes were, 1. Azariah the son of Zadok the priest. 2-3. Elihoreph and Ahiah, the sons of Shisha, scribes. 4. Jehoshaphat, the son of Ahĭlud, the recorder. 5. Benaiah, the son of Jahoiada, was over the host. 6-7. Zadok and Abiathar were the priests. 8. Azariah, the son of Nathan, was over the officers. 9. Zabud, the son of Nathan, was principal officer and the king's friend. 10. Ahishar was over the household. 11. Adonĭram, the son of Abda, was over the tribute.

Solomon had twelve officers over all Israel, which provided victuals for the king and his household. Each man, his month in a year, made provision. 1. The son of Hur, in Mount Ephraim. 2. The son of Dekar, in Makaz, and in Shaalbim, and Bethshemēsh, and Elan-beth-hanan. 3. The son of Hesed, in Arūboth-Sochoh, and all the land of Hepher. 4. The son of Abinadab, in all the region of Dor, who had Taphath, the daughter of Solomon, to wife. 5. Baanah, the son of Ahilud, in Taanach and Megiddo, all Bethshean, by Zartănah beneath Jezreel, from Bethshean to Abel-mehōlah, to the place beyond Jokneam. 6. The son of Geber, in Ramoth Gilead, in the towns of Jair, the son of Manasseh, in Gilead, in Argob, in Bashan, threescore great cities with walls and brazen bars. 7. Ahinadab, the son of Iddo, in Mahanaim. 8. Ahimaaz, in Naphtali: he took Basmath, the daughter of Solomon, to wife. 9. Baanah, the son of Hushai, in Asher and in Alath. 10. Jehoshaphat, the son of Paruah, in Issachar. 11. Shimei, the son of Elah, in Benjamin. 12. Geber, the son of Uri, in the country of Gilead, in the country of Sihon, king of the Amorites, and of Og, king of Bashan: and he was the only officer in the land.

Judah and Israel were many, as the sand by the sea, in multitude, eating, and drinking, and making merry. Solomon reigned over all kingdoms from the river Euphrates (on the east), unto the land of the Philistines (on the west), and unto the border of Egypt (on the south.) They brought presents and served Solomon all the days of his life. "Solomon had, therefore, as tributaries, the kingdoms of Syria,

Damascus, Moab, and Ammon, which lay between the Euphrates and the Mediterranean."—*See Calmet.* "Thus he appears to have possessed all the land which God had covenanted with Abraham to give to his posterity."—*Dr. A. Clarke.*

6. *Solomon's provisions for one day, for his household:*

1. Of fine flour, thirty (30) measures or cors.
2. Of meal, sixty (60) measures.
3. Stall fed oxen, ten (10).
4. Pastured oxen, twenty (20).
5. Sheep, one hundred (100) *in all.*
6. Besides harts (deer), roebucks (the gazel, antelope, or wild goat), fallow deer, the buffalo.—*Dr. A. Clarke.*

The cor was the same as the homer, contained seventy-six (76) gallons, according to Bishop Cumberland.

Harts, and roebucks, and fallow deer.—"There is no doubt that some sorts of wild land animals are here intended, but the exact species are very uncertain. Perhaps it would be best to translate the three terms, by 'wild goats, gazelles, and wild oxen.' These sorts of game abounded in the wilder part of Syria, whence Solomon would be supplied. The use of game at the royal banquets of Assyria appears in the scriptures."—*Speaker's Bible.*

"Fatted fowls. The name used here, barburim, does not occur elsewhere in scripture. Its meaning is very uncertain. Kinchi suggests 'capons.' Gesenius suggests 'geese.' Others deny that birds of any kind are intended. Barburim, according to them, means simply 'what is choice.'"—*Speaker's Bible.*

Barburim abusim, I suppose, means all the wild fowls in season, during each month. Michaelis derives *barburim* from *bara*, which in Chaldee, Syriac, and Arabic, signifies *a field, a desert*, all which is without the cities and habitations of men. Hence, *cheyvath bara*, wild beasts; *Dan.* ii. 38, *tor bar*, wild bull; and therefore *barburim* may signify creatures living in the *fields, woods*, and *deserts*, which are taken by *hunting*, and opposed to those which are *domesticated*, and consequently may include *beasts* as well as *fowls*. Many have translated the word *capons*. Was any such thing known among the ancient Jews? Solomon's table, therefore, was spread with all the necessaries and delicacies which the house or the field could afford.

But how immense must the number of men have been who were fed daily at the palace of the Israelitish king? *Vitalpandus* computes the number to be not less than forty-eight thousand six hundred (48,600); and Calvisius makes, by estimation from the consumption of food, *fifty-four thousand* (54,000). These must have included all his guards, each of whom received a ration from the king's stores.—*Dr. A. Clarke.*

Solomon had dominion over all the region on this side of the river (Euphrates), from Tiphsah, even Azzah, over all the kings on this side of the river; and he had peace on all sides round about him. Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.

Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. The officers supplied Solomon's household with provision. "There was no lack." They brought barley and straw for the horses and dromedaries, every man according to his charge. God gave to Solomon wisdom and understanding as abundant as the sand on the sea shore.

7. *Solomon's wisdom.*—Solomon's wisdom excelled the wisdom of the east country, and all the wisdom of Egypt. He was wiser than all men, than (1) Ethan, the Ezrahite, and (2) Heman, and (3) Chalcol, and (4) Darda, the sons of Mahol; and his fame was in all nations round about.—*Moral and Political Economy.*

He spake three thousand proverbs. His songs were one thousand and five.—*Lyric Poetry and Wise Sayings.*

He spake of trees, from the cedar tree, which is in Lebanon, even to the hyssop which springeth out of the wall. He spake also of beasts, and of fowl, and of creeping things, and of fishes.—*Natural History.*

There came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom. He knew the languages of these people. Interpreters must have been in the court of his father, and must have been in his own court. The eastern languages must have been from his early days familiar to Solomon.—*Languages.*

8. *Solomon and Hiram.*—Hiram, king of Tyre, was ever a lover of David. He was informed that Solomon was anointed king in the room of his father, David, who had died. Hiram sent his servants to Solomon to congratulate him upon his accession. Hiram had intimate alliance with David, and built his palace.—2*n d Sam.* v. 11. Hiram wished to maintain this friendly feeling towards Solomon. Some suppose that this Hiram, who sent his servants to Solomon, was the son of the Hiram who was ever a lover of David. This supposition is considered to be not well founded. Solomon sent to Hiram calling his attention to his knowledge of David's design to build in Jerusalem a temple to the Lord God of Israel; that the wars in which David was continually engaged prevented him from accomplishing this pious design; that God had given to Solomon rest on every side, "so that there is neither adversary nor evil occurrent;" and that, therefore, he had resolved to carry out his father's design, and to build a temple to the God of Israel. Solomon asked for cedar trees to be hewn by Hiram's servants and by his own servants, promising to pay to Hiram the cost of the timber and of the hire which might be fixed by Hiram. "For thou knowest that there is not *among us* any who can skill to hew timber like unto the Sidonians." Tyre and Sidon were, from these words, under the same government.

When Hiram received this message he rejoiced greatly, and said, "Blessed be the Lord this day, who hath given unto David a wise son over this great people." Hiram sent to Solomon, stating his intention, and giving his promise, upon consideration, to do what Solomon had requested "concerning timber of cedar and timber of fir." Hiram's servants should bring them down from Lebanon to the sea (the Mediterranean) to be conveyed in floats to the place which Solomon might appoint; and that Solomon should

receive them. "And thou shalt accomplish my desire in giving food for my household." "Hiram gave to Solomon cedar trees and fir trees, according to all his desire, and Solomon gave to Hiram twenty thousand measures of wheat for his household, and twenty measures of pure oil." Solomon gave this supply to Hiram year by year. Peace was between these two kings. They formed a league. Solomon raised a levy of thirty thousand men out of all Israel. He sent these to Lebanon, ten thousand every month by courses, one month in Lebanon and two months at home. Adoniram was over the levy. Solomon had threescore and ten thousand who bare burdens, and fourscore hewers in the mountains, besides the chief of Solomon's officers who were over the work, three thousand and three hundred.—1*st Kings* v. 16. In 2*nd Chron.* ii. 17-18, the words are, three thousand six hundred who ruled over the people who wrought in the work. In 2*nd Chron.* ii. 17-18, it is stated that the number of strangers in Israel was one hundred and fifty thousand, and three thousand and six hundred, according to David's numbering. These people were employed by Solomon as bearers of burdens, and as hewers in the mountain, Lebanon.

The Tyrians, nearly eleven centuries after the time of the timber hewing in Lebanon, were desirous of being on very good terms with the people of the land of Israel. "Their country was nourished by the king's country." *Acts* xii. 20. "*Tyre and Sidon.*" "The king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. Solomon's builders and Hiram's builders did hew them. So they prepared timber and stones to build the house."

9. *Solomon's temple.*—The date given in the text of the sacred historian must be stated. The words are (in 1*st Kings* vi. 1), "And it came to pass, in the four hundred and eightieth year after the children of Israel 'were come' out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." The following is the description given in the text:—"And the house which king Solomon built for the Lord, the length thereof was three score cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof according to the breadth of the house, and ten cubits was the breadth thereof before the house." "For the house he made narrow lights." "He made chambers round about." The nethermost chamber was five cubits broad, the middle was six cubits broad, the third was seven cubits broad. Without the walls were narrow rests, that the beams should not be fastened in the walls of the house." "And the house, when it was in building, was built of stone made ready before it was brought hither; so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was in building."—1*st Kings* vi. 1-7. From verse 8 to verse 36 inclusive, an account is given of the doors, stairs, covering of the house with beams and boards of cedar. Chambers were built against the house, five cubits high, and they rested on the house with timber of cedar. God gave a promise to Solomon, saying, "If thou wilt perform my statutes, and execute my judgments, and keep all my commandments, to walk in them, then will I perform my word with thee, which I spake unto David, thy father; and I will dwell among the children of Israel, and will not forsake my people Israel. So Solomon built the house and finished it." Solomon built the inner walls with cedar, also the floor and the walls of the ceiling; on the inside he covered them with wood. He covered the floor of the house with planks of fir. He used cedar on the sides of the house, on the walls, and on the floor, for the oracle, and for the most holy place. The house, that is the temple before it, was forty cubits long. The cedar of the house within was carved with knops and open flowers. All was cedar. No stone was seen. The oracle was prepared in the house within (in the inmost recess of the house), to set there the ark of the covenant of the Lord. The oracle, in the forepart, was twenty cubits in length, twenty cubits in breadth, and twenty cubits in the height thereof. He overlaid it with pure gold. He covered with pure gold the altar, which was of cedar. He overlaid the house within with pure gold. He made a partition by the chains of gold before the oracle, and he overlaid it with gold. He overlaid the whole house with gold, until he had finished all the house. The altar by the oracle he overlaid with gold. He made two cherubs of olive tree, each ten cubits high, having each of them two wings, five cubits each wing in length. Ten cubits was the length from the extremity of one wing to the extremity of the other wing. Solomon set the cherubim within the inner house. The wing of each cherub touched the wall of the temple opposite to each wing. Their other wings touched each other in the midst of the house. Solomon overlaid the cherubim with gold. The carved walls of the house had their carvings of cherubim, palm trees, and open flowers within and without. He overlaid the floor of the house with gold within and without. He made, of olive trees, doors leading into the oracle. The door and the side posts were a fifth part of the wall. Palm trees, cherubim, and open flowers were carved upon the two doors; and Solomon overlaid the doors with gold, and overlaid with gold the cherubim and the palm trees. He made posts of olive tree for the door of the temple, a fourth part of the wall; and the two doors were of fir tree. Each door had two leaves which folded. On these folding doors were carved cherubim, palm trees, and open flowers. The doors were covered with gold fitted upon the carved work. Solomon built the inner court with three rows of hewn stone, and a row of cedar beams.

The foundation of the house of the Lord was laid in *the fourth year*, in the month *Zif;* and in the eleventh year, in the month Bul, which is the eighth month, the house was finished throughout all its parts, and according to all the fashion of it. Thus

Solomon was seven years *employed* in building his temple.—1*st Kings* i. 6.

"A cubit, according to Bishop Cumberland, is 21 inches and 888 decimals; or 1 foot 9 inches and 888 decimals. A calculation is thus made of the length, breadth, and height of Solomon's temple:—

1. The length, sixty cubits, was 36yds. 1ft. 5·28in.
2. The breadth, twenty cubits, was 12yds. 0ft. 5·76in.
3. The height, thirty cubits, was 18yds. 0ft. 8·64in.

This constituted what was called the temple or house—the house of God. Besides this, there were courts and colonnades in which people might assemble and assist at the sacrifices, and perform their devotions without being exposed to the open air. The court surrounded the temple or holy place, into which the priests alone entered. Sometimes the whole of the building is called the temple; at other times, that, the measurement of which is given above. The temple is described in *Kings*, in *Chronicles*, in *Ezekiel*, and by Josephus and modern writers. Vilalpandus, Dr. Lightfoot, Dr. Prideaux, professing to be guided by the same principles, have produced very different buildings."—*Dr. A. Clarke.*

This learned commentator declines giving any opinion on the subject. He gives, however, that description which Calmet, with great pain and industry, has collected:—

(1.) *This temple of Solomon has suffered many revolutions.* B.C. 971, *Shishak, king of Egypt*, having declared war with Rehoboam, king of Judah, took Jerusalem, and carried away the treasures of the temple.—1*st Kings* xii. 4, 5; 2*nd Chron.* xii.

(2.) B.C. 856. *Jehoash, king of Judah*, collected silver for the repairs of the temple. They began to work in earnest.—2*nd Kings* xii. 4, 5; 2*nd Chron.* xxiv. 7, 8, 9, &c.

(3.) *Ahaz, king of Judah*, having called to his assistance *Tiglath-Pileser*, king of Assyria, against the kings of Israel and Damascus, who were at war with him, robbed the temple of the Lord of its riches to give away to this strange king.—2*nd Chron.* xxviii. 21, 22, &c. B.C. 740. He set up in the temple an altar like to one which he had seen at Damascus, and took away from the temple the brazen altar which Solomon had made.—2*nd Kings* xii. 10, 11, 12, &c. Ahaz died B.C. 720, having removed from the temple the brazen sea from off the brazen oxen; the brazen basons from their pedestals; and the king's throne or oratory, which was of brass. He removed these that they might not be carried away by the king of Assyria. He sacrificed to strange gods, and erected profane altars in all the corners of the streets of Jerusalem.—2*nd Chron.* xxviii. 24, 25. He pillaged the temple of the Lord, broke the sacred vessels, and lastly, shut up the house of God. B.C. 726.

(4.) *Hezekiah, the son and successor of Ahaz*, opened again and repaired the gates of the temple which his father had shut up and robbed of their ornaments.—2*nd Chron.* xxix. 3, 4, &c. B.C. 726. He restored the worship of the Lord and the sacrifices, and made new sacred vessels in the place of those which Ahaz, his father, had destroyed. But in the fourteenth year of his reign (2*nd Kings* xviii. 15, 16; B.C. 713), Sennacherib, king of Assyria, came with an army into the land of Judah, and Hezekiah was forced to take all the riches of the temple, and even the plates of gold which he himself had put upon the gates of the temple, and to give them to the king of Assyria. But when Sennacherib had gone back to his own country, there can be no doubt that Hezekiah did restore all these riches to the temple.

(5.) *Manasseh, son and successor of Hezekiah*, profaned the temple of the Lord, by setting up altars to all the host of heaven, even in the courts of the house of the Lord.—2*nd Kings* xxi. 4, 7; 2*nd Chron.* xxxiii. 5, 7. B.C. 698.

God delivered him into the hands of the king of Babylon, who loaded him with irons or chains, and carried him away beyond the Euphrates.—2*nd Chron.* xxxiii. 11, 12, &c. B.C. 677. Manasseh, in his captivity, repented. The Lord pardoned his iniquity, and restored him to his throne. When he came again to Jerusalem, he cleansed the temple, restored the ark of the Lord to its appointed place in the temple, and ordered that it should not be removed any more from place to place, as it had been during the reigns of the wicked kings, his predecessors.—2*nd Chron.* xxxv. 3.

(6.) *Jehoiakim, king of Judah.*—In his reign, Nebuchadnezzar, king of Babylon, carried away a part of the sacred vessels of the temple of the Lord.—2*nd Chron.* xxxvi. 6, 7. B.C. 606.

(7.) *Jehoiachin, king of Judah.*—In his reign, Nebuchadnezzar carried away other sacred vessels from the temple.—2*nd Chron.* xxxvi. 10. B.C. 599.

(8.) *Zedekiah, king of Judah.*—In his reign, Nebuchadnezzar, king of Babylon, took the city of Jerusalem, and entirely destroyed the temple, in the eleventh year of the reign of Zedekiah. B.C. 588.—2*nd Kings* xxv. 1, 2, 3, &c.; 2*nd Chron.* xxxvi. 18, 19.

(9.) *The temple lay buried in its ruins for the space of fifty-two years, till the first year of Cyrus the Elder at Babylon.* B.C. 536.—*Ezra* i. 1-2, &c. In the following year the Jews laid the foundation of the second temple. The enemies of the Jews succeeded in causing an order to be issued by Cyrus, or by his officers, forbidding them to proceed in the building of the temple. B.C. 534. After the death of Cyrus and of Cambyses, they were again forbidden by the Magian who reigned after Cambyses, and who is called Artaxerxes in holy scripture.—*Ezra* iv. 7, 17-18, &c. B.C. 521. Lastly, these prohibitions being superseded, under the reign of Darius, son of Hystaspes (*Ezra* v. 1, vi. 1-14; *Haggai* i. 1, &c.; B.C. 515), the temple was finished, and dedicated four years after, B.C. 515, twenty years after the return from the captivity.

(10.) *Antiochus Epiphanes profaned this temple.*—The ordinary sacrifices in the temple were discontinued, and the idol of Jupiter Olympus was set up upon the altar. It continued in this condition for three years. Judas Maccabeus purified it, and restored the sacrifice and the worship of the Lord.—1*st Mac.* iv. 36. B.C. 164.

(11.) *Herod the Great undertook to rebuild the whole Temple of Jerusalem anew in the eighteenth year of his reign, in the year of the world* 3986. He began to lay the foundation of it in the year of the world 3987, forty-six years before the first passover in which Jesus Christ was present, as the Jews observed to him by saying, forty and six years was this temple in building, and wilt thou rear it up in three days?—*John* ii. 20.

This is not saying that Herod had employed six and forty years in building it; for Josephus assures us that he finished it in nine years and a half. But after the time of this prince, they all (the Jews) continued to make some new addition to it; and the same Josephus tells us that they went on working upon it even to the beginning of the Jewish war.—*Joseph. Antiq.* bk. xx. 6. This temple of Herod did subsist more than seventy-seven years, being destroyed in the year of the world 4078, A.D. 73, or A.D. 70 or 69. It was completely demolished by the Roman soldiers under Titus, A.D. 70, or 69 or 73. According to the prediction of our blessed Lord—"There should not be left one stone standing upon another which should not be thrown down," (*Mark* xiii. 2)—this splendid building, once the admiration and the envy of the world, has for ever passed away.

The temple of Herod was very different from the temple which Solomon built, and from that which Zerubbabel rebuilt after the captivity. The following is a description of Herod's temple, given by Josephus, who himself had seen it:—

"The temple, properly so called, was built sixty cubits high, and as many broad; but there were two sides of front like to arms or to shoulderings, which advanced twenty cubits on each side, which gave, in the whole front, a hundred cubits wide, as well as in height. The stones made use of in this building were white and hard, twenty-five cubits long, eight cubits high, and twelve cubits long."—*Joseph. De Bel.* L. vi., p. 917.

The mountain on which the temple was built was, in the course of time, surrounded by a treble wall. The design was to enlarge the area on the summit of the mountain. Artificial sides, filling up the valley to some extent, were made to the mountain, and these earthen additions were supported by this treble wall. Solomon commenced this plan. In the course of ages vast sums of money must have been expended in the erection and restoration of the temple. In some places these walls were above three hundred cubits high, and the stones used in these walls were some forty cubits long. They were fastened together by iron cramps and lead, to enable them to resist the injuries of time. The platform on which the temple was built was a furlong square, or one hundred and twenty-five paces. *Thus far for Calmet and Josephus.* I have given this description of the temple in an abbreviated form from the more lengthened description given in his commentary by *Dr. A. Clarke.*

9. *The dedication of Solomon's temple. (a.)*—In 1*st Kings* vii. an account is given of Solomon's taste for architecture and for mechanism. 1. He spent thirteen years in building *his own house.* 2. He built also *the house of the forest of Lebanon.* Perhaps this house, which was not built on Mount Lebanon, but on Mount Sion, received its name from the fact that the materials of which it was composed were brought from Mount Lebanon. 3. He built also a house for Pharaoh's daughter, his wife, "And the foundation was of costly stones, even great stones, stones of ten cubits and stones of eight cubits." "King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom (he was inspired), and understanding, and cunning to work all works in brass. And he came to king Solomon and wrought all his work." "For he cast two pillars of brass of eighteen cubits high apiece." This work, very beautiful in all its details, was completed. "And he set up the pillars in the porch of the temple; and he set up the right pillar and called the name thereof Jachin (that is, he shall establish); and he set up the left pillar and called the name thereof Boaz (that is, strength)." It is supposed that "these pillars were emblematical; for, notwithstanding their names, they supported no part of the building." 4. *He made a moulten sea* ten cubits from the one brim to the other; it was round all about, and its height was ten cubits, and a line of thirty cubits did compass it round about. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set above them, and all their hinder parts were inward. He made vases and set lavers upon them. Brass was used in this work. "And Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work which he made for king Solomon for the house of the Lord." "In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan." Some suppose that the place in which Hiram had his foundry was on the other, the eastern, side of the Jordan, some on this, the western, side of the Jordan. Calmet supposes that it was near to Bethshean. Bethshean is now called Bysam. The fruits of Bethshean were the sweetest in the land of Israel, and fine linen garments were made here. It is described by Burchhardt as situated on rising ground, and on the west of the river Jordan. The present village contains seventy or eighty houses, the inhabitants of which are in a miserable condition, owing to the depredations of the Bedouins (arabs, so called). The ruins of the ancient city prove that it was of considerable extent, along the banks of the rivulet which ran by it, and the valley formed by its branches; and bespeak it to have been nearly three miles in extent. Before the Babylonish captivity it was included within the land of Israel; but after that period it was reckoned without the land; and none of its productions were tithed. Probably the posterity of the Scythians retained their property in it and its demesnes. Bethshean, otherwise Scythopolis, the city of the Scythians. The vessels cast

and made in this foundry were so many, both silver and gold, and brass, that they were not weighed. There were vessels of gold, an altar of gold, and a table of gold, on which the shewbread was laid. There were bowls, snuffers, candlesticks, basins, spoons, and hinges for doors for the temple, all made of pure gold. "So was ended all the work which king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; *even* the silver and the gold and the vessels did he put among the treasures of the house of the Lord."

(*b.*) When all these arrangements had been completed, Solomon assembled all the elders of the people of Israel that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. The temple was finished B.C. 1005. It was dedicated B.C. 1004. There was one year intervening between the finishing and the dedication. But this intervening year was the year of jubilee. Solomon deferred the dedication of the temple for one year that the proceedings of the year of jubilee might not be interrupted or interfered with. The temple was built on Mount Moriah, supposed to be the same place on which Abraham was about to offer his son Isaac. The priests carried the ark into the Holy of Holies, and there was nothing in the ark, save the two tables of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel when they came out of the land of Egypt. When the priests came out of the holy place, the cloud filled the house of the Lord.

Solomon's prayer at the dedication of the temple (when the cloud was so extended that it filled the holy place and the court so that the priests could not stand to minister because of the cloud), is written in *2nd Kings* viii. 12, 53, and in *2nd Chron.* vi. 1, 42. After the prayer of dedication there was a sacrifice—peace offerings to the Lord. Solomon offered twenty thousand oxen and one hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord. At the same time Solomon hallowed the middle of the court, which was before the house of the Lord. The brazen altar was not for these sacrifices and meat offerings, and the fat of the peace offerings. Therefore, the middle of the court was *set apart*, dedicated, and an altar was erected there for the purpose of offering these victims in sacrifice.

(*c.*) "On the same day Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath (supposed to be Antioch of Syria) unto the river of Egypt (supposed to be the Rhinocorura), before the Lord our God, seven days and seven days, even fourteen days." Solomon sent the people away on the eighth day. They blessed the king, and went unto their tents joyful and glad of heart for all the goodness which the Lord had done for David his servant, and for Israel his people." —1*st Kings* viii. 66.

(*d.*) The Lord appeared to Solomon a second time after the dedication of the temple, as he had appeared to him in Gibeon at the first time. Gibeon was the capital of the Gibeonites, who were descended from the Hivites, and possessed four cities: 1, Cephirah; 2, Beëroth; 3, Kirjath-jearim; and 4, Gibeon. Three of these cities were given to Benjamin. Kirjath-jearim was given to Judah. The Lord promised stability of his throne to Solomon and his posterity, if integrity and obedience towards God characterized their conduct. But if they departed from following the Lord, then Israel shall be a proverb and a by-word among all people, and every passer-by would be astonished at the desolation of the temple, and would ask, "Why hath the Lord done thus to this land and to this house?" And the answer would be, "Because they forsook the Lord their God."

(*e.*) At the end of twenty years, one-half of the period of his reign, when Solomon had built the two houses—the house of the Lord and the king's house—Solomon, in return for Hiram's good offices in furnishing the timber, and the stone, and the gold, according to all his desire, gave to him twenty cities in the land of Galilee. Hiram came and viewed the cities. They pleased him not. "He said, What cities are these which thou hast given to me, my brother?" He called them the land of Cabul. The Septuagint give the word "Οριον,"—a boundary, as their interpretation. Cabul was part of the boundary of the tribe of Asher.—*Joshua* xix. 27: "And goeth out to Cabul on the left hand." The margin of our authorised version gives "Displeasing, or dirty," as the meaning of the word used by Hiram as a name for these cities in Galilee. But the name Galilee was not known in those days. Galilee, Samaria, and Judea, were names given by the Syrian kings—Alexander's successors—to the three divisions which they made of the Holy Land, when they had taken it from the Ptolemies who reigned in Egypt. Hiram sent to the king six score talents of gold. This was borrowed money. Solomon levied taxes to enable him to pay this money. He laid the foundation of the ruin of his kingdom in the reckless expenditure of borrowed money, in the excessive taxation of his subjects, and in the encouragement which he gave to idolatry to gratify his heathen wives and concubines. The names of the cities which Solomon built are given.—1*st Kings* ix. The reason of the levy which king Solomon raised is this: "1. To build the house of the Lord; (2) his own house; (3) the house of the forest of Lebanon; (4) the house for Pharaoh's daughter, his wife; (5) Millo, supposed to be the valley between Mount Sion and what was called the city of Jebus, which Solomon filled up; and it was built on and became a sort of fortified place, and a place for public assemblies (*Calmet*); (6) the wall of Jerusalem; (7) Hazor; (8) Megiddo; (9) and Gezer, "for Pharaoh had burnt Gezer and had slain the Canaanites who dwelt in the city, and had given it as a present to his daughter, Solomon's wife: Solomon built Gezer; (10) Bethoran the nether; (11) Baalath; (12) Tadmor in the wilderness, the celebrated Palmyra.

Solomon built also cities of store, and cities for his chariots, and cities for his horsemen; and that which Solomon desired to build for useful purposes in Jerusalem, and in Lebanon, and in all the land of his dominion. Solomon levied a tribute of bond service upon the remnant of the (1) Ammonites; (2) Hittites; (3) Perizzites; (4) Hivites; (5) and Jebusites, whom the children of Israel were not able utterly to destroy. The children of Israel were not made bondmen by Solomon. They were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. Solomon had, as chief officers over the people employed in his work, five hundred and fifty men ruling the workmen. Solomon's wife, Bethia, Pharaoh's daughter, came up out of the city of David to her house which Solomon had built for her. Then he built Millo.

(f.) Solomon offered, *three times a year*, burnt offerings and peace offerings upon the altar which he had built to the Lord, and he burnt incense upon the altar which was before the Lord. So he finished the house. (1) *The Passover*, (2) *the Pentecost*, (3) *the Feast of Tabernacles.* King Solomon made a navy of ships in Ezion-geber (*2nd Chron.* viii. 17, ship.) Solomon may have built one ship, manned principally by Tyrian sailors. Ezion-geber is beside Eloth, on the shores of the Red Sea, in the land of Edom. Hiram's mariners and Solomon's servants arrived at Ophir, in the land of Safala, opposite to Madagascar. Ophir is supposed to be the country of queen Sheba, who brought to Solomon presents of gold, of spices, and of precious stones, in which her country abounded. The Ophir, in Arabia, in the country of the Sabeans (*Job* xxii. 24), is supposed by some to be the country intended. But this opinion is contradicted by the three years' voyage in the Red Sea, to visit Ophir, and to return with the cargo which was sought by Solomon: "And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon." B.C. 992.

The *Universal History* gives a description of Tadmor in the wilderness—vol. i, p. 367-70. The conclusion of this description is given to convey some idea of the importance of the city. "The world never saw a more glorious city, the pride, it is likely, of ancient times, and the reproach of our own; a city not more remarkable for the state of her buildings and unwontedness of her situation than for the extraordinary personages who once flourished there, among whom the renowned Zenobia, and the incomparable Longinus must for ever be remembered with admiration and regret."

10. *The Queen of Sheba visits Solomon.* B.C. 992.—Our Lord calls the queen of Sheba the queen of the south (*Matt.* xii. 42). The name may be written Saba Azab, or Azaba, all signify the south. She is called Balkis by the Arabians, but by the Abyssinians Maqueda. Some contend that she was queen of the Sabeans, a people of Arabia Felix, towards the southern extremity of the Red Sea. They find several proofs of their opinion.

1. The Sabeans abounded in riches and in spices:

India mittit ebur, *molles* sua *thura* Sabæi.
India sends ivory, the *soft* Sabeans (send their frankincense.
Virgil, George i., *ver.* 57.

Divisæ arboribus patriæ: sola India nigrum
Fert ebĕnum: solis est thurea virga Sabæis.
George ii., *v.* 116.

Countries are divided by trees. India alone bears the black ebony (*the wood is black within, and bears neither leaves nor fruit*). The Sabeans alone have the frankincensian twig (thurea virga). Pliny (*Hist. Nat. lit* xii., c. 17) observes—"Non alia ligni genera in usu sunt quam odorata: cibosque Sabæi coquunt thuris ligno; alü myrrho." Other woods than the odorous (perfumed) are not in use; and the Sabeans cook their meats (food) by the wood of the frankincense; others (by the wood) of the myrrh.

The visitors at the Lakes of Killarney, in passing through a certain place called a Gap, find refreshment in a hut erected and furnished for their use. Part of their food is a salmon steak (pronounced *stake*) cooked on a fire made of the wood of the arbūtus tree. Various ornaments are made of this wood. The root is used in the manufacture of these ornaments. *Were the Irish Easterns?*

2. "All ancient authors speak not only of their odoriferous woods, but of their rich gold and silver mines, and of their precious stones."—*Plin. Nat. Hist.* lib. xxxvii., c. 6, &c.

3. It is also well known that the Sabeans had queens for their sovereigns, and had not kings. So Claudian, in *Eutrop.* lib. i.

Medis levibusque Sabæis
Imperat hic sexus, reginarumque sub armis
Barbariæ pars magna jacet.

This sex governs the Medes and light (levibus) Sabeans, and a great part of Barbary lies under the arms of queens.

By this is meant, says Mr. Bruce, the country between the tropics and the mountains of Abyssinia, the country of shepherds, from Berber, a shepherd. And he contends that these Sabeans were a distinct people from the Ethiopians and the Arabs, and that Saba was a distinct state.

Riddles, problems, fables, apologues, or stories to convey some moral truth, &c., formed the principal part of the wisdom of the east. They use and delight in these to the present day. See the case of Samson and his friends.—*Judges* xiv. 12-14. The queen of Sheba brought to Solomon riches, wisdom, and beauty. Her design was to benefit her own country by the visit which she paid to Solomon.—*See Dr. A. Clarke.* He quotes from Mr. Bruce.—*1st Kings* x.

(a.) The queen of Sheba, or of the south, heard of the fame of Solomon concerning the name of the Lord. She came to prove him by hard questions. She came to Jerusalem with a very great train, with camels which bare spices and very much gold, and precious stones. She came to Solomon, and communed with him of all which was in her heart. She

told all her questions to Solomon. Nothing was hidden from the king. He answered all her questions. When the queen of Sheba had seen all Solomon's wisdom, and the house which he had built (his own house), the meat at his table, and the sitting of his servants (the various orders and distinctions of his officers), the attendance of his ministers, and their apparel (the peculiarity, the splendour, and the costliness of their robes), and his cupbearers (or to his beverage, or to his drinking cups), and his ascent by which he went up to the house of the Lord, there was no more spirit in her. She said to king Solomon, "It was a true report which I heard in mine own land of thine acts and of thy wisdom. Howbeit, I believed not the words until I came and mine eyes saw it; and, behold, the half was not told to me. Thy wisdom and prosperity exceed the fame which I heard." "Happy are thy men. Happy are these, thy servants, who stand continually before thee on the throne of Israel; because the Lord loved Israel for ever, therefore, made he their king to do judgment and justice." She gave to the king one hundred and twenty talents of gold, of spices a very great store, and precious stones. "No more such abundance of spices as that abundance which the queen of Sheba gave to king Solomon." The navy of Hiram brought in from Ophir great plenty of almug trees and precious stones. In *2nd Chron.* ix. 10-11, these are called algum trees. The nature of the tree is not known. Of these trees Solomon made, or caused to be made, pillars for the house of the Lord, for the king's house, harps also for psalteries and singers. No such almug trees, since Solomon's time, came to Jerusalem.

Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside what he gave to her of his royal bounty. "So she turned, and went to her own country, she and her servants."

(b.) Value of money.—One hundred and twenty talents of gold, equal to £843,905 10s. 4½d. of British money sterling. The weight of gold which come to Solomon in one year was six hundred threescore and six talents of gold, equal to, in British money, £4,683,675 12s. 8½d. But, independent of this, Solomon had tribute of all the kings of Arabia, duties from merchantmen, and the traffic of spice merchants. Solomon made two hundred targets of beaten gold. Six hundred shekels of gold went to one target. He made three hundred shields of beaten gold. Three pounds of gold went to one shield. The king put them in the house of the forest of Lebanon.

The two hundred targets, six hundred shekels of gold each.—*1st Kings* x. 16, *2nd Chron.* ix. 15. The three hundred shields of beaten gold, of three pounds of gold each, were worth, the latter, the three hundred, £210,976 7s. 7d.; the former, the two hundred, of six hundred shekels of gold each, Mr. Reynolds calculates the value, at three hundred shekels each, to be £28,131 16s. 9½d. But the words are, six hundred shekels, both in *Kings* and in *Chronicles*. The sum, therefore, must be doubled, *i.e.* £56,263 13s. 6½d.—*See Dr. A. Clarke.* I think that there is a mistake in the calculation, because three hundred shekels is put for six hundred. I have, therefore, made the necessary alteration.

The king made a throne of ivory, overlaid with gold. The throne had six steps. The top of the throne was round behind. There were steps on either side of the place of the seat, and two lions stood beside the stays. Twelve lions stood, six on either side of the six steps. There was no such throne made in any kingdom.

"All the vessels of the king's house were of pure gold. All the vessels of the house of the forest of Lebanon were of pure gold. None were of silver. Silver was nothing accounted of in the days of Solomon. For the king had at sea a navy of Tharshish, with the navy of Hiram. Once in three years came the navy of Tharshish (near to Ophir), bringing gold, and silver, ivory, and apes and peacocks."

A Methodist minister, fifty years since, when stationed in Leeds, was requested by a company of stage players to deliver to them, for their information, a sermon shewing why he objected to their profession. He consented. A large congregation attended, all believing that the minister could not find in the *Bible* an appropriate text. However, his congregation were astonished at his success, when he announced his text, *1st Kings* x. and the latter part of verse 22, "apes and peacocks."

Solomon was first amongst all the kings of the earth in riches and in wisdom. "All the earth sought to Solomon to hear the wisdom which God had given to him." All who came brought presents to Solomon, "vessels of silver, vessels of gold, garments, armour, spices, horses, and mules—a rate year by year." Solomon had one thousand four hundred chariots, twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

Solomon made silver to be in Jerusalem as stones, and cedars as the sycamore trees in the vale for abundance. Solomon had horses and linen yarn brought out of Egypt. The king's merchants received the linen yarn at a price. A chariot came up and went out of Egypt for six hundred shekels of silver, the ordinary price of a chariot, about £90, and a horse for one hundred and fifty; the ordinary price of a horse, one-fourth of the price of the chariot, £22 10s *(Speaker's Bible)*. And so, for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means. The remnant of the Canaanites obtained in their principality, perhaps in Syria, and the kings of Syria obtained chariots and horses from Egypt by means of trading with Solomon's servants, from whom they bought them. It seems, therefore, that neither horses nor chariots came out of Egypt but by means of Solomon's servants.

11. *Solomon's love for strange women.—(a.)* The queen of Sheba had a son by Solomon whom she named Menelek. Mr. Bruce gives a list of the kings of Abyssinia from Maqueda, the "queen of Sheba," to the nativity. The list is imperfect, on account of the

loss of the registers in the course of ages. However, the list begins with the name of the son of Maqueda, "the queen of Sheba," by Solomon. 1. Menelek, or David I. King Solomon loved many strange women, together with the daughter of Pharaoh; women of the—1, Moabites; 2, Ammonites; 3, Edomites; 4, Zidonians; and 5, Hittites. This alliance, if it may be so called, is forbidden.—*Deut.* vii. 3-4. "Neither shalt thou make marriages with them," &c. Solomon had seven hundred wives, princesses, and three hundred concubines; "and his wives turned away his heart." When Solomon was old, then his wives "turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father." For Solomon went after (built altars to and worshipped), 1, Ashtoreth, the goddess of the Zidonians; 2, Milcom, the abomination of the Ammonites; and 3, Chemosh, the abomination of the Moabites.—2. *Kings* xxiii. Solomon built a high place for each of these false gods, altars for their worship, in the hill before Jerusalem. He did the same for all his wives. Thus Jerusalem became a scene of the worship of all the false gods worshipped by all those heathen nations from which Solomon had taken his wives and his concubines. His one thousand ladies worshipped at the altars of the gods of their own nations. B.C. 992.

(*b.*) Solomon had forgotten the command of his father David, and had forsaken the God of his father. God was angry with Solomon, to whom he had appeared twice: 1, at Gibeon; and 2, at Jerusalem, after the dedication of the temple. The Lord now said to Solomon, "I will surely rend the kingdom from thee, and will give it to thy servant." God promised that he would not rend all the kingdom from Solomon: "I will give one tribe to thy son, for my servant David's sake, and for Jerusalem's sake, which I have chosen."

1. The Lord stirred up an adversary to Solomon, Hadad, the Edomite. He was of the king's seed in Edom. David had invaded Edom. Joab continued with the army in Edom six months. He cut off every male. Hadad was of the seed royal of Edom. His father's servants fled into Egypt, taking with them Hadad, who was then a little child. They fled from Midian to Paran, and thence to Egypt, to Pharaoh, king of Egypt, who gave to Hadad a house and victuals and land. Hadad found favour in the sight of Pharaoh. He gave to Hadad a wife, sister of Tahpenes, his own queen. She bare Genubath, who was reared in the palace of Pharaoh as one of his own sons. When Hadad heard that David was dead, and that Joab was dead, he said to Pharaoh, "Let me go to mine own country." Pharaoh wished him to say what he lacked whilst with him, that he wished to depart from him. Hadad replied, "Nothing. Howbeit, let me go in anywise."

2. God stirred up another adversary against Solomon, Rezon, the son of Eliadah, who fled from his lord Hadadezer, king of Zobah, whom David defeated. Rezon was one of his captains. Rezon escaped with the men under his command, and lived by plunder. He afterward seized on Damascus. David conquered Syria, and drove out Rezon from Damascus. When the Lord forsook Solomon, Rezon reconquered Damascus. He made an alliance with Hadad. These two harassed Solomon in the latter years of his reign. Some think that Rezon and Hadad are names for one and the same person. This opinion is very probable.

3. "Jeroboam, the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zerūah, a widow woman, even he lifted up his hand against the king." Thus, 1, Hadad; 2, Rezon; and 3, Jeroboam, were stirred up by the Lord as adversaries to Solomon, in fulfilment of the threatening of God by the prophet Nathan: "If he commit iniquity, I will chastise him with the rod of men, and with the stripes of the children of men." *2nd Samuel* vii. 14. Solomon saw that the young man Jeroboam was industrious. He made him ruler over all the charge of the house of Joseph—Ephraim. As Jeroboam was on his way from Jerusalem, the prophet Ahijah met him. Ahijah, the Shilonite, had clad himself with a new garment. They two were alone in the field. Ahijah took off his own new garment and rent it in twelve pieces. He said to Jeroboam, "Take for thyself ten pieces; for thus saith the Lord God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." "Solomon shall have one tribe (Judah, with Benjamin) for the sake of David, and for the sake of Jerusalem." Ahijah told to Jeroboam the reason of this punishment of Solomon: because they have forsaken me, and have worshipped, 1, Asteroth, the goddess of the Zidonians; 2, Chemosh, the goddess of the Moabites; and 3, Milcom, the god of the children of Ammon. Solomon had not walked in the ways of the Lord as David his father had done. Ahijah gives the message to Jeroboam as God had directed him. He declares the promise of God: "Thou shalt be king over Israel." "If thou wilt be faithful to me in keeping my commandments, as was my servant David, "I will build for thee a sure house, and will give Israel to thee." "And I will, for this, afflict the seed of David, but not for ever." Solomon must have learned what the prophet Ahijah had said to Jeroboam. For Solomon sought to kill Jeroboam. Therefore, Jeroboam arose and fled into Egypt, to Shishak, king of Egypt, and was in Egypt until the death of Solomon.

12. *The death of Solomon.*—"And Solomon slept with his fathers, and was buried in the city of David his father, and Rehoboam his son reigned in his stead." "The time during which Solomon reigned in Jerusalem over all Israel was forty years." B.C. 975.

"Josephus says four score years, which is sufficiently absurd. Calmet supposes that Solomon was eighteen years of age when he came to the throne, and that he died in the year of the world 3029, aged *fifty-eight* years. When we consider the excess in which he lived, and the criminal passions which he must have indulged among his seven hundred wives

and three hundred concubines (*one thousand*), and their idolatrous and impure worship, the life was as long as could be reasonably expected."—*Dr. A. Clarke.*

The reign of Saul, of David, and of Solomon, formed a foundation for a lasting kingdom, but certainly laid the foundation for decay in the principles of luxury and whoredom inculcated by the examples of David and of Solomon. Perhaps Saul may be excluded from the list of these two sensualists, the son being an exaggeration of the father's lascivious propensities. Saul reigned forty years, from B.C. 1095 to 1055. David reigned forty years, from B.C. 1055 to 1015. Solomon reigned forty years, from B.C. 1015 to 975. Their united reigns equalled the whole life of Moses. Forty years was Moses in Egypt, forty years in Midian, forty years in the wilderness.

The past scenes are fading, and new scenes are opening upon our view. The foundations have been laid. We expect to see the superstructure. The commencement of the new scenes will not give a favourable promise of the good things hoped for. The foundation will have a superstructure commensurate with its own extent. The evil will overcome the good. The kingdom of Israel will fade from the scenes of this world by its own determined obstinacy in disobedience to God.

The first king of Israel after the death of Solomon was Solomon's only son and (perhaps) his only child. "Solomon's thousand" did not serve him. God did not bless him with a numerous family. Pharaoh's daughter may have been the mother of Rehoboam. This miserable representative of David, his grandfather, and of Solomon his father, went to Shechem, a city of Benjamin (*Joshua* xvii., *Acts* vii. 16). The children of Joseph obtained this lot. Ephraim was the name of the ten tribes of Israel. All Israel came to Shechem to make Rehoboam king. They called Jeroboam out of Egypt. He and all Israel addressed Rehoboam, stating that his father Solomon made their yoke grievous: "make that yoke lighter and we will serve thee." Rehoboam told them to return in three days. Rehoboam consulted the old men who were in his father's counsels. They advised: "Speak good words to them and they will be thy servants for ever." Rehoboam consulted the young men who had grown up with him. They advised him to say to the Israelites: "My little finger shall be thicker than my father's loins. My father did lade you with a heavy yoke; I will add to your yoke. My father did chastise you with whips; I will chastise you with scorpions." The king and the people met on the third day. Rehoboam gave to the Israelites the answer dictated by his young counsellors. He harkened not to the Israelites. This was from the Lord, that he might perform that which the Lord spake by the mouth of Ahijah, the Shilonite (who dwelt in Shilo, a famous city of Ephraim, twelve miles from Shechem, according to Eusebius, and ten according to Jerome. Ahijah spake twice to Solomon from God.—1*st Kings* vi. 11—xi. 11. Ahijah wrote the history of Solomon's life.—(2*nd Chron.* ix., 29), unto Jeroboam the son of Nebat. When the people received this answer from king Rehoboam they considered that their case was hopeless. The people answered the king, saying, "What portion have we in David? neither have we any inheritance in the son of Jesse." "To your tents, O Israel. Now see to thine own house, David." "So Israel departed unto their tents." Rehoboam reigned over the children of Israel who dwelt in the cities of Judah. Rehoboam sent Adōram, who was over the tribute, into Israel. "All Israel stoned him with stones, so that he died." "Rehoboam speedily ascended his chariot, and fled to Jerusalem." "So all Israel rebelled against the house of David unto this day." "The Israelites, having now fully known that Jeroboam, the son of Nebat, had returned from Egypt, and was among them, made him king over all Israel. None followed the house of David but the tribe of Judah only." However, the small tribe of Benjamin seems to have been always in union with the tribe of Judah. In 1*st Kings* vi. 11, &c., Ahijah may have delivered God's promise of the stability of Solomon's kingdom upon the condition of Solomon's obedience. In 1*st Kings* xi. 11, Ahijah may have delivered the message of God to Solomon. "The Lord said unto Solomon," on account of Solomon's disobedience, "I will surely rend the kingdom from thee, and will give it to thy servant."

The division of the kingdom was evidently a practical declaration of the anger of the Lord against the entire people of Israel, the twelve tribes, and against the family of David in particular, whose sins were of very great magnitude. The circumstances of the divided kingdom shew the divine interference for the punishment of a rebellious people. The providence of God is taught most clearly in the history of the kings of Judah and of Israel. From 1*st Kings* xii. to 2*nd Kings* xxv. inclusive, the doctrine of "Providence" is fully explained in the history of the facts in the several reigns of the kings of Israel and of Judah, and the captivities of the ten tribes by Shalmenezer, and of the other two tribes of Judah and of Benjamin by Nebuchadnezzar.

The promise of the Messiah in descent from David was always kept inviolate by Almighty God, in the midst of all the provocations which his own people gave to him. The ten tribes were dispersed in their exile, lost their genealogical tables, and were never restored to their own land; and before their captivity, their kings, nineteen in number, were not descended from David, and were of nine different families. On the contrary, Judah was governed by nineteen kings and one queen, in all twenty sovereigns, all descendants of David, all of one family, except the queen. The genealogical tables of Judah were preserved. The tribe was restored as a tribe to its own country; and in the fulness of time the Messiah, the last of David's line, came into the world to fulfil the "sure mercies of David," the promises of God's mercy to a lost world made to David. Our blessed Lord spiritually sits on the throne of David, expecting, till all his enemies become his foot-stool.

Table of the kings of Israel. The kingdom lasted 254 years. From B.C. 975 to 721.		Table of the kings of Judah. The kingdom lasted 387 years. From B.C. 975 to 588.
	Houses.	David's House.
1.	1. Jeroboam.	1. Rehoboam.
	2. Nadab.	2. Ahijah.
2.	3. Baasha.	3. Asa.
	4. Elah. Slain by	4. Jehoshaphat.
3.	5. Zimri. Burnt himself.	5. Jehoram.
	6. Omri. Built Samaria.	6. Ahaziah.
4.	7. Ahab.	7. Athalia, *queen*.
	8. Ahaziah. } brothers.	8. Jehoash, or Joash.
	9. Jehoram. }	9. Amasiah.
	10. Jehu.	10. Uzziah, or Azariah.
	11. Jehoahaz.	11. Jotham.
5.	12. Joash.	12. Ahaz.
	13. Jeroboam II.	13. Hezekiah.
	14. Zechariah. Slain by	14. Manasseh.
6.	15. Shallum. Slain by	15. Amon.
7.	16. Menaheem.	16. Josiah.
	17. Pekahiah. Slain by	17. Jehoahaz. Shallum.
8.	18. Pekah. Slain by	18. Eliakim. Jehoiakim.
9.	19. Hosea.	19. Jehoiakin —*Jer.* xxii. - Coniah.
		20. Zedekiah, brother of the father of Jehoiakin.

Judah lasted as a separate kingdom one hundred and thirty-three years longer than Israel.

1. Tiglath Pileser, king of Assyria, invaded Israel in the reign of Pekah, king of Israel.

2. Shalmanezer, king of Assyria, invaded Israel in the reign of Hosea, king of Israel. The ten tribes were then carried into captivity. Shalmanezar colonized the land of Israel, which had been occupied by the ten tribes, by sending companies of his subjects into Israel from the various countries of the Assyrian empire. These new inhabitants requested Shalmanezer to send to them Israelitish priests to teach them how to worship the God of the land.

1. The Assyrian empire had Nineveh as its capital, on the Tigris.

2. The Babylonian empire had Babylon as its capital, on the Euphrates.

3. The Babylonian sovereigns were—(1) Nebuchadnezzar, (2) Evil-merōdach, (3) Belshazzar. Under these Daniel prospered. The order in full is (1) Nebuchadnezzar. After his death (2) Evil-merōdach, his son. He reigned two years, when he was slain by his brother-in-law (3) Nerriglissar. He reigned four years, and was succeeded by his son (4) Laborosoarchod. He reigned only nine months. At his death (5) Belshazzar, the son of Evil-merōdach, was raised to the throne. Belshazzar was, therefore, the grandson of Nebuchadnezzar. Belshazzar reigned seventeen years, and perished in the overthrow of the Babylonian empire which his grandfather Nebuchadnezzar had founded.

The scriptures mention only three. *Jeremiah* xxvii. 7, expressly says, "All nations shall serve him (Nebuchadnezzar), and his son (Evil-merōdach), and his son's son (Belshazzar), until the very time of his land come," *i.e.* till the time in which the empire should be seized by Cyrus. There is no mention of Neriglisser or Laborosoarchod. They were rebels, and not reckoned amongst the kings of Babylon. The difficulty remains to account for the language of the queen mother, "There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy *father*, light, and understanding, and wisdom, like to the wisdom of the gods, was found in him, whom the king, Nebuchadnezzar, thy *father*, the king, I say, thy *father*, made master of the magicians." The difficulty is removed by the custom of the sacred writers in using the name *son indifferently* to *sons, grandsons*, and *great grandsons*. *The king, I say, thy father*, thy father's father, and therefore thy *grandfather*. In any sense, the words of the queen mother cannot be considered an idle repetition. She intended to bring to her son's remembrance the fact, that the founder of his empire, in its greatness, did shew his high opinion of Daniel. If the great man, whose descendant Belshazzar was, set Daniel in the high place of master of the magicians, Belshazzar could not greatly err if he imitated the example set before him by his illustrious forefather, and sent for Daniel as he had now sent for the magicians, the astrologers, the Chaldeans, and the soothsayers, who had failed to read the handwriting on the wall. The names of two kings of Babylon have been omitted by the sacred writers, because they considered that those kings were rebels and usurpers. Four names remain as the names of acknowledged kings of Babylon: (1) Nabopolasar, (2) Nebuchadnezzar, (3) Evil-merōdach, and (4) Belshazzar. With him the Babylonian, Assyrian, or Chaldean empire ended.—*Daniel* v. 11. "So this Daniel prospered in the reign of Darius and of Cyrus, the Persian."—*Daniel* vi. 28. B.C. 537. The Babylonian empire, called Assyrian and Chaldean, is the first empire of universal extent. The ambition of a man favourably placed for the exercise of his great gifts, was manifested in his efforts to make less powerful and gifted rulers his servants, paying tribute to him, and acknowledging themselves rulers under him. This rule of ambition had been adopted by Nimrod, "the mighty hunter before the Lord," and has been the ruling power in the minds of the gifted sons of ambition from Nebuchadnezzar to Napoleon Buonaparte. The kingdoms of the earth are the kingdoms of the Lord, and he giveth them to whom he pleases. The great design of Almighty God is to teach men that the kingdoms of this world are the kingdoms of God and of his Christ, in fact; and that, in time, they will become so in spiritual reality.

BOOK III.

CHAPTER I.

THE KINGS OF ISRAEL.

1. B.C. 975. *Jeroboam was now king over the ten tribes of Israel.*—Rehoboam was in Jerusalem endeavouring to recover what he had so foolishly lost. He summoned all Judah and Benjamin, one hundred and

four score thousand men, who were warriors. He designed to take the field against Jeroboam. The word of the Lord came to Shemaiah, the man of God. He was commissioned by God to speak to Rehoboam, and to all Judah and Benjamin, and to forbid their intended war; and he commanded every man to return to his home, for thus saith the Lord, "This thing is from me." All obeyed the command, and returned to their homes.

Jeroboam built Shechem in Mount Ephraim, and dwelt in it. He built Penūel. Jeroboam had no confidence in the people who made him king. He feared that their visits to Jerusalem to worship, at the feasts of (1) Passover, (2) Pentecost, and (3) Tabernacles, might estrange their hearts from him, and cause them to kill him, that they might make their peace with Rehoboam, and return to him. Jeroboam took counsel. The result was, he made two calves of gold, supposed to be imitations of the cherubim on the cover of the ark at Jerusalem. He presented these to the people, saying, "It is too much for you to go up to Jerusalem." "Behold thy gods, O Israel, which brought thee out of the land of Egypt." He set up one in Bethel, in the south, and the other in Dan, in the north. The words, *from Dan to Bethel*, signify, from the north to the south of Jeroboam's new kingdom of Israel. This became a sin. Jeroboam used the words of Aaron when he made the golden calf. The religion established by Jeroboam was a sad proof of his secularism, or scepticism, or doubt, or total unbelief. He regarded religion as a form of worship, but doubted the existence of the Being to whom the worship was offered. He made a house of high places. A temple of temples. A pantheon. He may have had many high places in the land. He must imitate the temple at Jerusalem. Therefore he builds one great temple. He established a priesthood of his own ordination. He made priests of the lowest of the people, who were not of the house of Levi. He ordained a feast on the eighth month, on the fifteenth day of the month, like unto the feast which is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves which he had made. And he placed in Bethel the priests of the high places which he had made. The people in Dan worshipped. The people in Bethel worshipped. What did they worship? Calves set up by Jeroboam. They were substitutes for the cherubim on the mercy seat. This is a very mild way of considering the matter. The probability is in favour of a different view of the subject, and inclines to the belief that these "calves" were a new edition of Aaron's idolatry, which was a new form of the Egyptian worship of the bull Apis. *On the fifteenth day of the eighth month.* The Jews held their feast of tabernacles on the fifteenth day of the seventh month—our September. Jeroboam would not disturb existing arrangements. He, therefore, held his feast on the fifteenth day of the eighth month—our October. He offered upon the altar. He acted as high priest. Solomon's idolatries had prepared the people for Jeroboam's abominations. Jeroboam devised this day of the month and this month in his own heart. He ordained the feast. He offered upon the altar. He burnt incense upon the altar.

(a.) In 1st Kings xiii., there is given a description of Jeroboam's inauguration of his new religion, or new worship of deities unknown and unnamed. In the midst of this most magnificent display of successful villainy, the king is opposed by a poor man, a poor prophet from Judah. The poor man cried aloud—"O altar, altar, thus saith the Lord: Behold, a child shall be born to the house of David, Josiah by name; and upon thee shall he offer the priests of the high places who burn incense upon thee, and men's bones shall be burnt upon thee." The prophet gave a sign. "Behold, the altar shall be rent, and the ashes which are upon it shall be poured out." The prophecy was delivered. The sign was named. Did either happen? The sign happened immediately. The prophecy was fulfilled by Josiah.—B.C. 624. The prophecy was delivered by the man of God from Judah.—B.C. 975. Thus, after the lapse of three hundred and fifty-one years (351 years), the prophetic evidence of inspiration and of revelation was fulfilled.

Jeroboam put forth his hand, saying, "Lay hold on him." His hand was dried up. He could not pull it in again. The altar was rent. The ashes were poured out from the altar, according to the saying of the man of God, who had given the sign by the word of the Lord. The king prayed and entreated the man of God, "Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored to me again." The man of God did pray for the king; and the king's hand was restored, and became as it was before. Jeroboam invited the man of God to come with him, and to partake of his hospitality. The man of God declared that he dared not accept the invitation, for he had received a commandment from the Lord, saying, "Eat no bread, nor drink water, nor turn again by the same way by which thou comest." So he went another way, and returned not by the way by which he came to Bethel.

(b.) The conclusion of the story is distressing. The evidence of inspiration in the words of the "*lying prophet*" is perfect. He wished that his own bones should escape the predicted evil. He therefore prayed to his sons, "When I am dead, lay my bones beside his bones. For his prophecy against the altar in Bethel, and against all the high places in the cities of Samaria, shall surely come to pass."

The man of God was on his return to Judah. The sons of an old prophet in Bethel told to their father the way in which the man of God was returning to Judah. The old prophet ordered them, "Saddle me the ass." These words lead to ridicule. They should be, "Saddle the ass for me." The prophet was not the ass. They saddled the ass (for) him. He rode thereon. He found the man of God, and invited him to return with him, and to partake of his hospitality. The man of God declined to accept the invitation, and gave as his reason the

word of the Lord. The old prophet declared that he also was a prophet, and that an angel had come to him and told to him to bring back the man of God to his house and to give to him refreshment. The man of God from Judah yielded to the persuasion of the lying prophet from Bethel. He returned with him. He sat at the table. The sentence of death came to the man of God from Judah, as it came on the wall in Belshassar's feast day in his palace. The old prophet of Bethel was moved by the Holy Spirit to reprove the disobedient prophet, whom he had, by his "lying unto him," seduced from his obedience to his God. "Thy carcase shall not come to the sepulchre of thy fathers." Such was the sentence of death which the Spirit of the Lord enabled the lying prophet to pronounce against the man of God who came from Judah. The sentence of death was speedily executed. The ass was saddled. The man of God mounted, and proceeded on his way. A lion met him and slew him. Passengers reported in the city what they had seen. The lying prophet heard what had been reported in the city. He spake to his sons, "Saddle me the ass; and they saddled him." Those words should be written: "Saddle the ass *for* me, and they saddled the ass *for* him." The former words make the lying prophet call himself an ass—"*me the ass;*" and make the sons saddle their father—"*and* they saddled *him*." The lying prophet came to the scene of death. He had told why the death had happened. He saw the dead body of the man of God from Judah. The lion who had slain the disobedient prophet stood by the carcase; he had not eaten the carcase nor torn the ass. The lying prophet laid on the ass the body of the disobedient prophet. He arrived in his own city to mourn and to bury a man whose untimely death was caused by the false friend who lied unto him.

After all this warning Jeroboam returned not from his evil way. He made of the lowest of the people priests of the high places. "This thing became a sin to the house of Jeroboam, to cut it off, and to destroy it from off the face of the earth."

(c.) Abijah, the son of Jeroboam, fell sick at this time. Jeroboam told to his wife to go to Shiloh to Ahijah the prophet, who told to him that he should be king. "Disguise thyself." "Take with thee ten loaves, cracknels, and a cruse of honey. Go to him: he will tell to thee what shall become of the child."

Jeroboam's wife arrived at the house of Ahijah. The prophet was unable to see. Old age had dimmed his vision. The Lord made known to Ahijah the disguised visitor, and the reason of her coming, and the answer which he should give to her inquiry. Her feet touched the threshold of the prophet's house. The sound of her footsteps fell upon his ears. He cried to her: "Come in thou wife of Jeroboam; why feignest thou thyself to be another?" I am sent to thee with heavy tidings. He predicted death to Abijah, and complete destruction to the house of Jeroboam, on account of the disobedience of Jeroboam.—*1st Kings* xiv. 7-16. The words of the prophet conclude thus: "And He (the Lord) shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." Jeroboam's wife came to Tirzah, a city of Ephraim; the name Tirzah signifies pleasant. Tirzah was the royal seat of the kings of Israel, from the days of Jeroboam to the days of Omri, who built Samaria, which then became the capital of the kingdom of Israel. When Jeroboam's wife came to the threshold of the door, the child died. "They buried him. All Israel mourned for him." "For he only of Jeroboam shall come to the grave," are the words of the Lord, by the prophet Ahijah, which were fulfilled in the death and burial of Abijah, the son of Jeroboam.

The length of the reign of Jeroboam was twenty-two years, from B.C. 975 to B.C. 953 or 954. Jeroboam slept with his fathers, and Nadab, his son, reigned in his stead.

2. *Nadab* (B.C. 953 *to* 951) *reigned two years over Israel.*—He began to reign in the second year of Asa, king of Judah. He walked in the way of Jeroboam, the son of Nebat, who made Israel to sin. Baasha, of the house of Issachar, whose father was named Ahijah, conspired against Nadab, and smote him in Gibbethon, which belonged to the Philistines. For Nadab and all Israel had laid siege to Gibbethon. In the third year of Asa, king of Judah, did Baasha slay Nadab. He reigned in the stead of his victim.

3. *Baasha (from* B.C. 954 *to* B.C. 930) destroyed all them who breathed of Jeroboam, according to the word of the Lord spoken by Ahijah the prophet. There was war between Baasha, king of Israel, and Asa, king of Judah, all their days.

Baasha did evil in the sight of the Lord. He walked in the way of Jeroboam, the son of Nebat, and in his sin wherewith he made Israel to sin. Then the word of the Lord came to Jehu, the son of Han-ā-ni, against Baasha. The same form of speech used by Ahijah is used by Jehu: "The house of Baasha shall be made like to the house of Jeroboam, the son of Nebat, who made Israel to sin." Baasha slept with his fathers. Elah, his son, reigned in his stead. Baasha reigned twenty-four years.

4. *Elah, son of Baasha,* began to reign in the twenty and sixth year of the reign of Asa, king of Judah. Elah reigned over Israel, in Tirzah, two years, from B.C. 930 to B.C. 928. Elah was in Tirzah, "drinking himself drunk in the house of Arza, steward of his house in Tirzah. Zimri, Elah's servant, captain of half of his chariots, conspired against him, and killed him in the twenty and seventh year of Asa, king of Judah, and reigned in his stead."

5. *Zimri,* B.C. 928.—Zimri destroyed the entire family of Elah and of Baasha. Zimri reigned seven days in Tirzah. The people were encamped in Gibbithon, which belonged to the Philistines. The people in the camp heard of Zimri's conspiracy, and made Omri, who was with them in the camp, king of Israel. A civil war was the result. Omri and his army marched to Tirzah and besieged it. The city was taken. Zimri went into the royal palace, set it on fire, and perished in the flames. Zimri suffered because he also walked in the way of Jeroboam, the

son of Nebat, who made Israel to sin. The people of Israel were divided. One half of the people followed Tibni, the son of Ginath, to make him king. The other followed Omri. Omri's party overcame the party of Tibni. So Tibni died, and Omri reigned.

6. *Omri*, B.C. 925 *to* B.C. 918.—In the thirty and first year of Asa, king of Judah, began Omri to reign over Israel. The civil war must have continued from the death of Zimri to the death of Tibni. If Zimri died B.C. 929, and if Omri were declared king B.C. 925, the civil war must have continued during four or five years. Omri reigned undisputed king of Israel seven or eight years after the death of Tibni, the son of Ginath. He reigned over Israel twelve years. He began to reign after the civil war, in the thirty and first year of Asa, king of Judah. He bought the hill of Samaria from Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer, owner of the hill, Samaria. This should be read, "He bought the hill of Shomeron from Shomer, and called it Shomeron, that is, 'Little Shomer,' after the name of Shomer, owner of the hill."

"But Omri wrought evil in the sight of the Lord, and did worse than all who were before him." He walked in all the ways of Jeroboam, the son of Nebat, who made Israel to sin. Omri slept with his fathers, and was buried in Samaria. Ahab, his son, reigned in his stead.

7. *Ahab*, B.C. 918 *to* B.C. 897.—The character of Ahab is given by the sacred historian in few words:—"Ahab, the son of Omri, did evil in the sight of the Lord above all who were before him." As if to walk in the sins of Jeroboam, who made Israel to sin, had been a light thing. He took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him. He reared up an altar to Baal, in the house of Baal, which he built in Samaria. He made a grove, or set up in a grove, an image of Priāpus, the obscene keeper of groves, orchards, and gardens. "In Ahab's days, Hiel, the Bethelite, built Jericho. He laid the foundation thereof in Abīram, his first born, and set up the gates thereof in his younger son, Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun."—1*st Kings* xvi. 34; *Joshua* vi. 26.

(a.) Elijah, the Tishbite, of the inhabitants of Gilead, one of those who dwelt in Tishbe, in Mount Gilead, on the eastern side of the Jordan, spake to Ahab. Tishbe is a city, says Calmet, beyond (on the eastern side of) the Jordan, in the tribe of Gad, and in the land of Gilead. The parentage of Elijah is unknown. Apocryphal writers have indulged their imaginations in descriptions of Elijah's parentage, birth, celibacy, his academy of the prophets, &c., *all equally worthy of credit.* Some have imagined that Elijah was an angel in human form, sent to call men to repentance. His name is said to be Elijahu, "He is my God." He could not be the Messiah. Moses and Elias (Elijah) were on the mount of transfiguration with Christ. In *James* v. 17, Elijah is said to be ομοιοπαθος, a man of like passions with us. Our Lord was tempted in all points as we are, yet without sin. The manner of Elijah's departure from this world may support the opinion, that he was an angel in human form, sent to reform the kingdom of Israel, at a time when it had been sunk most deeply in sin.

Elijah's address to Ahab is brief: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." To account for the abruptness of the introduction of Elijah and of his address, a Jewish writer gives a history of a visit paid to Hiel by Ahab and Elijah, to console Hiel, who was grieving for the loss of his sons. Ahab said to Elijah, Joshua's prophesy has been fulfilled. But the prophesy of Moses has not been fulfilled, which declares that the heaven shall be shut up, and there shall be no rain, as a punishment for the people when they turn aside and serve other gods.—*Deut.* ii. 16-17. Elijah then used, in reply to Ahab, the words recorded by the sacred historian.

(b.) The command of God came to Elijah: "Get thee eastward and hide thyself in the brook Cherith, which is before Jordan. Thou shalt drink of the brook. I have commanded the ravens to feed thee there." Some think that Ishmaelitish merchants passed by Elijah's hiding-place, and gave to him food. This is the interpretation of the word translated ravens. Orebim is supposed to mean citizens of Orbo, a town in the east of the Jordan, near to which Elijah was commanded to hide himself. Then St. Jerome translated the word Arabians. If any people ministered to Elijah in his retreat, Ahah could not have failed to discover him when he sent into all the neighbouring countries to make inquiries, upon oath, whether the people knew where was Elijah.

The retreat of this wonderful man was eastward, near to the Jordan. The ravens brought to him bread and flesh in the morning, and bread and flesh in the evening. The water of the brook was his drink. Suppose a diet of this kind to be generally adopted, there must be a prevalence of scurvy from the want of vegetable diet. "The brook dried up, because there was no rain in the land."

Elijah was commanded by the Lord to go to Zarĕphath, a city of Zidon. "Behold, I have commanded a widow woman there to sustain thee." Elijah obeyed the command of the Lord. When he came to the gate of the city, he found proof of the prevalence of drought and of famine as the consequence. In his former retreat the ravens might bring to him the bread and the flesh from the idolatrous altars of the apostate Ahab. But the brook had no water. He now finds a widow woman gathering sticks. He asked for water. She was on her way to fetch it. He asked for bread. She then declared that she had no bread, only a handful of meal in a barrel, and a little oil in a cruse; and that she was gathering two sticks, "that I may go and dress it for me and my son, that we may eat it and die." Elijah encouraged her: "Fear not." "Bring

to me first; then make for thee and thy son." "For thus saith the Lord God of Israel, 'The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day in which the Lord sendeth rain upon the earth.'" The woman did as Elijah had directed. She, and he, and her house, did eat during many days. "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah."

(c.) The son of the widow sickened and died. The widow, in her haste, said, "What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to my remembrance and to slay my son?"

Elijah took her son, carried him up to the loft where he abode, laid him upon his own bed, cried unto the Lord, "O Lord, my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" Stretched himself upon the child three times, and prayed, "O Lord, my God, I pray thee, let this child's soul come unto him again." The Lord heard and answered Elijah's prayer. "The soul of the child came into him again, and he revived." Elijah brought the child down from his chamber into the house, and delivered him to his mother. Elijah said, "See, thy son liveth." The woman said to Elijah, "Now, by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." The miracle was evidence. The fulfilment of the prophecy was evidence. Miracle and prophecy, the external evidences of revealed religion, were given by Almighty God to evidence the truth of his word spoken by his servant Elijah.

(d.) Elijah is commanded by the word of the Lord: "Go, shew thyself to Ahab, and I will send rain upon the earth." This command was given to Elijah in the third year of the drought. Elijah went to shew himself to Ahab (Αχαβ). "And there was a sore famine in Samaria." Ahab called Obadiah, who was governor of his house. The arrangement for a journey for both was made. Ahab went by himself into one part of the country; Obadiah went by himself into another part of the country. Ahab's design was to discover whether any grass could be found about the fountains and brooks.

Obadiah met Elijah, or Elijah designedly met Obadiah. Obadiah knew him, and fell to the ground on his face and cried, "Art thou that my Lord Elijah?" Elijah replied, "I" (am). "Go tell thy Lord, Behold, Elijah is here." Obadiah reasoned with Elijah: "What sin have I committed, that thou wouldest deliver thy servant into the hand of Ahab to slay me?" Obadiah explained to Elijah that Ahab had sent to all people to make inquiries after him. He took an oath from them, "*that they found thee not.*" Obadiah feared that as soon as he delivered to Ahab Elijah's message, "The Spirit of the Lord shall carry thee whither I know not. When I come and tell Ahab, and he cannot find thee—*He will slay me.*" "But I, thy servant, fear the Lord from my youth." Obadiah gave to Elijah an account of his conduct as evidence of his being a true and faithful worshipper of the true God. At the peril of losing his own life, he hid, in two caves, one hundred prophets of the Lord; fifty prophets in each cave. He fed them with bread and water, that is, he provided for them food to support nature. "Now, thou sayest, Go, tell thy Lord, behold, Elijah is here." "And he *will* slay me." Elijah then sware to Obadiah: "As the Lord of Hosts liveth, before whom I stand, I will surely shew myself to him to-day."

Obadiah delivered to Ahab the message which Elijah gave to him. Ahab went to meet Elijah. When Ahab saw Elijah, he uttered the expression of his rage in few words: "Art thou he who troubleth Israel?" The spirit and power of Elijah expressed themselves in words of solemn daring: "I have not troubled Israel; but *thou* and thy father's house (have troubled Israel), in that ye have forsaken the commandments of the Lord, and have followed Baalim." Elijah then gives a command to Ahab, which shews that he possessed some power superior to human. Jezebel had four hundred and fifty prophets of Baal, and four hundred prophets of the grove, who ate at her table. Elijah commanded Ahab to summon them all to Mount Carmel. Jezebel's four hundred did not appear. The four hundred and fifty priests of Baal were present. Ahab and his court were present. The great and small estates of Israel were assembled on Mount Carmel to hear the dictate of one man whose word had reduced their country to starvation. His word locked up the treasures of the rain. Elijah appeared to have a more exalted "spirit and power" in the increase of dangers which threatened him. He looked upon the people, and, with restrained indignation, asked them, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal (be God), then follow him." "The people answered to him not a word."

Elijah explained his situation: "I only remain a prophet of the Lord. Baal's prophets are four hundred and fifty." He then proposed that two bullocks should be given, one to Baal's prophets, to whom he yields the choice, and one to himself. He leaves Baal's prophets to cut their bullock in pieces, and to lay the pieces on wood, and put no fire under. Elijah will dress the other bullock, and lay it on wood, and put no fire under. "Call ye on the name of your god. I will call on the name of my God. The god who answereth by fire, let him be God." "All the people answered and said, 'It is well spoken.'"

The prophets of Baal prepared their bullock according to Elijah's direction. They put no fire under. They called on Baal from morning even to noon. There was no voice, nor any who answered. They leaped upon their altars. Their call upon their god, "O, Baal, help us," was in vain. Elijah mocked them: "Cry aloud. For he is a god. He is talking. He is pursuing. He is journeying. He is sleeping. He must be awaked." Elijah understood that Baal's worshippers held these notions of their god. They obeyed the command. They cried aloud. They cut themselves with knives and with lancets till the blood gushed out upon them. They continued in the

exercise of their devotions till the time of the evening sacrifice. To prophesy, in their case, and in similar cases, means to pray, to praise, to engage in devotional exercises, to preach. The prophets of Baal worshipped they knew not what. No voice answered; no deity regarded.

Elijah called on the people: "Come near unto me." They came. But the altar of the Lord was broken down. Elijah must have been aided by the people. He repaired the altar of the Lord, which had been broken down. That altar may have been erected in the time of the Judges, or, according to the Rabbins, by Saul.

"Est Judæam inter Syriamque Carmelus; ita vocunt montem Deumque; nec simulachrum Deo, aut temptum situm tradidere majores; aram tuntum et reverentiam."—*Facit, Hist.*, lib. xi. chap. 78.

"Carmel is between Judea and Syria. So they called the mountain and the god. The ancestors have handed down neither an image to the god nor a temple situated (situm), an altar only and reverence." A priest officiated at that altar, and assured Vespasian that all his undertakings would be successful. The priest's name was Basilides. Carmēlus was a god among the inhabitants of Mount Carmel.

"Apud Judæam Carmēli Dei oraculum consulentem ita confirmavere sortes, ut quicquid cogitaret volveret que animo quamlibet magnum, id esse proventurum pollicerentur."

"The acts or answers so confirmed (Vespasian) consulting (when) in Judea the oracle of the god Carmēlus, that they promised that whatever he meditated and wished in his mind, that the very thing (id) should come to pass." The existence of the altar in Vespasian's time proves that heathenism had made the altar, the deity, and the priests its own.

Elijah took twelve stones, the number of the tribes of the sons of Jacob. With these stones he built an altar to the Lord, in the name of the Lord. He made a trench around the altar capable of containing two measures of seed. The trench would hold the water which he intended to have poured upon the sacrifice. He put the wood in order. He cut the bullock in pieces. He laid the pieces on the wood. He ordered them to fill four barrels with water, and to pour the water upon the sacrifice. The order was given three times. It was obeyed three times. The water ran about the altar. He filled the trench also with water. This was done to prove that there was no fire under. Then, at the time of the offering of the evening sacrifice, "Elijah, the prophet, came near (to the altar) and said, 'Lord God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." "Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and licked up the water which was in the trench." The people were convinced by the miracle and by the prophetic confidence of Elijah, who believed and acted on the belief that God would consume by fire from heaven the bullock which he offered in sacrifice to God. The people saw and believed. They fell on their faces, and said, "The Lord, he is the God. The Lord, he is the God." Elijah ordered the people to seize the prophets of Baal. The people obeyed. Elijah brought the prophets of Baal down to the brook Kishon, and slew them there. Not one of them escaped.

Elijah said to Ahab, "Get thee up. Eat and drink. There is a sound of abundance of rain." Ahab went up to eat and drink. Elijah went up to the top of Carmel. He fell upon the earth. He put his face between his knees. He directed his servant to go up, look toward the sea (the Mediterranean). The servant returned and reported that he saw nothing. Elijah ordered, "Go again seven times." The servant obeyed. When the servant returned the seventh time, he reported favourably, "Behold, there ariseth a little cloud out of the sea, like to a man's hand." This appearance of a little cloud as the forerunner of a storm and of heavy rain is common in the Mediterranean Sea. Mr. Bruce was reminded of Elijah on Mount Carmel by the appearances of the little cloud, and then the heavy rain, which he had witnessed in Abyssinia. Elijah fell upon his knees and bowed his head till it came between his knees and touched the ground.

Elijah then ordered his servant, "Go up, say to Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not." Meanwhile the heavens became black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. The hand of the Lord was on Elijah. "He girded up his loins, and ran before Ahab to the entrance of Jezreel." The spirit of strength was given to Elijah to prove to Ahab that God was with Elijah, and to warn Ahab not to harm the Lord's prophet. Elijah had no intention of doing honour to Ahab. And Ahab had no intention of doing honour to Elijah. He did not ask Elijah to come up into his chariot. He left Elijah to the wild winds and rains. But God shewed to this cowardly apostate that he could arm his servant with strength according to his day. Elijah tucked his robe, the lower parts of it under his girdle, and proved that his legs were equal to the legs of Ahab's horses.

(c.) Ahab told to Jezebel what Elijah had done, and that he had slain Baal's prophets with the sword. Jezebel sent a messenger to Elijah to tell to him, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow at this time." Elijah fled. He came to Beersheba, which belongeth to Judah. He left his servant at Beersheba. Elijah went a day's journey into the wilderness, and sat down under a Juniper tree. He wished to die. He prayed, "O Lord, take away my life, for I am not better than my fathers." He fell asleep. An angel touched him, and said, "Arise and eat." He ate a cake, which he saw baken on the coals. He drank water from the cruse which

was placed at his head. He lay down again and slept. The angel came again and touched him, saying, "Arise and eat, because the journey is too great for thee." He arose, and did eat and drink, and went, in the strength of that meat, forty days and forty nights, to Horeb, the Mount of God. Elijah entered a cave, and lodged there. The word of the Lord came to him, saying, "What doest thou here, Elijah?" The reply of Elijah explains the motives which forced him into exile: "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away."

Elijah was commanded, "Go forth and stand upon the mount before the Lord." Elijah obeyed. The Lord passed by. 1. A great and strong wind rent the mountains, and brake in pieces the rocks before the Lord. The Lord was not in the wind. 2. After the wind, an earthquake; but the Lord was not in the earthquake. 3. After the earthquake a fire; but the Lord was in the fire. 4. After the fire, a still small voice." Elijah heard the voice, wrapped himself in his mantle, went out, and stood in the entering in of the cave. The voice repeated the question, "What doest thou here, Elijah?" And Elijah repeated the answer which he had given to that question. The voice said, "Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria; and Jehu, the son of Nimshi, shalt thou anoint to be king over Israel; and Elisha, the son of Shaphat of Abelmehōlah, shalt thou anoint to be prophet in thy room." "And it shall come to pass, that *him* who escapeth the sword of Hazael shall Jehu *slay;* and *him* who escapeth from the sword of Jehu shall Elisha slay." "Yet I have left to me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." A wonderful history in few words. Elijah departed. He found Elisha ploughing with twelve yoke of oxen before him, and Elisha was with the twelfth. Elijah passed by him, and cast his mantle upon him. Elisha left the oxen and ran after Elijah, and said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." Elijah said, "Go back again: for what have I done to thee?" "Elisha returned, slew a yoke of oxen, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then Elisha arose and went after Elijah, and ministered unto him."

When the man asked our blessed Lord, "Suffer me first to go and bury my father;" he received the answer, "Let the dead bury their dead. Come thou and follow me."

(f.) Benhădad, king of Syria, accompanied by thirty-two kings, and chariots and horses, besieged Samaria. Benhădad sent messengers into the city demanding an acknowledgment from Ahab, that every thing which Ahab possessed was the property of Benhădad. Ahab acknowledged Benhădad as his superior lord. Benhădad sent messengers again to inform Ahab that to-morrow, about this time, my servants shall search thy house, and the houses of thy servants, and shall take away everything most prized by yourself and by your servants. Ahab summoned the elders of Israel, and stated to them the conduct of Benhădad. They advised Ahab: "Hearken not unto him, nor consent." Ahab instructed Benhădad's messengers to inform their master, "What was first agreed on, I will do. *What* you now propose, I may not do." Benhădad sent his messengers to Ahab to inform him that the Syrian army was very numerous. "God do so to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people who follow me." Ahab sent his reply to Benhădad: "Tell him, let not him who girdeth on his harness boast himself as he who putteth it off." Benhădad received this message when he was drinking in company with his thirty-two kings, in their pavilions. Benhădad commanded his servants, "Set yourselves in array."

A prophet came to Ahab, assuring him of support and of victory. "Thus saith the Lord: Hast thou seen this great multitude? I will deliver it into thy hand this day; and thou shalt know that I am the Lord." Ahab inquired, By whom? The prophet replied, "Thus saith the Lord: *Even* by the young men of the princes of the provinces." Ahab inquired, "Who shall order the battle?" The prophet replied, "Thou." Ahab numbered the young men of the princes of the provinces; they were two hundred and thirty-two. Ahab numbered all the people (capable of bearing arms)—all the children of Israel in Samaria—they were seven thousand. They went out at noon. Benhădad and his thirty kings were drinking themselves drunk in their pavilions. Benhădad was told, "Men are come out of Samaria." He commanded, "Take them alive: whether they come out for peace or for war." The young men, the princes of the provinces, came out of Samaria, followed by the seven thousand soldiers who formed the little army of Ahab. The princes led on, and were well supported. The Syrians fled. The Israelites pursued them. Benhădad, king of Syria, escaped on a horse, with the horsemen. Ahab went out and slew the horses and chariots, and slew the Syrians with a great slaughter. The prophet came again to Ahab and warned him, "Go, strengthen thyself, and mark and see what thou doest, for at the return of the year, the king of Syria will come up against thee."

The servants of the king of Syria said to him, "Their (the Israelites) gods are the gods of the hills; therefore they were stronger than we. Let us fight against them in the plain, and surely we shall be stronger than they." "Take the kings away. Put captains in their place. Raise a new army in every respect equal to the army you have lost. We will fight against them in the plain. And surely we shall be stronger than they." Benhadad hearkened unto them, and did so. The notion of deity entertained

and expressed by the Syrians may be easily understood. They believed in gods many and lords many. Every hill and every valley, every fountain and every stream, had its presiding deity. Such is the nature of the human mind when left to its own reasonings on the subject of the existence of a Divine Being, that it fails to comprehend the existence of One Being in whom we live and move and have our being, and imagines a plurality of gods presiding over separate and distinct parts of the world. This weakness of the human understanding is a subject which should be most carefully studied. The horses and the chariots must have been useless in a hilly country. The plain was the ground on which horses and chariots could be usefully employed.

(g.) When the season returned for going out to war, Benhădad numbered the Syrians, and went up to Aphek, to fight against Israel. Aphek is a name for several towns in the Holy Land. It is supposed that the Aphek mentioned here was situated in Libanus, a long chain of lime-stone mountains which separates Syria from Palestine. Aphek is situated on the river Adōnis. If this be the ground chosen by Benhădad for his military operations, he invaded Israel on the north. The situation was advantageous to himself. Aphek is mentioned in *Joshua* xii. 18. Heliopolis is the name of a town in Cœlo-Syria, situated between Libanus and Antilibanus. Aphek, in Syria, is the site of the present war.—1*st Kings* xx. 26. The same Aphek is mentioned in 2*nd Kings* xiii. 17. One Aphek is in the tribe of Asher.—*Joshua* xix. 30. Another in the tribe of Judah.—1*st Samuel* iv. 1, and xxix. 1. These towns are, in the opinion of some, worthy of a question. In which of these did Benhădad encamp? Surely not in Judah. Asher may have been the battle-field. These inquiries prove that in merely historical and geographical and verbal matters, no inspiration has been granted to secure plain statement in all matters. This is a proof that matters of secular interest are liable to inaccuracy, or deficient information, in the writings of the sacred historians. In matters of a spiritual nature, which relate to the salvation of the soul, I cannot discover any inaccuracy which can mislead, or any deficiency which can leave the mind in obscurity.

The children of Israel were all present. They went against the Syrians. The children of Israel encamped before the Syrians, like to two little flocks of kids. The Syrians filled the country.

A man of God, one of the companies in the schools of the prophets, came to Ahab, and told to him the will of God: "Because the Syrians have said, The Lord is God of the hills, but he is not God of the vallies; therefore, I will deliver all this great multitude into thy hand, and ye shall know that I am the Lord." Was this man of God Micaiah, the son of Imlah?

The encampments of the two armies continued inactive for seven days. On the seventh day the battle was fought. The children of Israel were victorious. "They slew of the Syrians one hundred thousand footmen in one day." The remnant of the Syrian army fled to Aphek. A wall fell upon twenty thousand of them who were left. Benhădad fled. He came into an inner chamber in the city of Aphek. The servants of Benhădad informed him that they had heard that the kings of Israel were merciful kings. They proposed to put sackcloth on their loins and ropes upon their heads, and thus to go to the king of Israel to obtain his mercy. Benhădad allowed his servants to go as they wished to Ahab. They came into the presence of the king of Israel. They said, "Thy servant, Benhădad, saith, "I pray thee, let me live." Ahab replied, "Is he yet alive? He is my brother." The men watched Ahab's expression. They caught it hastily. They said, "Thy brother, Benhădad." Ahab said, "Go ye, bring him." Benhădad came to him. Ahab caused Benhădad to come up into his chariot. Benhădad agreed to restore the cities which his father had taken from Ahab's father; and to allow Ahab to make a street in Damascus, as Benhădad's father had made a street in Samaria. They made the covenant between them. Ahab sent Benhădad away.

On his return from the battle, Ahab is interrupted in his journey. One of the sons of the prophets (was he Micaiah, the son of Imlah?) said to his neighbour, *in the word of the Lord*, "Smite me, I pray thee." The man refused to smite him. The son of the prophet said to him, "Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee." As soon as he had departed, a lion found him and slew him. The son of the prophet found another man, and said to him, "Smite me, I pray thee." The man smote him so, that, in smiting, he wounded him. The prophet departed. He disguised himself, and put ashes on his face. The king was passing by. The prophet cried unto the king, and said, "Thy servant went out into the midst of the battle. A man brought to me a man, and said, Keep this man. If by any means he be missing, thy life shall be for his life, or else thou shalt pay a talent of silver. Thy servant was busy here and there. He was gone." Ahab said unto him, "Thyself hast decided it, so shall thy judgment be;" or, "So shall thy judgment be, thyself hast decided it." The prophet took the ashes from his face. Ahab, king of Israel, discerned him. He perceived that he was of the prophets. The prophet said to Ahab, "Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." Ahab came to his house, heavy and displeased. He was now in his house in Samaria. But where was the prophet? It has been thought that the prophet was Micaiah, the son of Imlah, and that this faithful man was put into a dungeon by the king's command. B.C. 900.

The citizens of Calais acted as did the servants of Benhădad. When Edward III. of England had reduced Calais to extremities, the inhabitants wished to make terms of peace with Edward. The king demanded six of their best citizens. Six of the best citi-

zens volunteered to serve their country by delivering themselves up to the vengeful spirit of Edward. The six appeared before the king with halters round their necks, and, on their knees, delivered up to the king the keys of their city of Calais (pronounced Cal-lis).

Many of his people entreated the king of England to spare the lives of these men. His queen, Philippa, had been left regent in England. David Bruce had, in Edward's absence, made an invasion into England. Philippa took the field against him, and defeated him at Neville's Cross, near to Durham. She crossed over into France. She came to Edward's tent in time to aid those who kindly prayed for the pardon of the six noble and generous citizens of Calais, who offered their own lives for the safety of their fellow-citizens. Philippa, daughter of the Count of Hainault (a province of Belgium), was then great with child. When she added her entreaties to those so earnestly made, Edward gave the six citizens into the hands of Philippa, who brought them to her own apartment, gave to them refreshment, new clothes, and a good dinner, and sent them home to their families rejoicing. A.D. 1346.

(h.) Naboth, the Jezreelite, had a vineyard in Jezreel, close to the palace of Ahab, king of Samaria. I think it should be king of Israel. B.C. 899. The Septuagint places this story in *1st Kings* xx., and the story of the battle in ch. xxi. The battle, in this arrangement, would be B.C. 899, Naboth's murder B.C. 900. Ahab considered that he offered to Naboth fair terms for his vineyard. He offered to him a better vineyard, or the worth of his vineyard in money. Ahab desired to have Naboth's vineyard attached to his palace, to supply his household with herbs. Naboth refused to sell the inheritance of his fathers. Ahab felt the disappointment. Jezebel noticed Ahab's dejection in look and manner. She inquired the cause. She learned it from Ahab. And then, as if laughing at his folly, asked him, "Dost thou now govern the kingdom of Israel? I will give to thee the vineyard of Naboth, the Jezreelite." Jezebel wrote letters in Ahab's name, and sealed them with his seal, to the elders of the city in which Naboth dwelt, Jezreel. The letters contained the order, "Proclaim a fast. Set Naboth on high among the people. Set two men, sons of Belial (the vilest ruffians you can find), before him, that they may bear witness against him, and say, 'Naboth did blaspheme God and the king.' Then carry him out and stone him, that he may die."

The elders of Jezreel obeyed the command. Naboth was carried out and stoned. He died. They sent to Jezebel, saying, "Naboth is stoned, and is dead." Jezebel communicated to Ahab the news that Naboth, the Jezreelite, was dead. She told Ahab to arise and go and take possession of the vineyard of Naboth, the Jezreelite, which he had refused to give to thee for money. Ahab arose and went to the vineyard to take possession of it. The word of the Lord came to Elijah, the Tishbite, saying, "Arise, go down to meet Ahab, king of Israel, who is in Samaria." The word of the Lord told to Elijah the place in which Ahab was, and the words which he should address to Ahab. Elijah obeyed. He met Ahab in the vineyard of the murdered Naboth. Elijah delivered the message to Ahab: "Thus saith the Lord, 'In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.'" Ahab said to Elijah, "Hast thou found me, O mine enemy." Elijah replied, "I have found thee, because thou hast sold thyself to work evil in the sight of the Lord." Elijah then declared that God would destroy the family of Ahab, both male and female, born and not yet born, and would make Ahab's house like to the house of Jeroboam, the son of Nebut, and like to the house of Baasha, the son of Abijah, on account of the sins by which Ahab had provoked the Lord. Elijah pronounced the doom of Jezebel: "Of Jezebel also the Lord spake, saying, 'The dogs shall eat Jezebel by the wall of Jezreel.'" Of Ahab's family the sentence of death ran in these terrible words, "Him who dieth of Ahab in the city, the dogs shall eat, and him who dieth in the field, shall the fowls of the air eat."

Ahab excelled all in wickedness. Jezebel, his wife, stirred him up. He did as did the Amorites, whom, on account of their abominations, the Lord had cast out before the children of Israel.

Ahab heard the words of the Lord from Elijah. He rent his clothes. He put on sackcloth. He fasted. He lay in sackcloth. He went softly.

Then came the word of the Lord to Elijah, the Tishbite, saying, "Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house."

(i.) B.C. 897. *1st Kings* xxii.—Peace, or a cessation of hostilities, continued for the space of three years between Syria and Israel. In the third year Jehoshaphat, king of Judah, came to visit Ahab, king of Israel. Ahab spake to his servants concerning Ramoth-Gilead. It was theirs, though the king of Syria held possession of it. Ahab proposed to take the city out of the hands of Benhadad. He asked Jehoshaphat whether he was willing to join him in the expedition. Jehoshaphat consented: "I am as thou art, my people as thy people, my horses as thy horses." Jehoshaphat said to Ahab, "Inquire, I pray thee, at the word of the Lord to-day." Ahab assembled the four hundred prophets of Baal. Of them Ahab asked, "Shall I go up to Ramoth-Gilead to battle, or shall I forbear?" They replied, "Go up, for the Lord shall deliver it into the hand of the king." Jehoshaphat inquired, "Is there not here a prophet of the Lord beside, that we may inquire of him?" Ahab answered, "There is one man, Micaiah, the son of Imlah, by whom we may inquire of the Lord; but I hate him, for he doth not prophesy good concerning me, but evil." Jehoshaphat said, "Let not the king say so." Then Ahab called an officer and commanded him, "Hasten hither Micaiah, the son of Imlah."

In a void place at the entrance of the gate of Samaria, Ahab and Jehoshaphat sat, each on his

throne. All the prophets of Baal prophesied before them. Zedekiah, the son of Chennaanah, took horns of iron which he had, and said, "Thus saith the Lord, with these shalt thou push the Syrians until thou hast consumed them." All the prophets were of the same mind. They exhorted Ahab, "Go up to Ramoth-Gilead and prosper, for the Lord shall deliver it into the king's hand."

The messenger whom the king sent to bring Micaiah before him, exhorted Micaiah to give to the king assurance of prosperity, and to agree with the prophets of Baal in his answer to Ahab's inquiry. Micaiah said, "As the Lord liveth, what the Lord saith unto me, that will I speak." So he came to the king. Ahab said, "Micaiah, shall we go to Ramoth-Gilead, or shall we forbear?" Micaiah answered, "Go, and prosper, for the Lord shall deliver it into the hand of the king." Ahab felt that Micaiah was not speaking his own mind, nor the mind of the Lord. He therefore said, "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?"

Then Micaiah answered, "I saw all Israel scattered upon the hills as sheep which have not a shepherd, and the Lord said, "These have no master, let them return every man to his home in peace." This is a plain prophecy of the death of Ahab in the battle, and of the breaking up of his army after his death. Ahab thus answered Micaiah. The king of Israel said to Jehoshaphat, "Did I not tell thee, that he would prophesy no good concerning me, but evil?"

Then Micaiah said, "Hear thou, therefore, the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand, and on his left; and the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets." The Lord said, "Thou shalt persuade him, and prevail also; go forth, and do so." "Now, therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil concerning thee."

Zedekiah, the son of Chennaanah, smote Micaiah on the cheek, and said, "Which way went the Spirit of the Lord from me to speak to thee?" Micaiah answered, "Behold, thou shalt see in that day when thou shalt go into an inner chamber to hide thyself." [*When the sword of Jehu should slay Baal's prophets.*]

Ahab ordered, "Take Micaiah and carry him back to Amon, the governor of the city, and to Joash, the king's son, and say, Thus saith the king, 'Put this fellow in the prison, and feed him with the bread of affliction, and with the water of affliction, until I come in peace.'"

Then said Micaiah, "If thou return at all in peace, the Lord hath not spoken by me." And he said, "Hearken, O people, every one of you."

The sublimity of the imagination of Micaiah is unequalled. Perhaps what he saw before him may have suggested the imagery; and the scene on earth may have suggested the scene in heaven. His prediction was soon fulfilled in Ahab's death, and in the return of his soldiers to their homes, according to the custom of eastern armies. When the shepherd was smitten, the sheep were scattered. Micaiah appealed to the fulfilment of his prophecy for evidence that God had spoken by him. Ahab never returned in peace. He was slain by the *direction* of God. Nothing happens by chance.

The king of Israel agreed with Jehoshaphat: "I will disguise myself. But put thou on thy robes." They went up to Ramoth-Gilead. Ahab was disguised. Jehoshaphat wore his robes. The king of Syria, Benhădad, commanded his thirty and two captains, "Fight neither with small nor great, but only with the king of Israel." The captains saw Jehoshaphat in his robes, and said, "Surely this is the king of Israel." They turned to fight against him. Jehoshaphat cried out. The captains perceived their mistake, and turned back from pursuing Jehoshaphat. Ahab must fall in the battle at Ramoth-Gilead. A certain man (supposed to be Naaman) drew a bow at a venture, and smote the king of Israel between the joints of the harness—his armour. Ahab ordered the driver of his chariot: "Turn thy hand. Carry me out of the host, for I am wounded." The battle increased. Ahab was stayed up in his chariot against the Syrians. Ahab died at even. The blood ran out of the wound into the midst of the chariot. The proclamation was made to Ahab's army, about the going down of the sun: "Every man to his city, and every man to his own country." The king died. They brought him to Samaria; and they buried the king in Samaria. The chariot was washed in the pool of Samaria. The dogs licked up the blood of Ahab, according to the word of the Lord which He spake by his servant Elijah.

Ahab made an ivory house, and built cities. He began to reign B.C. 918, and was slain B.C. 897. He reigned in Samaria twenty-one years. So Ahab slept with his fathers, and Ahaziah, his son, reigned in his stead.

The fulfilment of Micaiah's prophecy proves the inspiration of the prophet. The scene on earth is surpassing grand. The mind of the prophet was guided by inspiration to the revealed presence of the Deity. His message was a message of death. Ahab felt the force of the prediction of Micaiah, the son of Imlah. He disguised himself, and went into the battle. But a certain man drew a bow at a venture. Ahab was mortally wounded, and, on that day, died. Micaiah's prediction was fulfilled. God did inspire Micaiah.

The poetry of Micaiah is unequalled. In the book of *Job* i. 6-12, similar imagery is employed. "There was a day when the sons of God came to present themselves before the Lord, and Satan (the adversary) came also among them." The Lord is represented as conversing with Satan, who thought

that the Lord's servant Job does not serve God for nought, and desired to afflict Job, that he may see the sincerity of Job. This imagery, though of the same kind, does not equal in sublimity the imagery employed by Micaiah.

Homer's Iliad, lib. ii. 8-15, employs similar imagery when he represents Jupiter as commissioning Oneiros to mislead Agamemnon, the commander-in-chief of the Greeks at Troy:—

Βὰσκ' ἴθι, Οὖλε Ὄνειρε, θοας επί νῆας Ἀχαιῶν·
Ἐλθῶν ἐς κλισίην Ἀγαμέμνονος Ατρίδαο,
Παντα μάλ' ἀτρεκέως αγαρευεμεν, ὡς επιτελλω·
Θωρῆξαί ἑ κέλευε καρηκομοωντας Αχαιοὺς
Πανσυδίη, νῦν γαρ κεν ἕλοι πολιν ευρυαγυιαν
Τρώων· οὐ γαρ ετ' αμφὶς Ὀλομπια δώματ' ἔχοντες
Ἀθάνατοι φράζονται· ἐπέγναμψε γαρ ἅπαντας
Ἥρη λισσομένη· τρώεσσι δὲ κῆδε' ἐφῆπται.

Haste. Go, Pernicious Oneiros (dream) to the swift ships of the Greeks; and entering into the tent of Agamemnon, son of Atreus, announce to him all things very accurately as I command you. Order him to arm his *hair-crested (or long-haired)* Greeks, with all his troops—(πανσυδίη, or with all haste: Agamemnon understood the word in this sense, and caused, by his haste, all the misfortunes to the Greeks related in the *Iliad*)—for now he may take the broad-streeted city of the Trojans; for no longer do the immortals who possess the Olympian mansions think differently, for Juno, supplicating, hath prevailed on all—but evils impend the Trojans.

8. *Ahaziah, the son of Ahab*, began to reign over Israel, in Samaria, in the seventeenth year of Jehoshaphat, king of Judah. He reigned two years over Israel. His conduct was like to that of his father, "evil in the sight of the Lord." He walked in the way of his father, and of his mother, and in the way of Jeroboam, the son of Nebat, who made Israel to sin. He served Baal. He worshipped him. He provoked to anger the Lord God of Israel according to all which his father had done.

After the death of Ahab, Moab rebelled against Israel. Ahaziah is supposed to have been leaning against the lattice, which was usually placed as a protection for persons walking on the tops of their houses. Ahaziah was on the top of his house in Samaria, and leaned against the lattice. The lattice gave way. Ahaziah fell down through the lattice. He was severely injured. He was sick. Ahaziah commanded his messengers, "Go, inquire of the god of Ekron, Baalzebub [the fly god, or master of flies. The Septuagint has Βααλμυιαν—Baal, the fly. He may have been at first *a paper fly catcher*, and then raised to the dignity of the tutelar (defending) deity of Ekron], whether I shall recover of this disease." The angel of the Lord said to Elijah the Tishbite, "Arise; go up to meet the messengers of Ahaziah, and say unto them, 'Is it not because there is not a God in Israel that ye go to inquire of Baalzebub, the god of Ekron?'" "Now, therefore, thus saith the Lord, 'Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.'" Elijah departed. The messengers turned back. Ahaziah inquired, "Why are ye now turned back?" They replied, "A man of God met us, and said unto us, Go, turn again unto the king, who sent you, and say unto him." Elijah repeated the words of the angel, and the messengers repeated these words to Ahaziah. The question was then put to his messengers by Ahaziah, "What manner of man was he who came up to meet you, and told to you these words?" The messengers answered, "He was a hairy man, and girt with a girdle of leather about his loins." Ahaziah said, "It is Elijah, the Tishbite." Ahaziah sent a captain of fifty, with his fifty. This was a proclamation of war. Elijah sat on the top of a hill. The captain cried out, "Thou man of God, the king hath said come down." Elijah answered, and said to the captain of fifty, "If I be a man of God, then let fire come down from heaven and consume thee and thy fifty." Fire came down from heaven and consumed him and his fifty. Ahaziah sent another captain and his fifty. These messengers delivered the same message and received the same answer. Fire came down from heaven and consumed the captain and his fifty. Ahaziah sent again a captain and his fifty. This third captain came to Elijah, fell on his knees, and prayed, "O man of God, I pray thee, let my life and the life of these fifty, thy servants, be precious in thy sight. The former captains and their fifties were consumed by fire. Let our lives be valuable in thy sight. Spare us. Call not fire from heaven to cousume us." The angel of the Lord said to Elijah, "Go down with him; be not afraid of him." Elijah went down with them, and stood before the king. Elijah delivered the word of the Lord, "For as much as thou has sent messengers to inquire of Baalzebub, the god of Ekron, is it not because there is no God in Israel to inquire of his word? Therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die." So he died according to the word of the Lord, which Elijah had spoken. Ahaziah had no son. Jehoram, his brother, reigned in his stead.

9. *Jehoram*, B.C. 896.—The *2nd Book of Kings* contains the history of three hundred and eight years, from the rebellion of Moab, A.M. 3108, to the ruin of the kingdom of Judah, A.M. 3416, or from B.C. 896 to B.C. 588, a period of 308 years. The history contained in the *2nd Book of Kings* sets forth a series of crimes, disasters, divine benefits, and divine judgments. "In the kingdom of Judah some few kings feared God, and promoted the interests of true religion in their land. The greater part of the kings of Judah was made up or consisted of idolators and profligates of the lowest order. The kingdom of Israel was still more corrupt. All the kings of Israel were determined idolators, and profligate, and wicked, and cruel tyrants. Elijah and Elisha stood up in the behalf of God and of truth in this fallen and idolatrous kingdom, and bore a strong testimony against the corruptions of the princes and the profligacy of the people. Their powerful ministry was confined to the ten tribes. Judah had its own prophets, and

those in considerable number." "At length the avenging hand of God fell first upon Israel, and afterwards upon Judah. Israel, after many convulsions, torn by domestic and foreign wars, was at length wholly subjugated by Shalmanezer, king of Assyria. The people were led away into captivity, and the land re-peopled by strangers. A.M. 3287, B.C. 730."—*Dr. A. Clarke.*

The Moabites had been subdued by David, and laid under tribute.—*2nd Kings* iii. 4. *2nd Sam.* viii. 2. —"*The Moabites became David's servants, and brought gifts.*" *2nd Kings* iii. 4.—"*The king of Moab was a sheep master, and rendered to the king of Israel one hundred thousand lambs, and one hundred thousand rams, with the wool.*" After the division of the two kingdoms, the Moabites fell partly under the dominion of the two kingdoms. The Moabites were partly under the dominion of Israel, and partly under the dominion of Judah. The death of Ahab gave to the Moabites an opportunity of asserting their independence. Of this they availed themselves. Jehoram formed a confederacy with the king of Judah, and with the king of Edom, to reduce the Moabites to obedience.—*2nd Kings*, iii.

The kingdom of Judah continued one hundred and thirty-three years longer than the kingdom of Israel. It was at last overthrown by Nebuchadnezzar. Zedekiah, its last king, was taken prisoner; his eyes were put out, but his sons were slain before his eyes, before his eyes were put out; and the principal part of the people were carried into captivity, which lasted, *in round numbers, seventy years.* The captivity began under Jehoiakim, A.M. 3402, and ended under Belshazzer, A.M. 3470 or 3472, or B.C. 606 to B.C. 536, a period of seventy years. The former (A.M.) dates make it a period of sixty-eight years. After this there was a partial restoration of the Jews. They never rose to any important or influential position among the nations. At last their civil and ecclesiastical polity found its termination when the Romans came and took away both their name and their nation.

(a.) The departure of Elijah from this world is related in *2nd Kings*, ii. Elijah understood the mind of God. He went with Elisha from Gilgal. Elijah said to Elisha, Tarry here, I pray thee, for the Lord hath sent me to Bethel. Elisha replied, "As the Lord liveth, and as thy soul liveth, I will not leave thee.". They went down to Bethel. They were going south. They had arrived at the southern extremity of the kingdom of Israel.

1. The sons of the prophets, at Bethel, came to Elisha, and said unto him, "Knowest thou that the Lord will take away thy master from thy head to-day?" Elisha said, "Yea, I know it; hold ye your peace."

2. Jericho was the next place which was reached by Elijah and Elisha. The sons of the prophets in Jericho came to Elisha, and spake to him as did the sons of the prophets in Bethel. They received from Elisha an answer similar to that which he had given to the sons of the prophets in Bethel.

3. Elijah said to Elisha, Tarry, I pray thee, here, for the Lord hath sent me to Jordan. Elisha replied, "As the Lord liveth, and as thy soul liveth, I will not leave thee." "They two went on." Fifty men of the sons of the prophets went and stood to view afar off. Elijah and Elisha stood by Jordan. Elijah wrapped his mantle together, and with it smote the waters. They were divided. The two prophets went over on dry ground. When they had reached the eastern side of the Jordan, Elijah said to Elisha, "Ask what I shall do for thee before I be taken away from thee." Elisha replied, "I pray thee, let a double portion of thy spirit be upon me." Elijah said, "Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but, if not, it shall not be so." They continued their walk and their conversation. "Behold, *there appeared* a chariot of fire and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven." Elisha saw it, and he cried, "My father, my father, the chariot of Israel and the horsemen thereof." He saw him no more. He rent his clothes in two pieces. He took up the mantle of Elijah which fell from him. He returned and stood on the bank of Jordan. He smote the waters by the mantle of Elijah, and said, Where is the Lord God of Elijah? The waters were divided. Elisha went over. The fifty sons of the prophets, who went to view at Jericho, saw Elisha. They said, The spirit of Elijah doth rest on Elisha. They came to meet him, and bowed themselves to the ground before him. They wished to send fifty strong men to see whether Elijah could be found. Elisha would not allow them to send. He knew that Elijah had been translated to heaven.

The probable sense of Elisha's words, "My master, my master, the chariot of Israel and the horsemen thereof," is, according to the Chaldee translation, "My master, my master, who, by thy intercession, wast of more use to Israel, than horses and chariots."

(b.) Elisha commences the work of his ministry.—(1.) The young men, the sons of the prophets, sent fifty men to seek Elijah. They sought him during three days, and returned without finding him. They came to Elisha, who tarried at Jericho, and when they had reported the result of their search, Elisha said to them, "Did I not say to thee, 'Go not.'"

(2.) The men of the city (Jericho) came to Elisha and complained that the water is bad, and the ground barren, though the situation of the city is pleasant. Elisha said, Bring to me a cruse, and put salt in it. They brought it. Elisha went to the spring of the waters, and cast in the salt there, and said, "Thus saith the Lord, I have healed these waters: there shall not be from thence any more death or barren land." They were healed according to the saying of Elisha.

(3.) Elisha was going from Jericho to Bethel. Little children came out of the city and mocked him. They cried after him, "Go up, thou bald head. Go up, thou bald head." He turned back and looked on them, and cursed them in the name of the Lord. Two she bears came out of a wood, and tare forty-

two children of them. He went thence to Mount Carmel. Thence he returned to Samaria.

Jehoram, son of Ahab, began to reign over Israel, in Samaria, in the eighteenth year of Jehoshaphat, king of Judah. He reigned twelve years. He wrought evil in the sight of the Lord. He did not act so wickedly as his father, Ahab, and his mother, Jezebel, had acted. For he put away the image of Baal which his father had made. Yet he clave to the sins of Jeroboam, the son of Nebat, who made Israel to sin. He departed not from them.

Jehoram made preparation against Moab. Jehoshaphat agreed to support him in the invasion of Moab. They agreed to pass through the way of the wilderness of Edom. The king of Edom joined them. Thus three kings and three armies were marching in union to invade Moab. The armies and the cattle which followed them had no water. Jehoram said, "Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab." Jehoshaphat inquired for a prophet of the Lord. One of Jehoram's servants said, "Here is Elisha, the son of Shaphat, who poured water on the hands of Elijah" that is, who was Elijah's servant. Jehoshaphat said, "The word of the Lord is with him." The three kings went down to him.

(4.) Elisha asked Jehoram, "What have I to do with thee?" He directed him to consult the prophets of his father, and the prophets of his mother. The king of Israel reminded Elisha of the present danger. Elisha replied, "As the Lord of Hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee nor see thee." "But now, bring to me a minstrel." The minstrel played. The hand of the Lord was on Elisha. He said, "Thus saith the Lord, Make this valley full of ditches." "For thus saith the Lord, Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water, so that ye may drink, both ye and your cattle, and your beasts." "This is but a light thing in the sight of the Lord. He will deliver the Moabites also into your hands." "And ye shall smite every fenced city, and every choice city; and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones." This was the prophecy. Was it fulfilled? It was fulfilled. The Lord did speak by Elisha. The fulfilment of the prophecy was the proof of the inspiration of Elisha.

In the morning, when the meat offering was offered, water came by the way of Edom, and the country was filled with water. The Moabites had assembled their forces and were encamped on their border. When they arose early in the morning, they saw the water on the other side of their border as red as blood. They said, "This is blood." "The kings are surely slain. They have smitten one another. Now, therefore, Moab to the spoil." They found their mistake. The Israelites were prepared. The Moabites were disorganised. The united armies fell upon the Moabites, smiting them even into the country of Moab. The invaders did all the injury to the cities, to the land, to the wells of water, and to the trees, according to the word of the Lord, by his servant Elisha. Only in Kirharaseth, the royal city of the Moabites, they did no injury, except what was done by the slingers, who went about the city and smote it.

The king of Moab took with him seven hundred men who drew swords, intending to break through the ranks of the besiegers, and to come to the king of Edom. The king of Moab failed in this effort. He was repulsed. In his distress he was informed by some superstitious adviser, that the Israelites owed all their success to the piety of their forefather, Abraham, who offered his son in sacrifice to God. In his despair, the king of Moab took his eldest son, who should have reigned in his stead, and offered him for a burnt offering upon the wall. The consciences of his invaders upbraided them. Judah and Edom threw the blame upon Israel. There was great indignation against Israel. "Edom and Judah departed from Israel, and returned to their own land." This appears the natural interpretation. I quote the following passage from *Dr. A. Clarke's* commentary on the words—"*There was great indignation:*" "The Lord was displeased with them for driving things to such an extremity; or, the surrounding nations held them in abomination on the account (of their extreme measures); and they were so terrified themselves at this most horrid sacrifice, that they immediately raised the siege and departed."

In cases of great extremity, it was customary in various heathen nations to offer human sacrifices, and to devote to the infernal gods the most precious or excellent thing or person they possessed. This (custom) was frequent among the Phœnicians, Romans, and Greeks; and it was the natural fruit of a religious system which had, for the objects of its worship, cruel and merciless divinities. How different the Christian system! "Wilt thou that we shall bring down fire from heaven and destroy them? as Elijah did. Ye know not what manner of spirit ye are of: the son of man is not come to destroy men's lives but to save them."—(*Luke* ix. 56.)—*See Dr. A. Clarke.*

The phrase used here refers, in every other place where it occurs, to the wrath of God; (*See Num.* i. 53, xviii. 5; *Josh.* ix. 20, xxii. 20-22; 1*st Chron.* xxvii. 24; 2*nd Chron.* xix. 10, xxiv. 18, &c.); and some so understand it here, but most moderns understand the wrath of man to be meant: "Either that the Israelites were indignant with themselves, or that the Jews and Edomites were indignant at the Israelites for having caused the pollution of this sacrifice, and so that the siege was relinquished. Of these two explanations the latter is preferable."—*The Speaker's Bible.*

"*Only in Kir-Haraseth.*"—Kir-Haraseth, called also, Kir-Hareseth (*Josh.* xvi. 7), Kir-Haresh (*ib.* ii.) and Kir-Moab (*ib.* xv. 1), is identified, almost certainly, with the modern Kerak, a strong city on the high land immediately off the southern part of the dead sea. It was the great fortress of Moab, *though not the capital*, which was Rabbath or Rabnah.

Ptolemy and Stephen, of Byzantium, mention it under the name of Karak-Moba (Karak of Moab). It was an important stronghold at the time of the crusades, and is still a place of great strength. It is built upon the top of a steep hill, surrounded on all sides by a deep and narrow valley, which again is completely enclosed by mountains, rising higher than the town. The word kir, or kar, seems to have meant "fortress." It is found in Cir-Cesium, Car-Chemish, Char-mandé, &c. "The king of Moab endeavoured to break through to the king of Edom, either because he thought he would connive at his escape, or to take vengeance on him for having deserted his allies." "Seven hundred men who drew swords." Rather, seven hundred men with drawn swords. "*He took his eldest son.*" Regarding this event as the one alluded to in *Amos* ii. 1: "Thus saith the Lord, For three transgressions of Moab, and for four I will not turn away the punishment thereof, because he burned the bones of the king of Moab into lime." Some Christian commentators, and several Jewish, have understood by "his eldest son," the eldest son of the king of Edom, whom they suppose to have been in the king of Moab's power. The Hebrew certainly bears this interpretation. But it seems improbable that in that case the allies would have discontinued the siege, and the sacrifice of an enemy is an unheard of thing among the nations of western Asia. It is best, therefore, to regard *Amos* ii. 1 as referring to some quite different transactions, and to understand by "his son," "the king of Moab's own son."

"He offered him for a burnt sacrifice." An old king of Moab, when in a sore strait, had asked the question, "Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" (*Mic.* vi. 7). And sacrifices of this kind were, probably, of the very essence of the Chemosh worship (of the Moabites), which was closely parallel to the Molach worship of the Ammonites.

Mesha, king of Moab, when his sally failed, as a last resource, took his first born son, and offered him as a burnt offering to appease the manifest anger of his god, and to obtain his aid against his enemies. This act was thoroughly in accordance with Moabitish notions, and is completely intelligible."—*The Speaker's Bible.*

"*The Moabite Stone.*"—"It is agreed among *Semitic scholars* that the inscription of *Mesha*, on the celebrated 'Moabite Stone,' was set up by the monarch mentioned in this chapter. (*2nd Kings*, iii.) Different opinions have been expressed as to the date of the inscription, as to the struggle which it commemorates, and as to its exact bearing upon the narrative of Kings, whether the Moabites maintained their independence from the time of Mesha to that of Isaiah."—*See the Speaker's Bible.*

It may be useful to insert the following extract from the note on *2nd Kings*, iii., the additional note on the "Moabite Stone:"—

"Many other conclusions may have been drawn from the stone, but they are all more or less uncertain. It is, for instance, impossible to say whether or no [not] the Moabites maintained their independence from the time of Mesha to that of Isaiah. They may have been reduced by Jeroboam II., or by Uzziah, and have again become independent and powerful on the destruction of the Israelitish kingdom by the Assyrians. Much less can we conclude from it that the Moabites had at any time made any great progress in civilisation, or in intellectual culture. The construction of the sentences in the inscription is rude and primitive, and, though the writing is well cut, it has not the finish of Egyptian or Assyrian work of a far earlier period. It shows the Moabites to have been to some extent a literary people, but it does not indicate that they had advanced beyond the very first stage of literary composition."—*The Speaker's Bible.*

(5.) A certain woman, of the wives of the sons of the prophets, told to Elisha the story of her woe. Her husband was dead. "Thou knowest that thy servant did fear the Lord. The creditor is come to take away my two sons to be bondmen." Elisha asked her what she had in the house. She replied, "Thy handmaid hath not anything in the house save a pot of oil." Elisha directed her to borrow of her neighbours empty vessels not a few. He directed her to bring the empty vessels into her house, to shut the door behind her, to pour into all the borrowed vessels, and to set those aside which were full. She obeyed the command, or she followed the direction. She filled all the vessels. She called to her son, "Bring to me another vessel." He answered, "There is not a vessel more." "And the oil stayed." The widow informed Elisha of the result of her obedience to his word. He replied, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

(6.) *Elisha passed to Shunem*, a city in the tribe of Issachar, to the south of the brook Kishon, and at the foot of Mount Tabor. In Shunem there was a great woman. The Chaldee has "*a woman fearing sin.*" The Arabic has "*a woman eminent for piety before God.*" "This made her truly great."—*Dr. A. Clarke.* This good and great woman constrained Elisha to eat bread, "So, as oft as he passed by, he turned in thither to eat bread." This is an expression which signifies that this good woman gave, and that Elisha received, hospitable entertainment in her house.

This good woman and her husband consulted for the better entertainment of Elisha in his journeyings, for she perceived that Elisha was a holy man of God, and that he went by her house continually. The husband agreed to his wife's proposal in favour of Elisha. So they made for Elisha "a little chamber on the wall, and placed in the chamber a bed, a table, a stool, and a candlestick." "Elisha came into this chamber on his next journey, and lay there."

Elisha said to his servant Gehazi, "Call this Shunammite." She stood before Elisha. He spake of her care for him and for his servant, and asked her, "What is to be done for thee?" "Wouldst thou be spoken for to the king or to the captain of the host?" She answered, "I dwell among mine

own people." She retired. Elisha asked Gehazi, "What is to be done for her?" Gehazi answered, "Verily she hath no child, and her husband is old." Elisha said, Call her. When called, "she stood in the door." Elisha said, "About this season, according to the time of life, thou shalt embrace a son." The woman said, "Nay, my lord, thou man of God, do not lie unto thy handmaid." Elisha told to her what did come to pass. She conceived, and she bare a son, at the season which Elisha had said unto her, according to the time of life. The child grew, and, in harvest time, he went out to his father to the reapers. "He said to his father, 'My head, my head.'" His father said to a lad, Carry him to his mother. The lad obeyed. The child was placed on his mother's knees, and died at noon. She went up, placed the dead body of her son upon the bed of the man of God, shut the door, and went out. She made the death of the child a secret. She did not tell even to her husband that the child was dead. She requested her husband to let her have one of the young men, and one of the asses, that she might visit the man of God, and then return. Her husband was surprised by her wish to visit the man of God, and asked her, "Why wilt thou go to him to-day? it is neither new moon nor sabbath." She replied, "It shall be well." This woman of Shunem had faith. She saddled an ass, and said to her servant, "Drive, and go forward. Slack not thy riding for me, except I bid thee." She proceeded to the man of God, to Mount Carmel. Elisha saw her afar off. He directed Gehazi to run to meet her, and to ask her certain questions. Gehazi met the Shunammite and asked her, "Is it well with thee? Is it well with thy husband? Is it well with the child?" She answered, "It is well." She never murmured. She reserved her sad story for the ear of Elisha. She came to the man of God. She caught him by the feet. Gehazi came near to thrust her away. The man of God commanded, "Let her alone, for her soul is vexed within her, and the Lord hath hid it from me and hath not told me. "Then she said, 'Did I desire a son of my Lord? Did I not say, do not deceive me?'" Then Elisha understood her trouble. He ordered Gehazi to gird up his loins, to take his (Elisha's) staff, to proceed with haste, to salute no person on his way, to answer no person who might salute him, and "lay my staff upon the face of the child." Gehazi proceeded on his journey. Elisha had no intention of leaving his home. The Shunammite would not leave Elisha. He yielded to her wish and accompanied her to Shunem. Gehazi arrived at Shunem, performed the service required by Elisha, and then went back to meet Elisha. He told to Elisha that he had laid the staff upon the face of the child, and then said, "*The child is not awaked.*" Elisha came to his chamber and saw the child dead, and laid upon Elisha's bed. He shut the door upon himself and upon the dead child. He prayed to the Lord. He lay upon the child mouth to mouth, eyes to eyes, hands to hands. The flesh of the child became warm. Elisha returned to the house, and "walked to and fro." He returned to his chamber. He stretched himself upon the child. "The child sneezed seven times. The child opened his eyes." He said to Gehazi, "Call this Shunammite." "He called her." She came. Elisha said, "Take up thy son." "Then she went in and fell at his feet, and bowed herself to the ground, and took up her son and went out."

(7.) *Elisha came again to Gilgal.*—He had been at Gilgal before, with Elijah, a short time before Elijah's translation. At this second visit there was a dearth in the land. The sons of the prophets were sitting before him. He said to his servant, "Set on the great pot, and make pottage for the sons of the prophets." One went out into the field to gather herbs, and found a wild vine, from which he gathered gourds, his lap full. He returned and shred them into the pot of pottage, for they knew them not. When the pottage was ready for use, they poured it out for the men, who began to eat, and soon cried out, "*O thou man of God, there is death in the pot.*" "And they could not eat of it." Elisha said, "Bring meal." He cast the meal into the pot. He said, "Pour out for the people that they may eat." "And there was no harm in the pot."

(8.) *A man came from Baal-shalisha.*—"According to Eusebius and Jerome, Baal-shalisha was fifteen Roman miles north of Lydda, or Diospolis (city of Jupiter). This would place it in the Sharon plain, in the west of the highlands of Ephraim. It was apparently the chief city of the land of Shalisha, mentioned *1st Sam.* ix. 4. Saul and his servant passed through the land of Shalisha in search of the asses which Saul's father had lost. From Baal-shalisha the man brought to Elisha, the man of God, bread of the first fruits, twenty loaves of barley, and full ears of corn in the husks thereof." Elisha said, "Give unto the people that they may eat." His servitor said, "What! should I set this before one hundred men?" Elisha replied, "Give to the people, that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof." The servant set the bread, and loaves, and ears of corn before the one hundred men, the sons of the prophets. They did eat, and they left thereof, according to the word of the Lord.

(9.) *Naaman was captain of the host of Benhădad, king of Syria.*—He was a great man with his master, and honourable (high in station), because by him the Lord had given deliverance to Syria. He had success in war. He was a mighty man in valour. *But he was a leper.* The Syrians had gone out by companies to plunder in the neighbouring states. They made an inroad upon Israel, and brought away captive a little maid, and she waited on Naaman's wife. She said to her mistress, "Would God my lord were with the prophet, who is in Samaria; for he would recover him of his leprosy." This saying of the maid was reported to Naaman. The king of Syria could not understand that the man of God could do any good service to Naaman. He was sure that the king of Israel might restore Naaman to health. Therefore, he wrote to Jehoram, "Now when this letter is come unto thee, behold, I have *therewith* sent Naaman, my

servant, to thee, that thou mayest recover him of his leprosy." Naaman appeared in Samaria in such style as was suited to his rank and the rank of his master. He brought with him ten talents of silver, six thousand pieces of gold, and ten changes of raiment. He presented Benhădad's letter. Jehoram read the letter, rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send to me to recover a man of his leprosy? Wherefore, consider, I pray you, and see how he seeketh a quarrel against me."

The distress of Jehoram was told to Elisha. He sent a message to the king of Israel: "Wherefore hast thou rent thy clothes? Let Naaman come now to me, and he shall know that there is a prophet in Israel." Naaman came with his horses, and with his chariot, and stopped at the door of the house of Elisha. A messenger was sent out to Naaman by Elisha, to say, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Naaman was disappointed. He had formed certain notions which were not in accordance with this reserved and haughty conduct of Elisha. Naaman was wroth. He went away in a rage. He said, "I thought he will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abăna and Pharphar (rivers of Damascus) better than all the waters of Israel? May I not wash in them and be clean?" So he turned and went away in a rage.

His servants came near, and spake to him, and said, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then (do his bidding) when he saith to thee, Wash and be clean?" This reasoning prevailed on Naaman. He went down, dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again, like unto the flesh of a little child, and he was clean."

Naaman felt grateful to God, and to the man of God, Elisha. He returned to the man of God, he and all his company, and came and stood before him, and said, "Behold, now I know there is no God in all the earth but in Israel. Now, therefore, I pray thee, take a blessing of thy servant." Naaman felt the miracle. He believed. He had evidence. He believed for the very work's sake. Elisha was a prophet. He was a patriot. The benefit of his country was in his head and in his heart. Freely God had given to him the power to heal Naaman. Freely, he felt, he was to exercise the divine gift. The impression to be effected on the mind of Naaman was to produce the removal of every hostile feeling to Israel, and to secure his services in favour of peace between Israel and Syria. The answer of Elisha to Naaman is the expression of the noble and dignified patriot whose love of country burns with a holy ardour which reduces all selfishness to ashes. Elisha said, "As the Lord liveth, before whom I stand, I will receive none." Naaman urged him to take it. Elisha refused.

The request of Naaman was, "Shall there not be given to thy servant, I pray thee, two mules' burden of earth?" His reason for this request was, "For thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord." He makes an exception: "In this thing pardon thy servant, that when my master goeth into the house of Rimmon, to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing."

The original may legitimately be read, and ought to be read, in the *past*, and not in the *future* tense: "For this thing pardon thy servant, for that when my master hath gone into the house of Rimmon to worship there, and he hath leaned upon my hand, that I also have bowed myself in the house of Rimmon, for my worshipping in the house of Rimmon, the Lord pardon thy servant in this thing." This is the translation of Dr. Lightfoot, the most able Hebraist of his time in Christendom. To admit the common interpretation is to admit, in effect, the doctrine of indulgences, and that we may do evil that good may come of it, that the end sanctifies the means, and that for political purposes we may do unlawful acts."—*Dr. A. Clarke.*

"And he said unto him, 'Go in peace.'" There is a most singular and important reading in one of De Rossi's MMS., which he numbers 191.—Read 'lo,' not, instead of 'lo,' to him. Now this reading supposed that Naaman did ask permission to worship in Rimmon's temple; to which the prophet answers, "No; go, in peace." That is, maintain thy holy resolutions; be a consistent worshipper of the true God, and avoid all idolatrous practices. Another MS., No. 383, appears first to have written 'to him,' but to have corrected it immediately by inserting an aleph after the vau; and thus, instead of making it 'no,' it has made it 'lu,' which is no word."—*Dr. A. Clarke.* I now turn to the *Speaker's Bible.* I must declare myself in favour of Dr. A. Clarke, and in displeasure of the *Speaker's Bible*:—"*The house of Rimmon.*"—"Rimmon is known to us as a god only by this passage. The name, however, is confirmed by the two compounds, Tabrimmon (*1st Kings* xv. 18), Rimmon is good, and Hadad-rimmon (*Zech.* xii. 11), the name of a place near Megiddo. This latter word points to the identity of Rimmon with Hadad, who is known to have been the sun, the chief object of worship to the Syrians. With respect to the etymology (Ετυμοσ—correct; λογοσ—word) of the term, it seems best (with Selden, Rosenmüller, and Geseneus) to connect it with the root *rûm*, 'to be high,' whence the Hebrew Ramah, Ramath, and the Arabic Rhaman; compare Hesyeh Ραμασ, υψιστοσ Θεοσ. Ramas, the most High God."—*Speaker's Bible.*

The god *Rimmon*, mentioned in v. 18, we meet with no where else in the Scriptures, unless it be the same which Stephen called *Rempham.*—*Acts* vii. 43. *Selden* thinks that *Rimmon* is the same with *Elion*, a god of the Phœnicians, borrowed undoubtedly from *Elion, the Most High*, of the Hebrews, one of the names of

the supreme God, which attribute became a god of the Phœnicians.

Hesychius has the word Ραμασ, *Ramas*, which he translates, ὁ ὑψιστοσ Θεοσ—the most high God—which agrees very well with the Hebrew *Rimmon*, from *ramah—to make high* or *exalt*. And all these agree with the *sun* as being the *highest* or *most exalted* in what is called the solar system. Some think that *Saturn* is intended, and others Venus. *2nd Kings* v. 18.—*Dr. A. Clarke.*

"The Lord pardon thy servant in this thing." Naaman was not prepared to offend his master, either by refusing to enter with him into the temple of Rimmon, or by remaining erect when the king bowed down and worshipped the god. His conscience seems to have told him that such conduct was not right, but he trusted that it might be pardoned (*"may one be pardoned and retain the offence?"*) and he appealed to the prophet, in the hope of obtaining from him an assurance to that effect. Elisha said unto him, "Go in peace." Elisha avoids any expression of approval or of disapproval. He saw Naaman's weakness, but did not feel that it was necessary to rebuke it. Perhaps he was wrong not to be harder and more uncompromising, for the Old Testament saints are far from perfect characters. *He was tender and soft-hearted, not stern and rugged,* like to Elijah. He was drawn to the new convert (Naaman), and inclined to hope the best for him. Moreover, he had no distinct mission to the heathen, and no means of knowing with any certainty what God would require of them. The words had not yet been uttered, "Whoso denieth me before men, the same will I deny before my Father who is in heaven;" "and Elisha may be pardoned if he did not himself clearly see the obligation of the convert to refuse all participation in idolatry." This opinion of the writer, in the *Speaker's Bible,* is worthy of very grave censure. Such an opinion is founded upon words not fully understood. Compare the opinions now before us. The result of the comparison will be: The *Speaker's Bible* maintains the propriety of a "compromise with heathenism." If the *Speaker's Bible* does not intend to avow this course, the note on this passage should never have been made, and never have been published. If the *Speaker's Bible* did really intend to maintain this course of doubtful morality, some notice should have been given, and people might have been warned, that they, *if they pleased,* "might not worship a molten image, which is profitable for nothing."—*Isaiah* xliv. 10.

Gehazi, in his own conceit, was a wise man, and his master was a fool. "My master hath spared Naaman, this Syrian. How? He took nothing which the Syrian brought. But, as the Lord liveth, I will run after him, and take somewhat of him." So, Gehazi ran after Naaman. When Naaman saw Gehazi runing after him, he lighted down from his chariot to meet him and said, "Is all well?" Gehazi replied, "All is well." "My master hath sent me, saying, There be come to me from Mount Ephraim (where was a school of the prophets), two young men of the sons of the prophets. Give to them, I pray thee, a talent of silver, and two changes of garments." "Naaman said, Be content, take two talents." Weight 120lbs. each. The total sum must have been at the rate of £3 per lb. = 240 + 3, £720. He urged him and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants, and they bare them before him." They came to the tower, Gehazi took them from their hands, and bestowed them in the house. He let the men go. They departed. Then ceased all obligation. The healing of Naaman, the Syrian, was paid for.

Gehazi came into the presence of Elisha. "Whence comest thou. Gehazi? said Elisha." Thy servant went no whither, replied Gehazi. Elisha said, "Went not my spirit with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men servants and maid servants? The leprosy, therefore, of Naaman shall cleave unto thee and unto thy seed for ever." "And he went out from his presence a leper as white as snow." "Thou hast got much money, and thou shalt have much to do with it. Thou hast got Naaman's silver, and thou shalt have Naaman's leprosy. Gehazi is not the last who has got money in an unlawful way, and has got God's curse with it."—*Dr. A. Clarke.*

"Gehazi's thoughts had probably run on to the disposition which he would make of his wealth, and the prophet here follows them, enumerating his servant's intended purchases."—*The Speaker's Bible.* B.C. 894.

(10.) *The sons of the prophets complained to Elisha that they found their place of residence "too strait" for them.*—They said, Let us take every man a beam, and let us make for us a place where we may dwell. Elisha answered, "Go ye." There was an increase of prophets, notwithstanding the abounding idolatry and iniquity of Israel. A sort of log-house was proposed as a residence for the increasing number of the prophets. Were not the prophets a type of the ministers of the gospel of Christ? Were they not altogether distinct from the priesthood? Has not the priesthood vanished? Does not the minister of the Word remain?

Elisha accompanied the sons of the prophets at their request. One was felling a beam. The axe-head fell into the water. He cried, "Alas! master, for it was borrowed." The man of God asked, "Where fell it." He shewed to him the place. Elisha cut down a stick and cast it into the water. The iron, the axe-head, did swim. Elisha said, "Take it up." The man took it up.

(11.) *Jehoram, king of Israel, was warned by Elisha.*—Beware that thou pass not such a place: for thither the Syrians are come down. Benhădad had taken counsel with his servants to war against Israel, and had fixed upon the place for his camp. This warning saved Jehoram "*not once nor twice.*"

Benhădad was vexed, and suspected that his servants had betrayed him. They assured him of

their fidelity, and informed him that Elisha the prophet told to Jehoram, "The words which thou speakest in thy bed-chamber." Benhădad ordered his servants to find out Elisha's retreat, that he might send and fetch him. "Behold, he is in Dothan," was the reply to Benhădad's inquiry. Dothan lay about twelve miles from Samaria; and is supposed to be the same place as that mentioned in *Gen.* xxxvii. 17: "Joseph went after his brethren and found them in Dothan." "Benhădad sent horses and chariots, a great host, to Dothan. They came by night and compassed the city about." His servant told Elisha, in the morning, what had occurred, and said to him, "Alas! master, what shall we do?"

Elisha replied, "Fear not, for they who be with *us* are more than they who be with them."

Elisha prayed, "Lord, I pray thee, open his eyes that he may see." The Lord opened the young man's eyes. He saw. "The mountain was full of horses, and chariots of fire, round about Elisha."

Elisha prayed unto the Lord, Smite this people, I pray thee, with blindness. The Lord smote them with blindness. Elisha met them; told to them that he would guide them to the man whom they sought. He led them to Samaria. Elisha prayed, "Lord open the eyes of these men, that they may see." The Lord answered his prayer. The Lord opened the eyes of Benhădad's servants. They saw that they were in the midst of Samaria. The king of Israel said to Elisha, when he saw them, "My father, shall I smite them? Shall I smite them?" Elisha answered, "*No.* Wouldest thou smite those whom thou hast taken captive by thy sword and by thy bow? Set bread and water before them, that they may eat and drink, and go to their master." Jehoram did as Elisha directed. He treated Benhădad's soldiers with great hospitality, and sent them away, and they went to their master. The bands of Syria came no more into the land of Israel.

(12.) *Syria assembled at the command of Benhădad their king.*—They invaded Israel. They besieged Samaria. Then arose, in consequence of the siege, a great famine in Samaria. An ass's head was sold for fourscore pieces of silver; and the fourth part of a cab of dove's dung was sold for five pieces of silver. The head of an ass, an unclean animal, was sold for two pounds nine shillings of our money. The pigeon's dung, or chick-pea, is a kind of pulse. A quart or three pints sold for five pieces of silver; *i.e.* $7\frac{1}{2} + 5 =$ 3s. $1\frac{1}{2}$d.; three shillings and three halfpence of our money. Jehoram was passing by upon the wall. A woman cried to him, "Help, my lord, O king." The king said, "If the Lord do not help thee, whence shall I help thee? Out of the barn floor, or out of the wine press?"

The king said, "What aileth thee?" The woman answered, "This woman said unto me, 'Give thy son that we may eat him to-day, and we will eat my son to-morrow.' So we boiled my son, and did eat him. And I said unto her on the next day, 'Give thy son that we may eat him, and she hath hid her son.'" When Jehoram heard this he rent his clothes. And as he passed by on the wall the people looked, and, behold, he had sackcloth within upon his flesh. Then he resolved, "God do so and more also to me, if the head of Elisha, the son of Shaphat, shall stand on him this day."

Elisha sat in the house. The elders sat with him. The king sent a man from before him. Before the messenger came Elisha said to the elders, "See ye how this son (Jehoram) of a murderer (Ahab) hath sent to take away my head." (The wrath of the king is as messengers of death.—*Prov.* xvi. 14.) "Look, when the messenger cometh, shut the door (do not let him enter, for he must take off my head), hold him fast at the door—is not the sound of his master's feet behind him?" Jehoram has given a command to take off my head, and has sent the executioner. Jehoram has repented. He is now running after the executioner to prevent him from obeying his own command. All proved true. The messenger did come. He was held. Elisha said, This evil is of the Lord. I have prayed for its removal. Why should I wait for the Lord any longer? The king had come. The execution was prevented. Elisha once more conversed with Jehoram. "Hear ye the word of the Lord: 'To-morrow, about this time, a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." A lord, on whose hand (or arm) Jehoram was leaning, answered the man of God, and said, "Behold, if the Lord would make windows in heaven might this thing be." Elisha replied, "Behold, thou shalt see it with thine eyes, but shalt not eat of it."

(13.) *Elisha's prediction of plenty in Samaria, of the nobleman's witnessing the plenty, and of his not eating part of it, was fulfilled.*

Four lepers sat at the gate of Samaria. They said, one to another, "Why sit we here until we die? In the city is famine. If we enter we die. If we remain here we die also." They resolved to go into the camp of the Syrians. "If the Syrians save us alive, we shall live. If they kill us, we shall but die." They rose up in the twilight and went into the camp of the Syrians. Behold, no man was there.

The Lord had made the Syrians to hear a noise as of chariots, and a noise as of horses, even the noise as of a great host. "The Syrians said one to another, The king of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians." The Syrians arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. The lepers entered the camp. They did eat and drink, and they carried away gold and silver, and raiment, and *hid them.* Then they returned and entered another tent and carried thence also, and hid the treasure. They consulted, and determined to go into Samaria without delay, and to tell to the king's household. They came and called the porter of the city, and reported to him the deserted condition of the Syrian camp. He called the porters, who told it to the king's house within. The king arose and called his servants.

They had five horses in the city. It was night. They took two chariot horses. The king sent after the host of the Syrians, saying, "Go and see." They went as far as Jordan. The way was full of garments and vessels left behind by the Syrians. The messengers returned and told to the king. The people went out from Samaria and spoiled the tents of the Syrians. "So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord."

The nobleman, on whom the king had leaned, had charge of the gate, by the king's appointment. The people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. "This nobleman saw the plenty with his eyes, but he did not eat of it." Thus was fulfilled Elisha's prophecy. The people trode upon the nobleman in the gate, and he died.

(14.) *Elisha spake to the woman, whose son he had restored to life*, saying, "Arise, go thou and thy household, and sojourn wherever thou canst sojourn, for the Lord hath called for a famine, and it shall also come upon the land seven years." At the end of seven years the woman returned from the land of the Philistines, in which she and her household had been sojourning during the famine. Jehoram, king of Israel, was talking with Gehazi, the servant of the man of God, saying, "Tell me, I pray thee, all the great things which Elisha has done." Gehazi was relating to the king what wonders Elisha had done, and how he had raised a dead body to life, when the Shunemmite came into the presence of the king, and Gehazi said, "My lord, O king, this is the woman, and this is her son, whom Elisha restored to life."

When the king asked the woman, she told to him. The king appointed an officer to execute his order, which was, "Restore all which was hers, and all the fruits of the field, from the day in which she left the land, even until now." Such is divine providence, as it exercises itself in the behalf of nations, and of families, and of individuals. Some think these matters must have happened before the healing of Naaman's leprosy, as Jehoram would scarcely speak with Gehazi, a leper. Others think that Jehoram would not be prevented from conversing with Gehazi by the fact of his leprosy. Gehazi and Jehoram would stand at some distance from each other. There would be no actual contact, and, therefore, there could be no defilement. B.C. 891.

(15.) B.C. 885. *Elisha came to Damascus.*—Nine years before this, Naaman had come to Elisha and was healed. B.C. 894. Benhădad, the king of Syria, was sick. It was told to him the man of God is in Damascus. The king directed Hazael, "Take a present in thy hand, go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease?" Hazael took a present to Elisha of every good thing of Damascus, forty camels' burden. Hazael stood before Elisha and said, "Thy son, Benhădad, king of Syria, hath sent me to thee, saying, Shall I recover of this disease?" Elisha replied, "Go, say unto him, Thou mayest certainly recover." This was the message to Benhădad. However, Elisha had a word for Hazael, "Howbeit, the Lord hath shewed to me that he shall surely die."

Καὶ εἶπεν Ἐλισαιέ Δεῦρο εἰπὸν Ζωὴ ζήσῃ, καὶ ἔδειξέ μοι κυριος ὅτι θανάτῳ ἀποθανῃ.—*Sep.* "And Elisha said, Go (Δευρο, *huc adosdum*, come hither), say in life he shall live, and the Lord hath shewed to me that in death he shall die." This language proves that Elisha understood all which was passing in the mind of Hazael. The words of Elisha, and the look of Elisha, who settled his countenance steadfastly, brought the blush of guilt upon the murderer's face. Hazael was ashamed. The man of God wept. Hazael asked Elisha, "Why weepest thou, my lord?" Elisha answered, "Because I know the evil which thou wilt do to the children of Israel. Their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child." Hazael replied, "But what? Is thy servant a dog (an humble individual), that he should do this great thing?" Hazael pretends to be astonished. He knew his own ambition, and his murderous design. Elisha answered, "The Lord hath shewed to me that thou shalt be king over Syria."

Hazael returned from Elisha, and came to his master, Benhădad, who asked him, "What said Elisha to thee?" Hazael said, "He told to me that thou shouldest surely recover." On the morrow Hazael took a thick cloth, and dipped it in water, and spread it on the face of Benhădad, king of Syria, his master, so that he died. "And Hazael reigned in his stead." B.C. 885.

(16.) B.C. 892. And in the fifth year of Jehoram (Joram), the son of Ahab, king of Israel, Jehoshaphat being then king of Judah, Jehoram, the son of Jehoshaphat, king of Judah, began to reign. This son was co-partner with his father in the government of Judah. He was thirty-two years of age when he began to reign. He reigned eight years in Jerusalem. He imitated the kings of Israel by walking in the ways of Jeroboam, the son of Nebat, who made Israel to sin, for the daughter of Ahab was his wife; and he did evil in the sight of the Lord. Yet the Lord would not destroy Judah, for David his servant's sake, as he promised to give alway a light to him and to his children.

In his days Edom revolted from under the hand of Judah, and made a king over themselves.

Joram went over to Seir-Zair: the same city, a chief city of Idumea. So *Isaiah* xxi. 11: "The burden of Dumah (Idumea)." "He calleth to me out of Seir." The Edomites encompassed Jehoram. He arose by night and smote them. He cut his way through the enclosure which the Edomites formed around him and his army, and all the Israelites and their king fled into their tents. Edom revolted and continued the revolt. Libnah revolted at the same time. Joram, or Jehoram, slept with his fathers, and Ahaziah, his son, reigned in his stead. In the twelfth year of Joram, the son of Ahab, king of Israel, did Ahaziah, the son of Jehoram, king of Judah, begin to reign. Two and twenty years old

was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah, the daughter of Omri, king of Israel. He walked in the way of the house of Ahab, and did evil in the sight of the Lord, as did the house of Ahab. He was the son-in-law of the house of Ahab. He went with Joram, the son of Ahab, to the war against Hazael, king of Syria, in Ramoth-Gilead. The Syrians wounded Joram.

Joram returned to Jezreel to be healed of the wounds which the Syrians had given to him at Ramoth, when he fought against Hazael, king of Syria. And Ahaziah, the son of Jehoram, king of Judah, went down to see Joram (the son of Ahab, in Jezreel) because he was sick.—*2nd Kings* viii. 26. Two and twenty years old was Ahaziah when he began to reign. In *2nd Chron.* xxii. 2, it is said, "Forty and two years old was Ahaziah when he began to reign." This is a heavy difficulty to remove, for which several expedients have been used. It is evident that if we follow the reading of the *Chronicles*, the son must be two years older than his own father. [Who then can maintain historic and verbal inspiration—one or both?] "His father began to reign (Joram) when he was thirty years old, and reigned eight years, and so died, being forty years old."—*See verse* 17.

Dr. Lightfoot says:—"The original meaneth thus: 'Ahaziah was the son of two and forty years, namely, of the house of Omri, of whose house he was by the mother's side; and he walked in the ways of that house, and came to ruin with it. This the text directs us to look after, when it calleth his mother the daughter of Omri, who was indeed the daughter of Ahab. Now, these forty-two years are easily reckoned by any who will count back in the *Chronicles* to the second of Omri. Such another reckoning there is about Jechoniah, or Jehoiachin, *2nd Kings* xxiv. 8. Jehoiachin was eighteen years old when he began to reign. But, *2nd Chron.* xxxvi. 9, Jehoiachin was the son of the eight years. That is, the beginning of his reign fell in the eighth year of Nebuchadnezzar, and of Judah's first captivity."—*Dr. Lightfoot's Works*, vol. i. p. 87.

After all, here is a most manifest contradiction, which cannot be removed but by having recourse to violent modes of solution. I am satisfied the reading in *2nd Chron.* xxii. 2, is a mistake, and that we should read there as here *twenty-two* instead of *forty-two* years. And may we not say, with *Calmet*, Which is the more dangerous? To acknowledge that transcribers have made some mistakes in copying the sacred books, or to acknowledge that there are contradictions in them, and then to have recourse to solutions which can yield no satisfaction to any unprejudiced mind? In this note a mistake has been made by the printer, thus:—

"I add that no mode of solution yet found out has succeeded in removing the difficulty, and of all the MSS. (manuscripts) which have been collated, and they amount to several hundred, not one confirms the reading of *twenty-two years* [forty-two years]. In pointing out a mistake, the printer has made the learned doctor to commit, and to sanction and perpetuate, the very mistake which the learned doctor has endeavoured to correct, and to it [*forty-two*] all the ancient versions are equally unfriendly."—*Dr. A. Clarke.* So much for the doctrine of verbal inspiration. The *Speaker's Bible* has this note on the words: "Two-and-twenty years old was Ahaziah." "As Ahaziah's father, Jehoram, was barely forty years old at his death (*See* v. 17) Ahaziah must have been born when his father was eighteen years of age. Yet, according to the author of *Chronicles*, he was the youngest of Jehoram's sons (*1st Chron.* xxi. 17, xxii. 1). This is certainly surprising, but it is possible, owing to the early age at which youths marry in the east."—*The Speaker's Bible.*

This note in the *Speaker's Bible* does not remove the difficulty.

(17.) *Elijah was commanded by God, in Horeb, to anoint three persons.*—1. Elisha, prophet in his room. 2. Jehu, king of Israel. 3. Hazael, king of Syria. Elijah did in his own person perform the first anointing. For he did choose and anoint Elisha to be his successor. However, he left the performance of the other two commands to Elisha. Elisha did anoint Hazael to be king over Syria; and now he does anoint, or he employs a person to anoint, Jehu to be king over Israel. Hazael and Jehu, two men of blood, to whom murder seemed a pastime; two men, who disgraced by their crimes the human family of which they were members, whilst they are acknowledged as the chosen ministers of divine vengeance upon those who, by their obstinate rebellion against God, provoked that sentence of God which doomed them to ruin. Elisha, the prophet, called one of the children of the prophets. He gave to him a box of oil. He directed him to proceed rapidly ("gird up thy loins") to Ramoth-Gilead, and to anoint Jehu, the son of Nimshi, to be king over Israel. Elisha directed his messenger to call Jehu from his companions, and to bring him into an inner chamber, and there to anoint him. The messenger obeyed the command of Elisha. When he had performed the ceremony, he opened the door and fled. Jehu's companions forced from Jehu (who pretended to be unwilling to inform them what that "mad fellow," as they called him, wanted with him) the fact, that he was anointed king of Israel. The captains, his companions, proclaimed him king. They folded their outer robes, they put them on the stairs, they sat upon them, they blew their trumpets, and they cried—"*Jehu is king.*" Thus did Jehu, the son of Jehoshaphat, the son of Nimshi, conspire against Jehoram, king of Israel. Joram, or Jehoram, king of Israel, had been keeping Ramoth-Gilead against the attacks of Hazael, king of Syria. Jehoram was forced to return to Jezreel *(Jezrael, Sept.)* to be healed of the wounds which the Syrians had given to him when he fought with Hazael, king of Syria. Jehu was in Ramoth-Gilead with the army of occupation. He consulted his fellow-conspirators. All agreed that no one should leave the city, to go and to tell it in Jezreel. Thus Jehu left Ramoth-Gilead, crossed the Jordan, and advanced to Jezreel. Jehu rode in

a chariot. Jehoram lay in Jezreel. Ahaziah, king of Judah, was on a visit with Jehoram. Jehoshaphat and Ahab were friends. Their sons were on friendly terms. Jehoram, the son of Jehoshaphat, king of Judah, had married the daughter of Ahab and Jezebel. This daughter was the infamous and murderous Athaliah. Ahaziah was her son.

A watchman stood on the tower in Jezreel. He cried, I see a company. Jehoram sent a messenger to ask, "Is it peace?" The messenger met the company, and told his message, "Is it peace?" Jehu replied, "What hast thou to do with peace? Turn thee behind me." The watchman told, "The messenger came to them, but he cometh not again." A second messenger was sent. He asked the same question. He received the same answer. The watchman again reported: "The messenger came to them. He cometh not again. The driving is like to the driving of Jehu, son of Nimshi, for he driveth furiously."

Jehoram and Ahaziah, in a chariot, rode together to meet Jehu. Jehoram said, "Is it peace, Jehu?" The meeting was at the portion of Naboth, the Jezreelite. Jehoram asked, "Is it peace, Jehu?" Jehu replied, "What peace, so long as the whoredoms of thy mother, Jezebel, and her witchcrafts are so many?" Jehu certainly refers to the gross immoralities of the heathen worship brought into Israel by Jezebel, daughter of Ethbaal, king of the Sidonians. Jehoram turned and fled, and said to Ahaziah, "There is treachery, O! Ahaziah!" Jehu drew a bow with his full strength and smote Jehoram between his arms. The arrow went out at his heart, and he sank down in his chariot. Jehu commanded Bidkar, his captain, "Take up his body. Cast it into the portion of Naboth, the Jezreelite. For remember how that when I and thou rode together after Ahab his father, the Lord laid this burden upon him. Surely I have seen, yesterday, the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now, therefore, take and cast him into the plat of ground, according to the word of the Lord."

X. *Jehu*, B.C. 884.—When Ahaziah, king of Judah, saw this he fled by the way of the Garden House. Jehu followed after him, and said, "Smite him also in the chariot." They obeyed his orders, in the going up to Gur, which is by Ibleam. The account given in *2nd Chron.* xxii. 8-9, is very different from the account given in *2nd Kings* ix. 27-28. In *2nd Kings* ix. 27-28—"He fled to Megiddo, and died there." The former part is from *2nd Kings* ix. 27-28. In *2nd Chron.* xxii. 8-9, the words are—"When Jehu was executing judgment upon the house of Ahab, he sought Ahaziah, and they caught him (for he was hid in Samaria) and brought him to Jehu, and when he had slain him they buried him." "The current of the story at large is this," says Dr. Lightfoot:—"Jehu slayeth Joram *in the field of Jezreel*, as Ahaziah and Joram were together. Ahaziah, seeing this, flees, and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and makes Jezebel dogs' meat; from thence he sends to Samaria for the heads of Ahab's children and posterity, which are brought to him by night, and shewed to the people in the morning. Then he marcheth to Samaria, and by the way slayeth *forty-two* of Ahab's kinsmen; and findeth Jonadab, the father of the Rechabites, coming into Samaria. He maketh search for Ahaziah. They find him hid, bring him to Jehu; he commands, 'Carry him towards Gur, by Ibleam, and there slay him.' It may be, his father, Joram, had slain his brethren there, as Ahab had done Naboth in Jezreel. They do so smite him there in his chariot; and his charioteer driveth away to Megeddo before he dies. The story in the *Book of Kings* is short; but the *Book of Chronicles* shews the order."—*Lightfoot's Works, vol.* i. *p.* 88, quoted by *Dr. A. Clarke.*

In the eleventh year of Joram, the son of Ahab, began Ahaziah to reign over Judah, B.C. 886. Marginal note.—"Then he began to reign as viceroy to his father in his sickness."—*2nd Chron.* xxi. 18-19. "But in Joram's twelfth year, he began to reign alone."

"We read in *Chron.* viii. 25, that Ahaziah ascended the throne in Jehoram's twelfth year. The discrepancy may be explained as arising either from two modes of calculating the regnal years of kings (keil), or from two ways of reckoning the accession of Ahaziah, who is likely to have been regent for his father during at least one year." (*2nd Chron.* xxi. 19.)—*The Speaker's Bible.*

These quotations may serve to shew what objections may be, and have been, made to the inspiration of God's Word, and how clearly their fallacy may be proved, by comparing one part of Scripture with another part of Scripture, and by making use of the marginal references. I believe that the Old Testament Scriptures and the New Testament Scriptures are historical accounts, containing divine records of messages from God. I may feel at a loss in the historical difficulties, and wish for instruction that my difficulties may be removed. But I do not consider that these historical difficulties can form objections to revelation, for they have no connection with anything revealed, nor has any revelation any connection with them. It is easily understood that man's salvation cannot be made dependent upon the accuracy of the statement of a historian; or upon the skill of a scribe who makes a new manuscript; or upon the skill and good workmanship of a printer who may seek to do himself honour in the production of the very best specimen of his art. I believe that God has, throughout the histories in the Old and New Testaments, made revelations of His will in such plain language that any man may understand them to the conviction of his conscience, to the enlightening of his understanding, to the conversion of his soul, and to his being built up in God's most holy faith, so that he may finish his course with joy, and finally, by God's mercy, possess and enjoy that eternal life, which is "the gift of God, through Jesus Christ our Lord."—*Romans* vi. 23.

1. Jehu had commenced his career of blood. He

had slain two kings. He had caused a panic in the minds of all their subjects, both in Judah and in Israel. His next performance of murder was in immediate succession to the first. Jehu came to Jezreel. Jezebel heard of it. "She painted her face, and tired her head, and looked out at a window." Her face may have been improved by paint, and her countenance by the tiara, or head dress. Her eyes must have been improved by application of the stybium, or antimony. This is a custom in Asiatic countries to the present day.

"The Persians differ from us as much in their notions of beauty, as they do in their notions of taste. A large, soft, and languishing black eye, with them, constitutes the perfection of beauty. It is chiefly on this account that the women use the powder of antimony, which, although it adds to the vivacity of the eye, throws a kind of voluptuous langour over it, which makes it appear (if I may use the expression) dissolving in bliss. The Persian women have a curious custom of making their eye-brows meet, and if this charm be denied to them, they paint the forehead with a kind of preparation made for that purpose."—*E. S. Waring's Tour to Shuzar*, 4to., 1807, *page* 62. This throws light upon Jezebel's painting, and shews sufficiently with what design she did it: to conquer and disarm Jehu, and induce him to take her for wife, as Janchi supposes. This universal custom in Asiatic nations, and in the nations bordering on them, is mentioned by *Ezekiel* xxiii. 40.—*See Dr. A. Clarke.* That the Greeks, and after them the Romans, introduced this custom amongst the other foreign customs which they did introduce into their country, is a matter which needs very little labour to suppose as a matter of probability.

Jezebel painted her face, literally "put her eyes in antimony," *i.e.* dyed the upper and under eyelids with a pigment, prepared from antimony—a common practice in the east even at the present day. The effect is at once to increase the apparent size of the eye, and to give to it unnatural brilliancy. No doubt the practice was very ancient among the oriental nations. Nicolas of Damascus, Diodorus, and Athenæus ascribe it to Sardanapalus. Xenophon notes its employment by the Persians, in his life of Cyrus the elder.—*(Cyropedia*, viii. 8, § 20). Representations of eyes thus embellished occur in the Assyrian sculptures.—*(See Layard, "Monuments of Nineveh, 1st series, p.* 92.) Reference to the existence of the practice among the Jews will be found in *Jer.* iv. 30, and in *Ezek.* xxiii. 40.—*See The Speaker's Bible.*

Jehu entered in at the gate. Jezebel was looking out at the window. She cried, "Had Zimri peace who slew his master?" She heard the voice of Jehu crying, as he looked up to the window, "Who is on my side? Who?" Two or three eunuchs looked out in answer to his call. Jehu cried to them, "Throw her down." They threw her down. Some of her blood was sprinkled on the wall, and on the horses, and he trode her underfoot. He came into the house and did eat and drink. He then said, "Go, see this cursed woman, and bury her. For she is a king's daughter. And they went to bury her. They found no more of her than the skull, and the feet, and the palms of her hands." The messengers returned and told to Jehu. He said, "This is the word of the Lord (*i.e.* the fulfilment of the word of the Lord) which he spake by his servant Elijah, the Tishbite, saying, 'In the portion of Jezreel shall dogs eat the flesh of Jezebel; and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.'"

2. Jehu proceeds in his course of cunning and of murder. Samaria contained seventy sons of Ahab, who lived with the persons who brought them up. Jehu sent letters to the authorities in Samaria who had the care of Ahab's children. His letter to each contained the command to select the best and meetest of Ahab's sons, and to set him on his father's throne, and to fight for their master's son. The authorities in Samaria consulted, and said amongst themselves, "Two kings stood not before him. How then shall we stand?" They agreed to submit to Jehu's commands. Jehu sent to them a letter, commanding them to prove their allegiance to him by sending to him to Jezreel "the heads of your master's sons, tomorrow, by this time." The authorities in Samaria committed this act of murder. They sent to Jehu the seventy heads of Ahab's sons. Jehu commanded, "Lay ye them in two heaps at the entering in of the gate until the morning." Then, when morning came, Jehu stood in the gate and said to all the people, "Ye be righteous: behold, I conspired against my master and slew him, but who slew all these? Know now that there shall fall to the ground nothing of the word of the Lord, which the Lord spake concerning the house of Ahab, for the Lord hath done that which he spake by his servant Elijah." "So Jehu slew all who remained of the house of Ahab, in Jezreel, and all his great men, and his kins-folk, and his priests, until he left him none remaining."

3. Jehu proceeded to Samaria. On his way he met, near to the shearing house, the brethren of Ahaziah, king of Judah. Jehu asked them, "Who are ye?" They answered, "We are the brethren of Ahaziah, and we go down to salute the children of the king and the children of the queen." Jehu ordered, "Take them alive." His servants obeyed his order. They slew these brethren of Ahaziah at the pit of the shearing house, two and forty men. He left not one of them.

4. He went onward towards Samaria. He met Jonadab, the father of the Rechabites, so named from the father of Jonadab, Rechab. He inquired whether Jonadab agreed with him. Jonadab gave to Jehu his hand in token of agreement. Jehu took Jonadab up into his chariot, promising that he should see his zeal for the Lord. Jehu came to Samaria. He slew all who remained to Ahab in Samaria, till he had destroyed him according to the saying of the Lord which he spake to Elijah.

Jehu summoned all the people together, and proclaimed a great sacrifice to Baal. He cried out,

"Ahab served Baal a little, but Jehu shall serve him much." He ordered all the prophets of Baal to be called to the sacrifice. "Whosoever shall be wanting (absent) shall not live." Jehu was acting in subtilty, to the intent that he might destroy the worshippers of Baal. He ordered them to proclaim a solemn assembly to Baal. They proclaimed it. All Israel heard it. All the worshippers of Baal came. They filled the house of Baal in Samaria. Jehu ordered vestments to be given to Baal's worshippers. Jehu and Jonadab went into the house of Baal, and ordered a search to be made, that none might remain in the temple except Baal's worshippers. Jehu appointed fourscore men without, to whom he entrusted the work of murder which he had planned. The sacrifices were offered. Then Jehu commanded his guard and his captains, "*Go in and slay them.*" They smote them with the edge of the sword. They cast out the dead bodies. They carried the images out of the house of Baal and burned them. They broke down the image of Baal. They broke down the house of Baal, "and made it a draught house unto this day." "*Thus Jehu* destroyed Baal out of Israel." This was the fulfilment of the prophecy of Elijah. It becomes the evidence of the inspiration and of the divine mission of Elijah.

5. After all these judgments which God caused to be inflicted upon the house of Ahab, and upon the worshippers of Baal, Jehu walked in the way of Jeroboam, the son of Nebat, who made Israel to sin. He worshipped the golden calves which were in Bethel and in Dan. The Lord said unto Jehu, "Because thou hast done well in executing that which is right in mine eyes, and has done unto the house of Ahab all which was in my heart, thy children of the fourth generation shall sit on the throne of Israel." Jehu never departed from the way of Jeroboam, the son of Nebat, who made Israel to sin.

In those days the Lord began to cut Israel short. The prediction of Elisha to Hazael was being fulfilled. "Hazael smote them in all the coasts of Israel, from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan."

Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz, his son, reigned in his stead. Jehu reigned over Israel, in Samaria, twenty-eight years.

XI. *Jehoahaz.* B.C. 856.—In the three-and-twentieth year of Joash, the son of Ahaziah (and Athaliah), king of Judah, Jehoahaz, the son of Jehu, began to reign over Israel, in Samaria, and reigned seventeen years. He departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin. Hazael and his master, Benhădad, oppressed Israel all their days. The Lord was wroth with Israel, and delivered them into the hands of the Syrians. Jehoahaz prayed to the Lord. The Lord gave to Israel a saviour, Joash. They went out from under the hand of Syria. Haubigaut recommends to read the seventh verse (*2nd Kings* xiii.) after the fourth, then the fifth and sixth, and next the eighth, &c. Yet Israel walked in the way of Jeroboam, the son of Nebat, who made Israel to sin. There remained also the grove in Samaria. Verse seven describes the wretched condition of Israel thus: "The king of Syria made them like to the dust by thrashing." "Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash, his son, reigned in his stead."

XII. *Joash.* B.C. 839.—*Jehoash, or Joash,* began to reign over Israel in Samaria. In the thirty-seventh year of Joash, king of Judah, he began to reign. He reigned in Samaria over Israel sixteen years. He walked in the way of Jeroboam, the son of Nebat, who made Israel to sin. Joash was associated in the government with his father two years before his father's death. In the thirty and seventh year of Joash, king of Judah, commenced this association. He succeeded his father two years after, a little before the death of Elisha. Joash reigned sixteen years, which include the two years in which he governed conjointly with his father.—*Calmet.* Then Joash reigned two years by union in the government with his father, and fourteen years by himself after the death of his father. Infidel objections have been made to false statements of the lengths of the reigns of kings of Israel and of Judah, with a design to invalidate the doctrine of inspiration. The objection is groundless, for the mistakes do not exist. If the mistakes did exist, the objection would be groundless, for inspiration is that which gives power to make known the will of God. The writing of the history of secular matters cannot require inspiration. Joash slept with his fathers. And Joash was buried in Samaria with the kings of Israel.

XIII. B.C. 825.—*Jeroboam* II., *the son of Joash, or Jehoash,* king of Israel, began to reign in Samaria in the fifteenth year of Amaziah, the son of Joash, king of Judah. The reign of Jeroboam II. lasted forty-one years. He walked in the way of Jeroboam, the son of Nebat, who made Israel to sin. "He restored the coast of Israel from the entering of Hamath unto the sea of the plain." Jeroboam reconquered all the territory which belonged to the ten tribes of Israel when they separated from Judah under Jeroboam I., "according to the word of the Lord which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, who was of Gathhepher." Jonah was sent to speak words of consolation to the captives who were under the bondage of Syria. Jonah assured them of deliverance. The prophecy delivered on this occasion is not extant. What is now in the prophecies of Jonah relates wholly to Nineveh. Jeroboam II. slept with his fathers, the kings of Israel, and Zachariah, his son, reigned in his stead."

XIV.—*Zachariah, son of Jeroboam* II., began to reign over Israel in Samaria, in the thirty-eight year of Azariah, king of Judah. Zachariah walked in the way of Jeroboam, the son of Nebat, who made Israel to sin. And Shallum, the son of Jabesh, conspired against him and slew him, and reigned in his stead. "This was the word of the Lord which

he spake unto Jehu: 'Thy sons shall sit on the throne of Israel unto the fourth generation.'" The four sons, in descent from Jehu, were—1, Jehoahaz, Jehu's son; 2, Joash, or Jehoash, the son of Joash, and Jehu's grandson; 3, Jeroboam II., son of Joash, and Jehu's great-grandson; 4, Zachariah, the son of Jeroboam II., and Jehu's great-great-grandson.

XV. B.C. 772.—*Shallum*, the son Jabesh, began to reign in the nine and thirtieth year of Uzziah, king of Judah. He reigned a full month in Samaria. Menăhem, the son of Gadi, went up from Tirzah, a city of Ephraim, and smote Shallum, the son Jabesh, and reigned in his stead. Then Menăhem smote Tiphsah (Tirzah—*Calmet*), and all who were therein, and the coasts thereof from Tirzah. Why? The authorities of Tirzah, the royal city of the kings of Israel, from Jeroboam I. to Omri, who built Samaria and made it the royal residence, refused to receive Menăhem and his army, and shut their gates against them. "He took the city by storm, smote the inhabitants, and ripped up the women who were with child."

XVI. *Menăhem*, the son of Gadi, began to reign over Israel, B.C. 772, in the nine and thirtieth year of Azariah, king of Judah. He departed not, all his days, from the sins of Jeroboam, the son Nebat, who made Israel to sin. *Pul*, B.C. 771, king of Assyria (the first of the great monarchies is now making its appearance), came against the land. Menăhem gave to Pul one thousand talents of silver that his hand might be with him to confirm the kingdom in his hand. Menăhem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. The king of Assyria was satisfied, and turned back, and stayed not in the land of Israel. Menăhem slept with his fathers, and Pekahiah, his son, reigned in his stead.

XVII. *Pekahiah*, B.C. 761, the son of Menăhem, began to reign over Israel in Samaria, in the fiftieth year of Azariah, king of Judah. Pekahiah reigned two years. He went in the way of Jeroboam, the son of Nebat, who made Israel to sin. Pekah, the son of Remaliah (a captain in his army), conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arich (persons unknown; some think that they were statues). Pekah had fifty men of the Gileadites with him at the time. Pekah reigned in the room of Pekahiah.

XVIII. Pekah, the son of Remaliah, began to reign over Israel, in Samaria, B.C. 759, in the fifty-second year of Azariah, king of Judah. He reigned twenty years. "He departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin."

Tiglath-Pileser, king of Assyria, invaded Israel in the days of Pekah, king of Israel, and took—1, Ijon; and 2, Abel-beth-maachah; and 3, Janoah; and 4, Kedesh; and 5, Hazor; and 6, Gilead; and 7, Galilee; and 8, all the land of Naphthali; and carried the inhabitants, or parts of them, captive to Assyria. These places belonged to Israel, and were taken by Benhădad, king of Syria, when he was in league with Asa, king of Judah.—*1st Kings* xv. 20. They were regained by Jeroboam II. Now they are taken from Israel once more by Tiglath-Pileser. From *1st Chron.* v. 26, we learn that Pul and Tiglath-Pileser, kings of Assyria, carried away into captivity the two tribes of Reuben and Gad, and the half tribe of Manasseh, all who belonged to Israel on the east side of Jordan. These were never restored to Israel. B.C. 740. Hoshea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth year of the reign of Jotham, son of Uzziah, king of Judah.

XIX. B.C. 730. *Hoshea, the son of Elah*, began to reign in Samaria, over Israel, in the twelfth year of Ahaz, king of Judah. He reigned nine years. He did evil in the sight of the Lord, as did all the kings who were before him in Israel. Shalmeneser, king of Assyria, invaded Israel. Hoshea became his servant, and gave presents to him. Hoshea sent messengers to So, king of Egypt. He ceased to send his yearly presents to Shalmeneser, king of Assyria. This conduct of Hoshea excited the suspicion of Shalmeneser, who shut him up, and bound him in prison. B.C. 725.

B.C. 723. Shalmeneser besieged Samaria *three years. In the ninth year of Hoshea*, king of Israel, Shalmeneser took Samaria, B.C. 721, and carried Israel away into Assyria, and placed them (the ten tribes) in Halah and in Habor, by the river of Gozan, and in the cities of the Medes. "The children of Israel built for themselves high places (temples) in all their cities, from the tower of the watchman to the fenced city; and they set images and groves in every high hill and under every green tree, and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger." In fact, God chose the people, and trained them by the Mosaic law to acknowledge the one living and true God, to avoid the idolatries of the heathen, and convert the heathen to the knowledge of the God of Israel. Upon these terms God gave to the descendants of Abraham possession of the land of Canaan. The ten tribes, a separate kingdom for two hundred and fifty-four years, was removed from its inheritance to the land of the Chaldeans, and became, politically, and ecclesiastically, and nominally, lost.

The king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed these people in the cities of Samaria instead of the children of Israel. They possessed Samaria, and dwelt in its cities. These new inhabitants had no knowledge of God. The Lord sent lions amongst them. The afflicted people entreated Shalmeneser to save them from this evil which came upon them as a punishment for their ignorance of the God of the land. Shalmeneser ordered a priest of the Israelites to be sent back to his native land to worship and to teach the new inhabitants to worship the God of the land. The priest came and dwelt in Bethel, and taught them how they should fear the Lord. So they feared the Lord, and made for themselves priests of the lowest of the

people, who sacrificed for them in high places. "They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence." The mixed religion of the new settlers in Israel was after the manner of the Israelites, who would have a mixed religion, and who had been carried into captivity as a punishment for their sins against the God of their fathers. The names of the new settlers and of the gods whom they worshipped are thus related:—1, The men of Babylon made Succoth-Benoth their god; and 2, the men of Cuth made Nergol; and 3, the men of Hamath made Ashima; and 4, the Avites made Nebhaz and Tartak; and 5, the Sepharvites burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim.

The death bed of Elisha the prophet. B.C. 839.—Elisha had "fallen sick of his sickness," of which he died. Elisha must have prophesied about *sixty-five* years. Joash, or Jehoash, came down to see Elisha. Joash wept from grief that the old prophet and patriot was dying. Joash exclaimed, "O my father, my father! the chariots of Israel, and the horsemen thereof." Elisha said to him, "Take bow and arrows." Joash took them. Elisha said, "Put thy hand upon the bow." Joash followed this direction also. Elisha put his hands upon the king's hands. Elisha said, "Open the window eastward." Joash opened it. Elisha said, "Shoot." Joash shot. Elisha said, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria, for thou shalt smite the Syrians in Aphek, till thou hast consumed them." Elisha said, "Take the arrows." Joash took them. Elisha said, "Smite upon the ground." Joash smote thrice and stayed.

The man of God, Elisha, was wroth with Joash, and said, "Thou shouldest have smitten five or six times, then hadst thou smitten Syria, until thou hadst consumed it. Whereas, now, thou shalt smite Syria *but* thrice."

Elisha died, and they buried him. The bands of the Moabites invaded the land at the coming in of the year. Friends were burying some one of their companions, a man, who had died. They spied a band of men. They feared. They cast the dead body of their friend into the sepulchre of Elisha, and when the man was let down and touched the bones of Elisha, the man revived, and stood up on his feet.

Name the Prophecies and the Miracles of—1, Elijah; and 2, Elisha.

1. *Elijah* prophecies to Ahab that there would be a drought.
2. Elijah prophecies a supply of meal and oil to the widow of Sarepta.
3. Elijah restores the widow's son to life. Prays.
4. Elijah prays. Fire from heaven consumes his sacrifice on Mount Carmel.
5. Elijah foretells rain to Ahab.
6. Elijah prays. Rain falls.
7. Elijah foretells the destruction of Ahab's house.
8. Elijah consumes, by fire from heaven, two captains and their companies of fifty men in each company, sent by *Ahaziah*.
9. Elijah foretells Ahaziah's death.
10. Elijah divides the river Jordon by his mantle.
11. Elijah is carried by a whirlwind into heaven, by horses of fire and a chariot of fire. Elijah's mantle fell upon Elisha—Type. Descent of Holy Ghost on the day of Pentecost—Antitype.
1. *Elisha* divides the waters of the Jordan by the mantle of Elijah.
2. Elisha casts salt into the waters of Jericho, and heals them.
3. Elisha destroys, by two she bears, forty children who mocked him.
4. Elisha, having accompanied the army of Jehoram, king of Israel, in the rebellion of Mesha, king of Moab, saved, by a miracle of water, three united armies of these three kings: 1. Jehoram, king of Israel; 2. Jehoshaphat, king of Judah; 3. And the king of Edom. The king of Moab sacrifices his son to appease the Deity. Indignation against Israel for driving the king of Moab to this extremity. Judah and Edom retire. Jehoram returns.
5. Elisha saves the widow of a prophet, and her two sons, by increasing her oil.
6. Elisha gives to the Shunemmite a son.
7. Elisha restores to life the son of the Shunemmite.
8. Elisha heals the deadly pottage at Gilgal.
9. Elisha feeds, miraculously, at Gilgal, upon a present brought to him, viz. bread of the first fruits, twenty loaves of barley, and full ears of corn in the husks thereof, one hundred men (sons of the prophets). God gave the increase. This may be considered as a type of our Lord's feeding of the multitudes, miraculously: 1. Five thousand men, besides women and children, upon five barley loaves and two small fishes: fragments filled twelve baskets. 2. Four thousand men, upon some few fishes and seven loaves. Our Lord fed them on this small supply. Fragments filled seven baskets.
10. Elisha heals Naaman's leprosy. Refuses to accept Naaman's gifts.
11. Elisha sends Naaman's leprosy to Gehazi, and to his seed for ever.
12. Elisha makes iron to swim in the river Jordan.
13. Elisha reveals the counsels of the king of Syria to the king of Israel.
14. Elisha, at Dothan, prays, and his servant sees the mountain covered with armies for their defence.
15. Elisha smites the Syrians with blindness.
16. Elisha opens the eyes of the Syrians when he had brought them to Samaria.
17. Elisha foretells Jehoram's anger against himself (Elisha), and saves his own life.
18. Elisha foretells abundance. *A nobleman* does not believe.
19. Elisha foretells the death of *the nobleman*.
20. Elisha foretells a famine of seven years' continuance to the Shunemmite. When the seven years had passed away, the Shunemmite returned to her country. Gehazi made her known to the king.

Jehoram ordered a man, whom he appointed to attend to her affairs, to restore to her *the property* of her inheritance. She dwelt once more among her people.

21. Elisha foretells Benhădad's death.

22. Elisha foretells Hazael's cruelties in war.

23. Elisha foretells to Joash three victories of Israel over Syria. Elisha's death-bed scene.

24. Elisha's bones, when a dead man touches them, restore to life the man who had died. Thus, being dead, the good old prophet did speak. God did speak to his people (a rebellious people) by the mouth of his servant Elisha, in Elisha's life, and in Elisha's death.

The ministry of Elijah and of Elisha commenced by the prophecy of drought, which Elijah delivered to Ahab, B.C. 910. Elijah was translated, B.C. 896. He continued his ministry during a period of fourteen years. The ministry of Elisha commenced, B.C. 896, and continued to the time of his death, B.C. 838, a period of 58 years, reckoning from the translation of Elijah. But if his ministry be reckoned from the time when he went after Elijah, and ministered unto him, B.C. 906, the years of Elisha's ministry will be ten years additional, that is 58 + 10 = 68 years. Sixty-eight years is the period of his ministerial life, ten years as the servant of Elijah, and fifty-eight years as Elijah's successor. Elijah acted as prophet fourteen years. Elisha acted as prophet, as Elijah's successor, fifty-eight years. So that, for a period of seventy-two years, God gave to the ten tribes evidence of his existence, and of the inspiration of Elijah and of Elisha by miracles and prophecies.

CHAPTER II.

The Kings of Judah.

I. B.C. 975.—1. *Rehoboam*, the only son of Solomon, succeeded his father. The Israelites met at Shechem to crown Rehoboam. They sent into Egypt to recall Jeroboam. They asked Rehoboam to lighten the burden of taxation imposed upon them by their former king, Solomon, the father of Rehoboam. He required three days to consider their petition. He consulted the old counsellors of his father. They advised concession to the demands of the Israelites. He then consulted the young men with whom he had been brought up. They advised refusal, and an increase of taxation. Rehoboam, the son of the wisest man who ever lived, took the advice of his young friends. Rehoboam met the Israelites. He gave to them a most ungracious answer: "My father made your yoke heavy, and I will add to your yoke. My father also chastised you with whips, but I will chastise you with scorpions." "My little finger shall be thicker than my father's loins." Such was the advice of inexperienced advisers. Too faithful was Rehoboam in following that advice. Concession would have won Israel. Resistance and determination to oppress determined them to revolt. They raised the war cry, "To your tents, O Israel." They stoned to death Adōram who came to receive their tribute. They made Jeroboam king. The tribes of Judah and Benjamin did cleave to Rehoboam.

2. Rehoboam came to Jerusalem and prepared to suppress the rebellion of the Israelites. He assembled all the fighting men of Judah and of Benjamin. The number of these men was one hundred and eighty thousand. The prophet Shemaiah forbade the intended warfare, and informed Rehoboam that the Lord had ordered the revolt of the Israelites. Rehoboam obeyed the command of God and remained at home.

3. Rehoboam was forty and one years old when he began to reign. He reigned seventeen years in Jerusalem, the city which the Lord did choose, to put his name there, out of all the tribes of Israel. "His mother's name was Naamah, an Ammonitess. Judah did evil in the sight of the Lord. They built high places, and images, and groves on every high hill and under every green tree." They did according to all the abominations of the nations which the Lord cast out before them.

4. "In the fifth year of king Rehoboam, Shishak, king of Egypt, came up against Rehoboam. He took away all the treasures of the house of the Lord, and the treasures of the king's house. He took away all the shields which Solomon had made. They were shields of gold. Rehoboam replaced them by shields of brass. These were carried by his guards when he went into the house of the Lord. The chief of the guard, who kept the door of the king's house, kept them in the guard's chamber. There was war between Jeroboam and Rehoboam all their days. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah, an Ammonitess. And Abijam, his son, reigned in his stead." Shishak, king of Egypt, plundered the temple thirty-five years after its dedication.

II. B.C. 958.—1. *Abijam* began to reign over Judah in the eighteenth year of Jeroboam, the son of Nebat. He reigned three years in Jerusalem. His mother's name was Maachah, the daughter of Absalom. He walked in all the ways of his father. His heart was not perfect with the Lord his God, as was the heart of David, his father. For David's sake the Lord gave to him a lamp in Jerusalem to set up his son after him, and to establish Jerusalem. David was faithful, save in the matter of Uriah. The war between Rehoboam and Jeroboam continued between Abijam and Jeroboam.—*2nd Chron.* xiii. "His mother's name was Michaiah, the daughter of Uriel, of Gibeah. There was war between Abijam and Jeroboam. The *Targum* gives the following reason for this difference in the names of the mother of Rehoboam: "Michaiah, the daughter of Uriel, of Gibea, or Gibatha, is the same as Michah, the daughter of Absalom. She was so excellent and upright, that her name was changed into the more excellent name of Michaiah, and her father's name into Uriel,

of Gibatha, that the name of Absalom might not be remembered."—*Dr. A. Clarke.*

Rehoboam had eighteen wives and sixty concubines. He had eight sons and sixty daughters. Rehoboam loved Maachah, the daughter of Absalom, above all his wives and his concubines. He made Abijam, the son of Maachah, chief among his brethren, with the intention of making him king. Rehoboam acted wisely in placing all his sons in stations in the countries of Judah and of Benjamin. *They were not likely to join Jeroboam against their father.* It is recorded that Rehoboam desired many wives. But it is not recorded that any evils resulted to the religion of his country, from any alliances which he formed. David made Solomon king. *This was contrary to law.—Deut.* xxi. 16. *Rehoboam made Abijam king, contrary to the same law.*

2. Abijam set the battle in array with an army of valiant men of war, four hundred thousand men. Jeroboam set the battle in array against Abijam, with eight hundred thousand men, chosen men, mighty men of valour. Abijam stood upon Mount Zemarāim, which is Mount Ephraim, and said, "Hear me, thou Jeroboam, and all Israel." Abijam's address, *2nd Chron.* xiii 5-12, must have been very disagreeable to Jeroboam who was described as a man ungrateful to his benefactor, a rebel against his lawful sovereign, and a setter up of false religious worship. The system of religious worship in Jerusalem is described as proof of the obedience of the people to God's law. "Then God himself is with us for our captain, and his *priests* with sounding trumpets to cry alarm against you." "O children of Israel, fight ye not against the Lord God of your fathers, for ye shall not prosper."

In the meantime Jeroboam formed "an ambushment" behind them, so that Judah was surrounded. When Judah looked back the battle was before and behind him. The people cried unto the Lord. The priests sounded with the trumpets. The men of Judah gave a shout. As they shouted, God smote Jeroboam and all Israel before Abijam and Judah. Five hundred thousand men of Israel are reported to have been slain on the battlefield and in the pursuit. The children of Israel were "brought under" at that time. The people of "Judah prevailed, because they relied upon the Lord God of their fathers." In *2nd Chron.* xiii., the word is Abijah. In *1st Kings* xv. 2, the word is Abijam. The numbers slain are very large. Doubts as to the accuracy of the reports may be entertained. Yet it must not be forgotten that Israel and Judah had not standing armies, but, like to their neighbours, they had a regular militia ready to take the field upon the moment when notice was given. The loss must have been severe, for "Abijam took Bethel, with the towns thereof, and Jeshamah, with the towns thereof, and Ephraim, with the towns thereof." "Neither did Jeroboam recover strength again in the days of Abijam; and the Lord struck him, and he died." The situations of the towns is doubtful. *Jeroboam died broken-hearted.* Abijah, or Abijam, "waxed mighty." He married fourteen wives, and begat twenty and two sons and sixteen daughters. The commentary of the prophet Iddo, which contains a biographical account of Abijam, is lost. What his sayings were we cannot tell. The address of Abijam, in *2nd Chron.* xiii. 5-12, is a proof that he was able to speak well, to state his case clearly, and to make the best use of his arguments. To acquire this ability should be the end and aim of all studies.

Abijam, or Abijah, slept with his fathers. They buried him in the city of David. Asa, his son, reigned in his stead. Abijam reigned three years.

III. B.C. 955. Asa began to reign over Judah in the twentieth year of Jeroboam, king of Israel. Asa reigned forty-one years in Jerusalem. His mother's name was Maachah, the daughter of Abishalom. Asa did that which was right in the sight of the Lord, as did David, his father. He removed the wicked from the land, and all the idols which his fathers had made. He removed Maachah, his mother, from being queen, because she had made an idol in a grove. Asa destroyed her idol, and burnt it by the brook of Kidron. The high places were not removed. Nevertheless, Asa's heart was perfect with the Lord his God. All the silver and the gold dedicated by himself and by his fathers, Asa brought into the house of the Lord. There was war between Asa and Baasha, king of Israel, all their days. Baasha built Ramah, or built a fortification on Ramah, a hill which lay in the valley through which there was an approach to Jerusalem. This arrangement of Baasha amounted to a blockade.

Asa sent all the silver and the gold placed in the house of the Lord, and in the king's house, to Benhădad, (son of Tabrimon, the son of Hezion), king of Syria, who dwelt in Damascus, requesting him to break his league with Baasha, king of Israel, and to form a league with himself (Asa). Benhădad consented. Benhădad sent an army into Israel and smote: (1) Ijon, and (2) Dan, and (3) Abel-beth-Maachah, and (4) Connerith, and all the land of Naphtali. When Baasha learned this invasion, he retired from building Ramah, and he dwelt in Tirzah. Asa took the timber and the stones left by Baasha, at Ramah, and with them built Geba, of Benjamin, and Mizpah. Asa was diseased in his feet in his old age. Asa slept with his fathers. They buried him with his fathers, in the city of David, his father; and Jehoshaphat, his son, reigned in his stead.

Asa had peace during the first ten years of his reign. He built cities, and fortified them. He raised a very powerful military host. Out of Judah, three hundred thousand. Out of Benjamin, two hundred and eighty thousand.

Zerah, the Ethiopian, came against Asa with a great host, a thousand thousand—*i.e.* ten hundred thousand—one million. Asa went against him. The valley of Zephathah, at Mareshah, was the battlefield. Asa prayed to God, rested in God. He and his army went against the invading host in the name of God. "O Lord, thou art our God, let not

man prevail against thee.' The Lord heard, and the Lord answered the prayer of Asa. The Lord smote the Ethiopians. They fled. The army of Asa pursued them to Gerar, and destroyed them, and carried away very much spoil. They smote all the cities round about Gerar. They took from these cities the vast amount of spoil which was in them. They smote the tents of cattle. They carried away sheep and camels in abundance, and returned to Jerusalem. Gerar was not far from Gaza, in the south of Judah.

B.C. 941.—The Spirit of God came upon Azariah, the son of Oded. He went out from Jerusalem to meet Asa returning in triumph from his victorious encounter with the Ethiopians. He said, "Hear ye me, Asa, and all Judah and Benjamin. The Lord is with you while ye be with him, and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." Azariah set before them the evils of forsaking the Lord, and concluded his address thus: "Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded."

Asa was encouraged by these words of Oded. He put away the idols out of Judah and Benjamin, and out of the cities which he had taken from Mount Ephraim. He gathered all Judah and Benjamin, with strangers, with those out of Ephraim, and out of Manasseh, and out of Simeon. They saw that the Lord his God was with him, and they came to him from Israel in abundance. Seven hundred oxen and seven thousand sheep, of the spoil, were at this time offered to the Lord. "They entered into a covenant with the Lord God of their fathers, with all their heart and with all their soul." There was no more war unto the five and thirtieth year of the reign ofAsa.

In the thirty-sixth year of the reign of Asa, Baasha, king of Israel, attempted to advance upon Jerusalem. B.C. 940. The conduct of Asa in this matter was condemned. Hanāni, the seer, came to Asa, king of Judah, and said unto him, "Because thou hast relied on the king of Syria (Benhădad), and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thy hand." Hanāni reminded Asa of the victory which God had given to him, a quarter of a century before, over the Ethiopians, when he trusted in the Lord. In this application to the king of Syria, "Thou hast done foolishly; therefore, from henceforth thou shalt have wars." Asa was enraged. He put Hanāni in prison. Asa became diseased in his feet in the thirty-ninth year of his reign. He sought not to the Lord, but to the physicians. Asa slept with his fathers in the one and fortieth year of his reign. "They buried him in his own sepulchre, which he had made for himself in the city of David. They laid him in the bed which was filled with sweet odours and divers kind of spices, prepared by the apothecaries' art, and they made a very great burning for him."

Some think that the bed on which Asa's body was laid was a funeral pyre, and that the body was burnt. Others think that the body was embalmed, and that the pile of sweet odours was burnt in honour of the departed king.

A description of the mode of interment of the remains of the dead is given by Virgil, *Æn.* vi. 214:—

Nec minus interea Misenum in littore Teucri
Flebant, et cineri ingrato suprema ferebant.
Principio pinguem tædis et robore secto
Ingentem struxere pyram; cui frondibus atris
Intexunt latera, et ferales ante cupressos
Constituunt, decorantque super fulgentibus armis.
Pars calidos latices et aena undantia flammis
Expediunt corpusque lavant frigentis et unguunt.
Fit gemitus. Tum membra toro defleta repomunt.
Purpoereasque super vestis, velamina nota,
Conjiciunt par ingenti subiere feretro,
Triste ministerium, et subjectam more parentum.
Aversi tenuere facem. Congesta cremantur
Turea dona, dapes, fuso crateres olivo.
Postquam conlapsi cineres, et flamma quievit.
Reliquias vino et bibulam lavere favillam
Ossaque lecta cado texit Corynæus aëno.
Idem ter socios pura circumtulit unda
Spargens rore levi et ramo felicis olivæ;
Lustravit que viros, dixit que novissima verba.
At pius Æneas ingenti mole sepulchrum
Imponit, suaque arma viro, remumque, tubamque,
Monte sub ăcrio: qui nunc Misenus ab illo
Dicitur æternumque tenet per secula nomen.

V. 214 to 235.

Nor less meanwhile did the Trojans "weep for" (flebant) Misenus on the shore, and (did) carry the last things (suprema, for supremos honores, the last honors) to his ungrateful (life and feeling gone) ashes. In the beginning (principio) they constructed a large (ingentem) pyre (πυρ) rich (pinguem, fat) with torches and with cut oak; for which (pyre) they inweave (intexunt) the sides with black leaves, and in front (ante), plant (constituunt) funeral (ferales) cypresses, and on the top (super) adorn (it) with fulgent (bright) arms. Some make ready (expediunt) warm waters (latices) and brazen (ăena, *vasa* intel) vessels undulating (undantia) by flames, and wash and anoint the body of the chilling (frigentis) (Miseni, *intel), a groaning is made.* (Fit gemitus.) [The meaning is, that persons appointed to perform this part of the ceremony made a groaning or mournful noise. The custom exists, even amongst the descendants of the Philistines in Ireland]. Then they repose (reponunt) the wept (defleta) members on the couch toro, (or pyre)—and over (them) they throw together (conjiciunt) purple garments (vestis, for vestes) well-known (nota) coverings (velamina). Some went under the great bier (*freretro*, the pyre), sorrowful ministry; and averse, (aversi, turned from) after the manner of their parents held the subjected torch. [They went under the pyre to apply the torch. In sorrow they turned their faces from what their hands were doing. This was the custom of their ancesters]. The frankincensean gifts (congesta, heaped together Turea dona), the feasts (dapes, sacrificial feasts), goblets of poured (fuso) oil are burned. When the ashes collapsed and the flame became quiet, they washed with wine the reliques and the soaking ember (bilulam favillăm), and Corynœus covered (texit) the gathered bones (ossa lecta) in the brazen urn (cado). The same (Corynœus) surrounded his companions with pure water (more elegant than, carried pure

water around to his companions) sprinkling with light-dew, and with a bough of the happy olive (felicis olivæ, the opposite is infelix oleaster, Geor. xi. 3-14, the unhappy wild olive). And he sanctified (lustravit, purified) the men, and he spake the last words (novissima verba, to the spirit departed). But the pious Æneas places upon (componit the bones in the urn), a sepulchre of great size (ingenti mole), and his (Misenus') own arms to the hero (viro) and his oar, and his trumpet, under the lofty mountain (monte sab ærio), which is now called Misenus, from him, and holds the eternal name through ages. [That is, the place retains, or is to retain the name for ever. Misenus was a son of Æolus. He was piper to Hector. After the death of Hector, he followed Æneas to Italy, and was drowned on the coast of Campania, because he had challenged one of the Tritons. Æneas afterwards found his body on the sea-shore, and buried it in a promontory which bears his name. At the west of the bay of Naples, there was a town also on the promontory bearing the name of the promontory called after Misenus. This town had a capacious harbour, where Augustus and some of the Roman Emperors kept one of their fleets.]

The following is Mr. Dryden's translation, in verse, of Virgil's account of the funeral of Misenus:—

"Meanwhile the Trojan troops, with weeping eyes,
"To dead Misenus pay their obsequies.
"First, from the ground a lofty pile they rear
"Of pitch trees, oaks, and pines, and unctuous fir,
"The fabric's front with cypress twigs they strew,
"And stick the sides with boughs of baleful yew,
"The topmost part his glittering arms adorn;
"Warm waters, then, in brazen caldrons borne
"Are poured to wash his body, joint by joint,
"And fragrant oils the stiffening limbs anoint.
"With groans and cries Misenus they deplore;
"Then on a bier with purple covered o'er,
"The breathless body thus bewailed they lay,
"And fire the pile (their faces turned away).
"Such reverend rites their fathers used to pay.
"Pure oil and incense on the fire they throw,
"And fat of victims which their friends bestow.
"These gifts the greedy flames to dust devour,
"Then on the living coals red wine they pour;
"And last the relics by themselves dispose,
"Which in a brazen urn the priests enclose.
"Old Corineus compassed thrice the crew,
"And dipped an olive branch in holy dew;
"Which thrice he sprinkled round, and thrice aloud
"Invoked the dead, and then dismissed the crowd."

"All these rites are of Asiatic extraction. Virgil borrows almost every circumstance from Homer (see *Iliad* xxiii., *verse* 164, &c.), and we well know that Homer ever describes Asiatic manners. Sometimes, especially in war, several captives were sacrifised to the manes of the departed hero; so in the place above, the mean-souled, ferocious demon, Achilles, is represented sacrifising twelve Trojan captives to the ghost of his friend Patrocles. Urns containing the ashes and half calcined bones of the dead occur frequently in burrows or tumuli in this country; most of them, no doubt, the work of the Romans. But all ancient nations, in funeral matters, have nearly the same rites."—*Dr. A. Clarke.*

"Postquam conlapsi cineres et flamma quievet."—*Virg. Æn.* vi. 226.

"Αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη, καὶ φλὸξ ἐηαράνθη."—*Hom. Iliad.* ix. 212.

Virgil translates Homer in these words. Thus Virgil: "When the ashes had collapsed, and the flame had rested." Homer thus: "When the fire was burned down, and the flame was grown languid."

IV. B.C. 914.—*Jehoshaphat*, the son of Asa, began to reign over Judah. He strengthened himself against Israel. He placed forces in all the cities of Judah, and in the cities of Ephraim, which his father had taken. Jehoshaphat so walked in the way of his father (forefather) David, that all Judah brought presents to him, and he had riches and honour in abundance. In the third year of his reign, he sent to his princes to teach in the cities of Judah. He sent Levites, and, with them, Elishama and Jehoram, priests. They taught in Judah. They had the book of the law of the Lord with them. The fear of the Lord fell upon all the kingdoms of the lands which were round about Judah, so that they made no war against Jehoshaphat. The Philistines brought presents and tribute of silver to Jehoshaphat. The Arabians brought flocks to him, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. Jehoshaphat became very great. He built in Judah castles and cities of stone. He had business extensively in the cities of Judah. The men of war, and the mighty men of valour, were in Jerusalem. 1. Adnah had under his command three hundred thousand men of valour. 2. Jehohanan had two hundred and eighty thousand men of valour. 3. Amasiah, the son of Zichvi, "who willingly offered himself to the Lord," had under his command two hundred thousand mighty men of valour. Of Benjamin—4. Eliada had under his command two hundred thousand men armed with bow and shield. 5. Jehozabad had under his command one hundred and eighty thousand men ready prepared for war. These waited on the king, besides those whom the king put in the fenced cities throughout all Judah.

B.C. 897.—Jehoshaphat had riches and honour in abundance. He joined affinity with the house of Ahab. He took Ahab's daughter Athaliah to be wife to his son Joram. After certain years he went down, B.C. 897, to Ahab, to Samaria. Ahab killed sheep and oxen in abundance for Jehoshaphat and for the people who accompanied him. Ahab persuaded him to go up with him to Ramoth-Gilead, to recover it from Benhădad, king of Syria, who had taken possession of it. In the battle Ahab was in disguise. Jehoshaphat was in his robes. Benhădad had commanded, "Fight only with the king of Israel." Jehoshaphat was pursued. He cried out. "The Lord helped him." "God moved his pursuers to depart from him." "A certain man drew a bow at a venture, and smote Ahab between the joints of the harness." "About the time of the sun going down Ahab died."—*2nd Chron.* xviii.

B.C. 914.—"Jehoshaphat, the son Asa, began to reign over Judah in the fourth year of Ahab, king of Israel.

Jehoshaphat was thirty and five years old when he began to reign. He reigned twenty and five years in Jerusalem. His mother's name was Azūbah, the daughter of Shilhi."—*1st Kings* xxii. 41-42.

B.C. 913.—"There was then no king in Edom." A deputy was king. Jehoshaphat made ships of Tharshish to go to Ophir for gold. They went not. The ships were broken at Ezion-Geber. Ahaziah, the son of Ahab, said to Jehoshaphat, "Let my servants go with thy servants in the ships." Jehoshaphat would not. Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoram, his son, reigned in his stead."—*1st Kings* xxii. 47-50.

V. B.C. 889.—Jehoshaphat had sons besides Jehoram, the eldest, to whom he gave the kingdom. The names of his other sons are (1) Asariah, (2) Jehiel, (3) Zechariah, (4) Michael, (5) Shephatiah. To these five sons their father, Jehoshaphat, gave great gifts of silver, and gold, and precious things, with fenced cities in Judah.

B.C. 892.—Jehoram was thirty and two years old when he began to reign. He reigned eight years in Jerusalem. Athaliah was his wife. He was led by her to follow the ritualism of Ahab and of Jezebel. The Lord had promised to give a light to David and to his sons for ever. Therefore the Lord would not destroy the house of David.

In his days, the Edomites, according to the prediction of Isaac to his son Esau, revolted from under the dominion of Judah, and made a king for themselves. Jehoram endeavoured to surprise the Edomites. He was surrounded. He cut his way through. Thus the Edomites obtained their freedom. Libnah, a city and territory south, or in the south of Judah, revolted at the same time. These misfortunes were providential visitations of the Lord as punishments for the sins of false and idolatrous worship cultivated by Jehoram amongst his subjects, aided and abetted by his wife Athaliah, the daughter of Ahab and of Jezebel. The "light" which the Lord promised to David may be a descendant of David to reign in Jerusalem.

It is stated that Elijah, the prophet, wrote a letter to Jehoram, king of Judah, stating that Jehoram had not walked in the way of his father, Jehoshaphat, but had gone in the idolatrous way of the house of Ahab; that Jehoram should feel sickness, so that his bowels should fall out. The Philistines, the Arabians, and the Ethiopians, were, by divine Providence, "stirred up" against Jehoram. These enemies invaded the dominion of Jehoram. They carried away all his substance, also his sons and his wives. They left to him only one son, Jehoahaz, the youngest of his sons.

After all this, the Lord smote him in his bowels with an incurable disease. After the end of two years his bowels fell out. He died of sore diseases. His people made no burning for him, like to the burning of his fathers. He was thirty-two years old when he began to reign. He reigned eight years. He died. No man regretted the departure from this life of Jehoram, king of Judah. They buried him in the city of David, but not in the sepulchres of the kings.

VI. B.C. 885. *Ahaziah*, called also *Jehoahaz*, was the youngest son of Jehoram, and the only son living at the time of the death of Jehoram, for the Arabians had slain all the sons of Jehoram and Athaliah, except Jehoahaz, called also Ahaziah. When Jehoram came to the throne, after his father's death, he slew all his brethren. Whether his wife, Athaliah, may have advised this deed of blood may be considered as a very probable matter from her conduct after the death of her husband Jehoram. In *2nd Kings* ii. 2, Elijah had been translated in the reign of Jehoshaphat, the father of Jehoram. How could Elijah send a letter to him? Some think that Elijah sent the letter from heaven to him. Others think that Elijah left the letter with Elisha to be sent to Jehoram at the proper time, so that the letter was written in foresight of what would be the conduct and the fate of Jehoram. Others think that Elijah is put here for Elisha. Others think that the Elijah who sent the letter to Jehoram was another prophet, having the name only of the Elijah who was translated. Dr. Kennicott contends that Elisha was the writer. Our margin says, the letter was written before Elijah's assumption, and refers to *2nd Kings* ii. 1.

Ahaziah was forty-two years old when he began to reign. He reigned one year in Jerusalem. His mother's name was Athaliah, the daughter of Ahab and of Jezebel. Her father, Ahab, was the son of Omri. Athaliah was the daughter of Ahab, and the grand-daughter of Omri. Athaliah counselled her son to do wickedly. He walked in the way of the house of Ahab. Ahaziah, or Jehoahaz, or Azariah, went to see Jehoram, king of Israel, when Jehoram went to Jezreel to be healed of the wounds which the Syrians had given to him at Ramoth-Gilead. This visit cost Ahaziah his life. Jehu slew Jehoram, and caused Ahaziah to be slain. Jehu ordered all the brethren of Ahaziah to be slain, that is, the sons of the brethren of Ahaziah, for the Arabians had slain his brethren. Ahaziah hid himself in Samaria. He was discovered and brought to Jehu, who caused him to be put to death. They buried him, in honour of his father Jehoshaphat. "He fled to Megiddo and died there." "His servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers, in the city of David." This is the account given in *2nd Kings* ix. 27.

VII. B.C. 884—*Athaliah* learned that her son Ahaziah was slain. She consulted her own ambition, and determined to make herself queen. She destroyed all the seed royal, though they were the children of her own son, Ahaziah, and, consequently, her own grandchildren. Ahaziah had a sister, Jehoshabeath, who was the wife of Jehoida. She stole the youngest son of Ahaziah and hid him from Athaliah. He was hid with them in the house of God, for or during six years.

The age of Ahaziah is stated to be forty-two when

he began to reign.—*2nd Chron.* xxii. 2. In *2nd Kings* viii. 26, his age is stated to be twenty-two years. Ahaziah might have been twenty-two years old. Perhaps the numeral letters in the Hebrew manuscripts may have led to this erroneous statement in the *2nd Book of Chronicles.*

VIII. B.C. 878.—Joash was seven years old when he began to reign. His aunt and his uncle saved his life; and in the seventh year of Athaliah's reign, Jehoiada and his friends formed a powerful interest in Judah, and collected a great assembly in the temple at Jerusalem. Jehoiada made known to them Joash, the son of Ahaziah, their former king. He was crowned king of Judah in the temple. Athaliah came into the temple, and saw the assembly engaged in the crowning of the child. She exclaimed, "Treason." Jehoiada ordered the guards to carry her beyond the ranges, and to slay her. The guards obeyed. They slew her by the horse gate of the king's house. In the seventh year of Jehu, king of Israel, Joash, or Jehoash, began to reign in Jerusalem. He reigned forty years in Jerusalem. His mother's name was Zibïa, of Beersha. During the life of Jehoiada his conduct was good. After the death of Jehoiada his conduct was bad. Thus his reign is divided into two parts, good and bad.

1. Joash, or Jehoash, did right in the sight of the Lord all his days in which Jehoiada, the priest, instructed him. But the high places were not taken away. The people still sacrificed and burnt incense in high places. Joash made a law that the priests should receive all things dedicated for the repairs of the temple. However, in the three-and-twentieth year of king Jehoash, the priests had not repaired the breaches of the house. The king, Joash, called for Jehoiada, the high-priest, and other priests, and inquired, "Why repair ye not the breaches of the house?" Jehoiada, the high-priest, took a chest, and bored a hole in the lid of it, and set it beside the altar on the right side, as one cometh into the house of the Lord. The king's scribe and the high-priest came to the house at certain times, put the money in bags, and told the money which was found in the house of the Lord. They paid out of this money the men who were employed in the repairs of the house, and the overseers of the workmen, carpenters and builders, masons and hewers of stone. They bought timber and hewed stone, and paid all expenses by the money left at their disposal by the persons who willingly offered their money to God in the chest which Jehoiada had placed in the house of the Lord to receive the offerings of the faithful. However, certain things were not made for the house of the Lord, such as (1) bowls of silver, (2) snuffers, (3) basons, (4) trumpets, (5) vessels of gold, (6) or vessels of silver. The money brought into the house of the Lord did not purchase any of these things. They repaired the house of the Lord and paid the workmen out of the money found in the chest. They did not reckon with the men to whom they gave the money to be given to the workmen, "for they dealt faithfully." The trespass money and the sin money was not brought into the house of the Lord. This money was the property of the priests.

Hazael, king of Syria, made an expedition against Gath. Jerusalem lay in his road. He determined to make an attack upon Jerusalem. Joash bought off Hazael. How? Joash took all the hallowed things which Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold which was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael, king of Syria. So Hazael, king of Syria, went away from Jerusalem. B.C. 840.

2. *Ten years before the invasion by Hazael,* Jehoiada, the high priest, waxed old and died, aged one hundred and thirty years. B.C. 850. They buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward his house.

B.C. 840.—*After the death of Jehoiada* the princes of Judah made obeisance to the king. The king hearkened unto them. What was the result? They left the house of the Lord God of their fathers. They served groves and idols. Wrath came upon Judah and Jerusalem for this their trespass. The Lord sent prophets to them, but they would not hear. "The Spirit of the Lord came upon Zechariah, the son of Jehoiada, the high priest. (Zechariah succeeded his father, Jehoiada, in the high priesthood). He stood above the people and said unto them, 'Thus saith the Lord, Why transgress ye the commandments of the Lord that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you.'"

They conspired against Zechariah, and, at the commandment of the king, they stoned him with stones that he died.

Thus Joash, or Jehoash, became a monster in ingratitude, and remembered not the kindness of Jehoiada, the father of Zechariah, but slew his son, Zechariah, the high-priest. At the end of the year, B.C. 832, Hazael made his invasion, and was bought off by Joash. The former statement of Hazael's invasion is from *2nd Kings* xii. 17-18. In *2nd Chron.* xxiv., this invasion is thus described: "At the end of the year a host of Syrians came up against him (Joash). They came to Judah and Jerusalem. They destroyed all the princes of the people from among the people. They sent all the spoil of them to the king of Damascus. The Syrian army was a small company of men. The Lord delivered a very great host into their hand." Why? "Because they had forsaken the Lord God of their fathers." "So they executed judgment against Joash." The invaders left Joash in great diseases. His own servants then conspired against Joash, for the blood of the son of Jehoiada, the high-priest. They slew him in his bed. He died. They buried him in the city of David. They buried him not in the sepulchre of the kings. The names of those who conspired against him are—1. Zabad, the son of Shimeath, an Ammonitess; and 2. Jehozabad, the son of Shimrith, a Moabitess.

IX. *Amaziah, the son of Joash, reigned in his stead.* B.C. 839.—Amaziah was twenty and five years old when he began to reign. He reigned twenty and nine years in Jerusalem. His mother's name was Jehoaddan, of Jerusalem. As soon as he felt himself established in his kingdom, he slew his servants who had killed the king, his father. He did not slay their children. He obeyed the law of Moses, where the Lord commanded, saying, "The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin," (die, be put to death).—*Deut.* xxiv. 16. Amaziah reorganised the army, which must have been sadly demoralised. In Judah and Benjamin he numbered them from twenty years old and upwards, and found them "three hundred thousand choice men, able to go forth to war, men who could handle spear and shield."

For one hundred talents of silver he hired out of Israel one hundred thousand mighty men of valour.

A man of God came to him and said, "O king, let not the army of Israel go with thee. The Lord is not with *Israel*—with all *the children of Ephraim (otherwise called)*. If you go with the Israelitish army, in company with your own, to battle, God shall make thee fall before the enemy, for God hath power to help and to cast down." Amaziah replied, "What shall we do for the hundred talents which I have given to the army of Israel? "The man of God answered, "The Lord is able to give to thee much more than this." Amaziah separated the Israelitish army from his own. Their anger was kindled against Judah. They returned home in great anger. Amaziah made an expedition against Seir, the capital of Edom. He slew ten thousand men, and carried away captive ten thousand men. They carried these captives to the top of a rock, cast them down, so they were broken to pieces. His dismissed soldiers, the Israelites, fell upon the cities of Judah, from Samaria to Beth-horan (southward), and smote three thousand of them, and took much spoil. Amaziah brought from Seir the gods of the Edomites, whom he had conquered. He set them up to be his gods, and bowed down to them, and offered incense unto them. The anger of the Lord was kindled against him. The Lord sent a prophet to him. He asked Amaziah, Why he had acted so? Why bring the gods from Seir, the gods who could not deliver their own people out of thy hands?

The king asked the prophet, "Art thou made of the king's counsel? Forbear. Why shouldest thou be smitten?" The prophet did forbear at the king's command, but delivered his message to Amaziah, "I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel." Amaziah took other counsel than that which was given to him by the prophet. He determined to go to war with the king of Israel, Joash, the son of Jehoahaz, the son of Jehu. Amaziah sent a hostile message to Joash, in these words: "Come, let us see one another in the face." Joash sent to Amaziah a wise answer in these words: "The thistle which was in Lebanon sent to the cedar which was in Lebanon, saying, 'Give thy daughter to my son to wife.' And there passed by a wild beast which was in Lebanon, and trode down the thistle." "Thou sayest, lo! thou hast smitten the Edomites, and thy heart lifteth thee up to boast; abide now at home; why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou and Judah with thee?"

Amaziah would not hear. God made him obstinate, that he might deliver him into the hand of his enemies, and his people with him, "because they went after the gods of Edom." So Joash and Amaziah "saw one another in the face" at Beth-Shěmesh, in Judah. Judah was put to the worst before Israel. Judah fled, every man to his tent. Joash took Amaziah and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. Joash carried with him to Samaria, the gold, the silver, and the vessels which were found in the house of God, with Obededom, the treasures of the king's house, and the hostages. Obededom and his descendants were appointed as guardians of the house of Azuppim, or collections.—*1st Chron.* xxvi. 15. Amaziah, the son of Joash, king of Judah, lived after the death of Joash, son of Jehoahaz, king of Israel, fifteen years. However, a conspiracy was formed against Amaziah. He had turned away from God; and God had turned away from him. Amaziah learned that the conspiracy was formed against him. He fled to Lachish, a city in the south of Judah. The conspirators sent to Lachish after Amaziah and slew him there. "They brought him upon horses, and buried him with his fathers in the city of Judah." "He was buried in Jerusalem, with his fathers, in the city of David."

X. B.C. 810.—*Uzziah was sixteen years of age.*—The conspirators who murdered his father made Uzziah king in the room of his father Amaziah. All the people of Judah united in making Uzziah king of Judah. In *2nd Kings* xiv. 2, Uzziah is called Azariah. He built or rebuilt Elath, a city on the eastern branch of the Red Sea, which branch was called the Gulf of Elam, or the Elamite Gulf. Elath belonged to the Edomites. It may have suffered much in the late war. Uzziah, or Azariah (for he has both names, indeed, diverse names), rebuilt and restored this city to the dominion of Judah, so that it continued in the possession of Judah after the king had slept with his fathers. He reigned fifty and two years in Jerusalem. His mother's name was Jecoliah of Jerusalem.

Uzziah sought God in the days of Zachariah (an unknown prophet), who had knowledge in the visions of God. As long as Uzziah sought the Lord, the Lord made him to prosper.

He warred against the Philistines. He brake down—(1) the wall of Gath, (2) the wall of Jabneh; and (3) the wall of Ashdod. He built cities about Ashdod, and among the Philistines. God helped him against the Philistines and against the Arabians who dwelt in Gur-baal and the Mehunim. "And

the word of the Lord helped him against the Philistines, and against the Arabians who dwelt in Gerar (a city of the Philistines), and in the plains of Meun." —*Targum.* These are supposed to be the Arabs who are called, The Meuneans, or Munites, or Meunites." —*Dr. A. Clarke.* The Ammonites gave gifts to Uzziah. His name spread abroad to the entering in of Egypt. He built and fortified towers in Jerusalem, one at the corner gate, one at the valley gate, and one at the turning of the wall. He built towers in the desert for the defence of his flocks, of his shepherds, and of his husbandmen. He digged many wells. He had much cattle in the low country and in the plains. He had husbandmen and vine-dressers in the mountains and in Carmel. Calmet remarks that there were two Carmels in Judah, one in the tribe of Judah, where Nabal lived; and the other on the coast of the Mediterranean Sea, near to Kishon. (River south of Mount Tabor, discharges itself into the Mediterranean Sea at *Ptolemais*, or *Accho*, in the tribe of Ashur. Accho was named Ptolemais after one of the Ptolemies). Both Carmels were fertile in vines. Azariah, or Uzziah, loved husbandry. He was not inattentive to the arrangements of his military. He had two thousand six hundred chiefs over his army. The army contained three hundred and seven thousand five hundred men (307,500). The king attended to the manufacture of implements of war for his army: 1. shields; 2. spears; 3. helmets; 4. habergeons; 5. bows; 6. slings. He made engines on the walls, on the towers, on the bulwarks, to shoot arrows and great stones. His fame spread far abroad. He was marvellously helped till he was strong. When he became strong he was lifted up to his destruction. He transgressed against God. He went into the temple of the Lord to burn incense upon the altar of incense. Azariah, the high-priest, and four score priests of the Lord, all valiant men, went into the temple after the king Uzziah. They withstood the king. They told the king that the office of burning incense did not belong to him, but to the priests, the sons of Aaron (descendants of Aaron), who are consecrated to burn incense. "Go out of the sanctuary, for thou has trespassed; neither shall it be for thine honour from the Lord God." Uzziah was angry. "He held a censer, intending to burn incense, while he was wroth. The leprosy rose up in his forehead before the priests, in the house of the Lord, from beside the incense altar." The priests thrust out Uzziah. He hastened his departure from the temple, because he felt the leprosy.

Uzziah was a leper to the day of his death. He dwelt in a separate house, because he was a leper. He was cut off from the house of the Lord. Jotham, his son, was appointed regent. Jotham, his son, was over the king's house. He judged the people of the land. Isaiah the prophet wrote the history of the reign of Uzziah.

Uzziah slept with his fathers. They buried him with his fathers, in the field of the burial which belonged to the kings. For they said, "He is a leper." Therefore, he was not buried in the common burial place of the kings. The leprosy would defile it.

XI. B.C. 758.—*Jotham* was twenty and five years old when he began to reign. He reigned sixteen years in Jerusalem. His mother's name was Jerūshah, the daughter of Zadok.

On the subject of the leprosy of Jotham's father, Uzziah, opinions of opposite natures are suggested. These opinions take the same starting point: "Is it lawful?" The question has been determined by a miracle, namely, the sudden affliction by leprosy of Uzziah, king of Judah, who, in his pride, assumed an office not assigned to him. His office was secular. The office of the priesthood was spiritual. God would have the secular service rendered to him. God would have the spiritual service rendered to him. But each service rendered by responsible persons, ordained and consecrated to these respective offices. In this world we cannot have irresponsible officers. The extreme opinions on this most important subject have been exemplified in all ages, but especially in the period of the last three centuries. In these centuries all opinions on church matters, both secular as to the temporalities of the church, and spiritual as to the doctrines of the church, have been expressed in word and in action. The practice has proved that parties, without controversy, have adopted a system. In the last century, the liberty of prophesying was asserted, and maintained and practised. In the present century, the nineteenth, 1877, the liberty of prophesying is established. Societies of Christians have existed, do exist, and will exist, in the enjoyment of the divine blessing. The author, who felt strongly on the exclusiveness of episcopal ordination, and who always adhered to this mode of church government, has, in his own poetic strain, expressed his opinion on the subject:—

"But now the warm enthusiast cries,
The office to myself I take;
Offering the christian sacrifice,
Myself a lawful priest I make;
To me this honour appertains,
No need of *man* when God ordains."
The opposite.
"Tho' kings may not so far presume,
'Tis no presumption in a clown,
And lo! without a call from Rome,
My flail of honour I lay down;
And if my order's name ye seek,
Come, see a new Melchisedek."
"Ye upstart (men made) priests, your sentence know,
The marks ye can no longer hide;
Your daring deeds too plainly show
The loathsome leprosy of pride;
And if ye still your crime deny,
Who lepers live, shall lepers die."

Charles Wesley.

"This is very severe, but applies to every man who, through pride, presumption, or the desire of gain, enters into the priest's office, though he have the utmost authority which the highest ecclesiastical officer can confer."—*Dr. A. Clarke.*

In the second year of Pekah, the son of Remaliah, king of Israel, began Jotham, the son of Uzziah,

king of Judah, to reign. He walked in the right way, in which his father Uzziah had walked. The high places were not removed. Jotham built the higher gate of the house of the Lord. "In those days the Lord began to send against Judah, Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israel. Jotham slept with his fathers, and was buried with his fathers, in the city of David, his father. And Ahaz, his son, reigned in his stead." *See 2nd Kings* xv.

Jotham did not go into the temple of the Lord, as his father had done, to his own undoing. On the wall of Ophel (the town) he built much. He built cities in the mountains of Judah, and in the forests he built castles and towers. He fought and conquered the Ammonites. In that same year the children of Ammon gave to Jotham one hundred talents of silver, and ten thousand measures of wheat, and ten thousand measures of barley. This payment was continued during three years. "So Jotham became mighty, because he prepared his ways before the Lord his God. Jotham was twenty and five years old when he began to reign. He reigned sixteen years in Jerusalem. He was forty-one years old when he died. Jotham slept with his fathers. They buried him in the city of of David. And Ahaz, his son, reigned in his stead."—*2nd Chron.* xxvii.

XII. B.C. 741.—Ahaz was twenty years old when he began to reign. He reigned sixteen years in Jerusalem. He did not that which was right in the sight of the Lord, like to David his father. He walked in the ways of the kings of Israel, and made also molten images for Baalim. He burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel. He offered sacrifices, and he burnt incense in the high places, and on the hills, and under every green tree."—*2nd Chron.* xxviii. 1-4.

"There is a most remarkable addition here in the Chaldee, which I shall give at length: "Ahaz burnt his children in the fire, but the *Word* of the Lord *(our Saviour)*, snatched Hezekiah from among them, for it was manifest before the Lord, that the three righteous men, Hananiah, Mishael, and Azariah, were to proceed from him; who should deliver up their bodies that they might be cast into a burning fiery furnace, on account of the great and glorious *name (name of God—Jehovah)*, and from which fire they should escape. *First.—Abram* escaped from the furnace of fire among the Chaldeans, into which he had been cast by Nimrod, because he would not worship their idols. *Secondly.—Tamar* escaped burning in the house of judgment of Judah, who had said, *"Bring her out that she may be burnt." Thirdly.—Hezekiah*, the son of *Ahaz*, escaped from the burning, when *Ahaz*, his father, cast him into the valley of the son of Hinnom, on the altar of Tophet. *Fourthly.*—Hananiah, Mishael, and Azariah, escaped from the burning fiery furnace of Nebuchadnezzar, king of Babylon. *Fifthly.—Joshua*, the son of Josedek, the high-priest, escaped when the impious Nebuchadnezzar had cast him into a burning fiery furnace, with Achaab, the son of Kalia, and Zedekiah, the son of Maaseiah, the false prophet. They were consumed by fire. But Joshua, the son of Josedek, escaped, because of his righteousness."—*Dr. A. Clarke gives this quotation from the Chaldee.*

"Wherefore, the Lord his God delivered Ahaz into the hand of the king of Syria." The Syrians carried into captivity a great multitude of the conquered subjects of Ahaz. The Lord delivered Ahaz into the hand of the king of Israel, who smote the subjects of the king of Judah (Ahaz) with great slaughter. Pekah, the son of Remaliah, king of Israel, slew, in Judah, one hundred and twenty thousand in one day, all valiant men. The Lord permitted this calamity, because Ahaz and his subjects had forsaken the Lord their God—the Lord God of their fathers.

Zichri, a mighty man of Ephraim, slew Maaseiah, the king's son, and Azrikam, the governor of the house, and Elkanah, who was next to the king. The children of Israel carried away captive of their brethren of Judah and of Benjamin two hundred thousand women, sons, and daughters, and brought much spoil with them to Samaria.

A prophet of the Lord, whose name was Oded, met the army of Israel when they returned in triumph to Samaria. He told the army that the Lord was angry with Judah, and had, therefore, delivered Judah into their hands. "Ye have slain them in a rage which reacheth up to heaven." He exhorted them to release the captives: "For the fierce wrath of the Lord is upon you." This address influenced the heads of the children of Ephraim—1, Azariah, the son of Johanan; 2, Berechiah, the son of Meshillemoth; 3, and Jezekiah, the son of Shallum; 4, and Amasa, the son of Hadlai, stood up against them who came from the war. They told to them, "Ye intend to add to our sin and to our trespass, for our trespass is great, and there is fierce wrath against Israel." These men prevailed by their address. The men of war left the captives and the spoil before the princes and all the congregation. The princes and the congregation treated the captives with charitable kindness and hospitality, and conveyed them to Jericho, and then the captives returned to Jerusalem.

At this time Ahaz sent to the king of Assyria to help him. For the Edomites had again smitten Judah, and carried away captives the south of Judah. The Philistines also had invaded and had taken the following towns:—(1) Beth-shĕmesh, (2) Ajalon, (3) Gederoth, (4) Shocho, with its villages; (5) Timnath, with its villages; (6) Ginzo, with its villages. In these towns and villages the Philistines dwelt and governed. The sin of Ahaz brought these calamities upon his country. The Lord brought Judah low on account of the sins of Ahaz, who had made Judah naked, and transgressed sore against the Lord. Tiglath-Pileser, king of Assyria, came to Ahaz to distress, but not to help him. Ahaz took treasure from the temple, from the king's house, from the princes, and gave it to the king of Assyria, who took the treasure, but did not give help to Ahaz. In the

very midst of his distress this king Ahaz trespassed yet more against the Lord. He sacrifised to the gods of Damascus, thinking that these gods had helped their worshippers, and that if he worshipped them they would help him as they helped the Syrians. But they were the ruin of him and of all Israel.

Ahaz took all the vessels of the house of God. He cut these vessels in pieces. He shut up the house of God. He closed its doors. He made altars in every corner of Jerusalem. In every city of Jerusalem he made high places to burn incense to other gods. Ahaz thus provoked to anger the Lord God of his fathers.

Ahaz slept with his fathers. They buried him in Jerusalem, but not in the sepulchres of the kings of Israel.—*2nd Chron.* xxviii. Hezekiah, his son, reigned in his stead.

XIII. B.C. 726.—(1.) Hezekiah, the son of Ahaz, took counsel, he, his princes, and all the congregation in Jerusalem. It was agreed to hold a passover *when the priests had sanctified themselves.* All the tribes were invited to Jerusalem. Most of the ten tribes laughed the messengers to scorn. Several people of Asher, and Manasseh, and Zebulon humbled themselves and came to Jerusalem. The assembly at Jerusalem to keep the passover in the *second month (wailing for the priests)* was very large. Many from various parts of the land did eat the passover, though they were not sanctified. Hezekiah prayed, "The good Lord pardon every one."

"There was great joy in Jerusalem, for since the time of Solomon, the son of David, king of Israel, there was not the like in Jerusalem." They went out from Jerusalem and destroyed images, groves, and high places, and altars in all the cities of Judah and Benjamin, in Ephraim and in Manasseh. Then all the children of Israel returned, every man to his possession, into their own cities.

(2.) *Hezekiah appointed the courses of the Priests and of the Levites* to offer sacrifices and to perform the offices and services of the sanctuary. He commanded all to pay the usual offerings to the Priests and to the Levites. This command was cheerfully obeyed. The people brought, in abundance, the first fruits of corn, wine, oil, honey, and of all the increase of the field. They brought, in abundantly, the tithe of all things. The children of Israel who dwelt in the cities of Judah brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated to the Lord their God. They laid them by heaps. When Hezekiah and his princes saw the heaps, they blessed the Lord and his people Israel. Chambers were made by Hezekiah as places in which these heaps might be stored. Over these stores Cononiah, the Levite, was ruler, and Shimĕi, his brother, was next to him in authority. The priests and Levites had an abundant supply, and had a large store of provision under careful supervision. In every work which Hezekiah began in the service of the house of God, and in the law and in the commandments to seek his God, he did it with all his heart, and prospered.—*2nd Chron.* xxix., xxx., xxxi.; *2nd Kings* xviii.

(3.) *Hezekiah manifested energy and piety when Sennacherib invaded Judea.*—Sennacherib, king of Assyria, encamped against the fenced cities, and thought to win them for himself. When Hezekiah understood the intentions of Sennacherib, he took counsel with his princes and chiefs. The result was a plan to deprive the invading army of the water in the neighbourhood of Jerusalem. This plan was carried out. A multitude engaged in the work, and stopped all the wells, fountains, and the brooks which ran through the midst of the land. Hezekiah repaired the walls and fortifications of Jerusalem. He built another wall without. He repaired Millo, in the city of David. Millo was a valley between the old city of Jebus and the city of David on Mount Sion. David and Solomon caused it to be filled up. It was thus made into a place of assembly for the people. On part of it Solomon built a palace for his queen. Hezekiah repaired Millo, and made darts and shields in abundance. He set captains of war over the people; "He gathered them to him" in the street of the gate of the city. He spake comfortably to them, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all his multitude, for there is more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." The people rested themselves upon the words of Hezekiah, king of Judah. Sennacherib and his army were besieging Lachish, a city in the south of Judah. From this place he sent his servants to Jerusalem, to Hezekiah, and unto all Judah who were at Jerusalem. In *2nd Kings* xviii. there is a very full account of this message to Hezekiah. The king of Judah, Hezekiah, is described in his zeal to destroy idolatry, and to restore the worship of God. He broke in pieces the brazen serpent which Moses had made. Unto those days the children of Israel did burn incense to it. Hezekiah called it Nehushtan, a word, the signification of which has been disputed by very learned men. Some state that the word means a brazen serpent. Some state that it means a serpent. Some state that it means a monkey; and some state that it means a piece of brass.

(4.) In the fourteenth year of (B.C. 713) Hezekiah, king of Judah (eight years after the captivity of Israel by Shalmanezer, king of Assyria), Sennacherib, his successor, invaded Judea, with the intention of playing a victorious part as his predecessor had done. The object was universal monarchy. Hezekiah sent presents to Sennacherib. Hezekiah proposed to present to Sennacherib the sum which he might demand. Sennacherib demanded three hundred talents of silver and thirty talents of gold. Hezekiah sent to Sennacherib all the silver found in the house of the Lord, and in the king's house. He cut off all the gold from the doors of the temple of the Lord, and from the pillars which he had overlaid, and sent this gold to Sennacherib. Yet the mind of Sennacherib was determined upon the destruction of Judea. He sent three men who held distinguished positions in his army and amongst his people to induce the people of

Jerusalem to open their gates to him. Tartan, Rabsăris, and Rabshăkeh were sent by Sennacherib from Lachish to Jerusalem with a great host. These three great men stood by the conduit (pronounced cundit) of the upper pool (the aqueduct which brought the water from the upper or eastern reservoir into the city), and spake to the inhabitants of Jerusalem. First, they called to the king. Eliakim, the son of Hilkiah, came out to them. Eliakim was over the household, "Lord-Chamberlain." Shebna, the scribe, and Joash (the son of Asaph), the recorder, were with Eliakim, to hear the message of these three ministers of state, who were sent by Sennacherib. Rabshakeh addressed them, "Speak ye now to Hezekiah." In *2nd Kings* xviii. 19-35, the address of Rabshakeh, or Sennacherib's message to Hezekiah, is related. It is a well-conceived message. Hezekiah and his people were of one mind. When Rabshakeh concluded his speech or message, the people held their peace. They answered to him not a word. The king's commandment was, "*Answer him not.*"

1. The Lord-Chamberlain — Eliakim; 2. the Secretary—Shebna; 3. the Recorder—Joash, (the son of Asaph), rent their clothes, came to Hezekiah, and told to him the words of Rabshakeh. In *Isaiah* xxxvi. and xxxvii., as well as in *2nd Kings* xviii. and xix., the history of this invasion of Judea by Sennacherib is given. Hezekiah, when he heard the report of Sennacherib's message, rent his clothes, covered himself with sackcloth, and went into the house of the Lord. He sent his three chief ministers and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amos. Isaiah has given his own account of the invasion of Sennacherib. It is the same as that given in *2nd Kings* xviii. and xix. Hezekiah told his ministers what message he wished them to bear to Isaiah. He wished that the good prophet would pray for the peace of Jerusalem: "Wherefore, lift up thy prayer for the remnant which are left." The messengers came to Isaiah. They told to Isaiah the words of Hezekiah. Isaiah, calm in the midst of alarm, replied, "Thus shall ye say to your master:" "Thus saith the Lord—(here is inspiration: here is revelation)—Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me." "Behold, I will send a blast upon him, and he shall hear a rumour, and he shall return to his own land, and I will cause him to fall by the sword in his own land." B.C. 710.

(5.) Rabshakeh and his fellow-ministers returned and found Sennacherib warring against Libnah. Rabshakeh had heard that the king of Assyria had departed from Lachish. Libnah and Lachish were not far distant from each other. They were in the mountains of Judah, southward of Jerusalem. Tirhakah, king of Ethiopia, was come out to fight against Sennacherib. The information of the approaching engagement reached the king of Assyria. He had no time to lose. The surrender of Jerusalem was necessary. He sent Rabshakeh to reason with Hezekiah and with the inhabitants of Jerusalem upon the folly of their resistance, and to endeavour to prevail upon them to surrender Jerusalem, without delay, into the hands of the king of Assyria. The messenger of the king delivered the message. Hezekiah received the letter sent to him by the king of Assyria. Hezekiah went up into the house of the Lord. He spread the letter before the Lord. He prayed to the Lord. The Lord heard his prayer. Isaiah, the son of Amos, sent to Hezekiah, saying, "Thus saith the Lord, That which thou hast prayed to me against Sennacherib, king of Assyria, I have heard." This is the word which the Lord hath spoken concerning him, "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee." The words of the Lord declare that Sennacherib had by his messengers reproached the living God—that all the deeds of heroism which Sennacherib had performed in his efforts to obtain universal empire were performed by the permission of the God whom he had blasphemed, and that on account of his rage against God, "I will (saith the Lord) put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." The sign of this inspiration and revelation was, 1. Ye shall live upon the spontaneous produce of your lands in the first year; 2. Ye shall live on the similar spontaneous produce which will grow in the second year; 3. "In the third year sow ye and reap, and plant vineyards, and eat the fruits thereof." Sennacherib had ravaged Judea. The Lord promised to feed his people for two years, by the spontaneous or voluntary produce of their lands. Sennacherib must not come into Jerusalem. He must not shoot an arrow there. He must not come against Jerusalem with shield, nor cast a bank against it. He must return by the way by which he came. God would defend Jerusalem for his servant David's sake. How was this prophecy of Isaiah fulfilled? God sent a blast upon the Assyrian host, or the pestilential and suffocating wind called "The angel of the Lord." By this awful visitation of the Almighty, one hundred and eighty-five thousand of the Assyrian host perished in a moment. The living awoke to see the bodies of their comrades dead. Sennacherib departed. He dwelt in Ninevah, the capital of his empire. "And it came to pass, as he was worshipping in the house of Nisroch, his god, that Adrammĕlech and Sharezer, his sons, smote him with the sword, and they escaped into the land of Armenia; and Esarhaddon, his son, reigned in his stead."

(6.) B.C. 713.—*Hezekiah was sick unto death.* Isaiah came to him and said, "Thus saith the Lord, Set thy house in order, for thou shalt die, and not live." Hezekiah, after the custom of the east, was lying on a bed in a corner of a room in his palace. He turned, and he must turn his face to the wall. He prayed. Hezekiah wept sore. Isaiah had gone out. He was in the middle of the court (on his way home). The word of the Lord came to him, and commanded him to return to Hezekiah, "the captain of my people,"

and say unto him, "Thus saith the Lord, the God of David thy father, I have heard thy prayer; I have seen thy tears. Behold, I will heal thee; on the third day thou shalt go up to the house of the Lord." "And I will add unto thy days fifteen years." "I will deliver this city out of the hand of the king of Assyria. I will defend this city for mine own sake, and for my servant David's sake." And Isaiah said, Take a lump of figs. "And they took and laid it on the boil, and he recovered."—*2nd Kings* xx. 1-7; *Isaiah* xxxviii. Hezekiah asked for a sign. Isaiah gave to him his choice, "Shall the shadow on the sun-dial *(Solarium*, i.e. *Solis Horarium—the sun's hour teller)* go down ten degrees or turn back ten degrees." Hezekiah replied, "It is a light thing for the shadow to go down ten degrees; but let the shadow return backward ten degrees." "Isaiah, the prophet, cried unto the Lord. The Lord brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz."

(6.) B.C. 712. The report of this extraordinary appearance (phenomenon) reached Babylon. The astronomers were anxious to know the truth of the report. They determined to visit Jerusalem, and to learn the true statement of a matter so curious and extraordinary. Berōdach-Baladan, the son of Baladan, king of Babylon, sent letters and presents to Hezekiah, for he had heard that he had been sick. Hezekiah received the messengers of the king of Babylon with courtesy. He hearkened unto them. He shewed to them all the gold, the silver, the precious stones, the spices, the precious ointment, in the treasure house. He shewed to them all the house of his armour, and all which was found in his treasures. There was nothing in his house or in his dominions which Hezekiah did not shew to them.

Isaiah, the prophet, came to Hezekiah, and inquired, "What men were in thy house?" "What have they seen in thy house?" Hezekiah told to Isaiah that they had seen all the treasures of his kingdom. Isaiah said unto Hezekiah, "Hear the word of the Lord. Behold, the days come that all which is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith the Lord." The Lord would suffer the king of Babylon (hereafter) to take to Babylon the sons of Hezekiah. The answer of Hezekiah is selfish. "Good is the word of the Lord which thou hast spoken. Is it not good if peace and truth be in my days?"

Hezekiah made a pool, and conduit, and brought water into the city by this conduit or aqueduct.

Hezekiah slept with his fathers. They buried him in the chiefest of the sepulchres of the sons of David. And all Judah, and the inhabitants of Jerusalem, did honour to him at his death. "And Manasseh, his son, reigned in his stead."

XIV. B.C. 698. (1.) *Manasseh*, the son of Hezekiah, succeeded his father. He was twelve years old when he began to reign. He reigned fifty-five years in Jerusalem. His mother's name was Hephzi-bah. The conduct of Manasseh was evil in the sight of the Lord. He did as did the heathen whom the Lord had cast out before the children of Israel. He rebuilt the high places which Hezekiah, his father, had cast down. He reared up altars for Baal. He made a grove, as did Ahab, king of Israel. He worshipped all the host of heaven, and served them. He built altars in the house of the Lord, of which (house) the Lord said, "In Jerusalem will I put my name." He built altars for all the host of heaven in the two courts of the house of the Lord. *He made his son to pass through the fire.* He observed times and used enchantments. He dealt with familiar spirits and wizards. He wrought much wickedness in the sight of the Lord to provoke him to anger. He set up a graven image of the grove which he had made in the house of which the Lord had said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever. Neither will I make the feet of Israel move any more out of the land which I gave to their fathers; only if they observe to do all which I have commanded them (to do), according to all the law which my servant Moses commanded them (to observe and to do)."—*2nd Kings* xxi. 1-8. "They hearkened not; and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel."—ver. 9. "The Lord spake to Manasseh and to his people, but they would not hearken."—*2nd Chron.* xxxiii. 1-10. The accounts in *Kings* and in *Chronicles* of Manasseh's character do not vary. The sins of Manasseh and of his people do manifest the utter impossibility of human nature rising above the vilest superstition and the most debasing vice. The promises were conditional to the descendants of Abraham, Isaac, and Jacob. The conditions were—1. Obedience to the law of Moses; and 2. A perfect hostility to all the ritualism of the heathen. These conditions were violated. The promise of God was fulfilled. The promise of God was withdrawn in the case of the ten tribes, whom Shalmeser led into captivity. The promise of God is on the eve of being withdrawn in the case of the two tribes of Benjamin and Judah. This period of ancient history becomes intensely interesting when the doom of the two tribes (Judah and Benjamin) is delayed *until "he comes whose right it is to reign."* The peculiar privileges of Judah are, in consequence of their disobedience, removed from them, and the one shepherd ordains one fold into which all who have faith in him may enter.

B.C. 677. Twenty years after the accession to the throne of Judah of Manasseh, the son of Hezekiah, the captains of the host of the king of Assyria invaded Judea. They took Manasseh among the thorns, where this cowardly apostate had hidden himself. They bound him with fetters, and carried him to Babylon.

(2.) Affliction is good for some. It was good for David. It was good for Manasseh. It has been good for countless millions of human beings. Manasseh was in affliction. He knew the cause. He humbled himself before that God against whom he

had sinned so wantonly. He knew that the Lord he was God, when he in the dungeon at Babylon prayed unto the God of his fathers. The Lord heard him and answered him, and brought him again to Jerusalem. Manasseh then knew, or publicly acknowledged, that the Lord he was God. He built a wall without (outside of) the city of David, on the west side of the Gihon *(or a mountain west of Jerusalem, where Solomon was anointed king by Zadok and Nathan)*, even to the entering in of the fishgate, and compassed about Ophal (the tower), and raised it up a very great height, and put captains of war in all the cities of Judah. He took away the strange gods and the idols out of the house of the Lord, and he cast out all the altars which he had built. "Still the people sacrifised in the high places, but unto the Lord their God only." So Manasseh slept with his fathers. *They buried him in his own house.* Amon, his son, reigned in his stead.—*2nd Chron.* xxxiii.

XV. B.C. 643. *Amon* was twenty years old when he began to reign. He reigned two years in Jerusalem. He did evil in the sight of the Lord, as Manasseh, his father, had done. Amon sacrifised to all the carved images which Manasseh, his father, had made, and he served them. Amon did not humble himself before the Lord as his father, Manasseh, had done. Amon trespassed more and more. His servants conspired against him and slew him in his own house. The people of the land slew all who had conspired against king Amon; "and the people of the land made Josiah, his son, king in his stead."—*2nd Chron.* xxxii.

XVI. B.C. 641. *Josiah* was the son of Amon, whose reign continued for two years, who was murdered by his servants who conspired against him, who, in their turn were murdered by the people of the land, *who buried Amon, a miserable sensualist and idolator, in the garden of Uzza, the family sepulchre or burying place.*

The reign of Josiah is recorded in *2nd Kings* xxii. and xxiii., and in *2nd Chron.* xxxiv. and xxxv.

(1.) Josiah succeeded his father Amon. Josiah was eight years old when he began to reign. He reigned thirty and one years in Jerusalem. He was thirty-nine years of age when he was slain. Pharaoh-Necho killed him. Josiah's mother's name was Jedidah, the daughter of Adaiah, of Boscath. Josiah was faithful in the discharge of his religious duties. He turned not to the right or to the left. Strange that one so young should walk after a good example in direct opposition to the example set before him by his own father, Amon. He walked in the way of David, his father.

(2.) Josiah, in the tenth year of his reign, gave orders that the money, freely offered by the people, should be duly paid to the workmen employed in the repairs of the temple of the Lord. Hilkiah, the high priest, received the king's messenger; inquiry was made, and no reckoning was made, because they dealt faithfully. Hilkiah told Shaphan, the king's messenger and secretary, "I have found the book of the law in the house of the Lord." Hilkiah gave the book to Shaphan and he read it. Shaphan returned to the king, and told to him that all things were done correctly in the work and in the distribution of the money to the people who were working in and about the temple. Shaphan, the scribe (or secretary), then shewed to the king the book of the law which Hilkiah, the high priest, had found in the house of God.

"Was that the autograph of Moses?" It is very probable that it was, for in the parallel place, *2nd Chron* xxxiv., it is said to be "the book of the law of the Lord, by Moses." It is supposed to be that part of *Deuteronomy* (xxviii., xxix., xxx., xxxi.) which contains the renewing of the covenant in the plains of Moab, and which contains the most terrible invectives against the corruptions of God's word and worship.

(3.) Shaphan read the book before the king. Josiah rent his clothes, issued a commission to inquire of the Lord for him, and they, with Hilkiah the high priest, went to Huldah the prophetess. Huldah replied to the king's messengers in the true strain of inspiration: "Thus saith the Lord God of Israel, Tell the man who sent you to me." Her message declares wrath against Jerusalem and its inhabitants, on account of their sins; and a promise of mercy to Josiah, because he had sought the Lord. "Behold, therefore, I will gather thee to thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place." They reported the words of Huldah to king Josiah.

(4.) Josiah assembled the elders of Judah and of Jerusalem. He assembled all the inhabitants, together with the elders. He went up to the house of the Lord and presided over the solemn assembly of his people. He read in their ears all the words of the book found in the house of the Lord. The king stood by a pillar. He made a covenant before the Lord, "to perform the words of this covenant which were written in this book." "And all the people stood to the covenant."

(5.) Josiah commanded Hilkiah, the high priest, and his companions and assistants, to bring out of the temple of the Lord the vessels which had been made for Baal, for the grove, and for all the host of heaven. He burned these vessels outside of Jerusalem, in the fields of Kidron, and carried the ashes of them to Bethel. He put down the idolatrous priests, ordained by his predecessors to burn incense in high places, in the cities of Judah, and round about Jerusalem. He put down those priests also who burned incense to Baal, to the sun, to the moon, and to the planets, and to all the host of heaven. He brought "*the grove*" out of the house of the Lord. He burned it at the brook Kidron. He stamped it to powder, which he cast upon the graves of the people. He broke the houses of ill-fame which were by the house of the Lord, where the women wove hangings for the grove. He defiled the high places where the priests had burned incense, from Geba, the northern limit, to Beersheba, the southern limit of the kingdom of Judah. He brought the priests out of the cities of Judah. The priests of the high places came not up to the altar of the Lord in Jerusalem, but they

did eat of the unleavened bread among their brethren. He defiled Topheth in the valley of Hinnom, that no man might make his son or his daughter pass through the fire to Moloch. He took away the horses which the kings of Judah had given to the sun. He burned the chariots of the sun with fire. The altars which the kings of Judah had made and the altars which Manasseh had made *(idolatrous altars in the house of God)*, Josiah did beat down and cast the dust of them into the brook of Kidron. The high places before Jerusalem, on the right hand of the mount of corruption, which Solomon, king of Israel, had built for (1) Ashtoreth, the abomination of the Zidonians; (2) for Chemosh, the abomination of the Moabites; and (3) for Milcom, the abomination of the children of Ammon, "did the king defile. He brake in pieces the images. He cut down the groves. He filled their places with the bones of men."

(6.) *Josiah at Bethel*, B.C. 624. *The two prophets*, B.C. 975, (*1st Kings* xiii.) 975—624=351.—The altar which Jeroboam, the son of Nebat, who made Israel to sin, had built and consecrated, is now approached by Josiah, after the lapse of three hundred and fifty-one years from its foundation and consecration. Josiah brake down the altar and the high place. He burned the high place. He stamped it small to powder. He burned the grove. He turned. He saw the sepulchres. He ordered the bones to be taken out of the sepulchres. He burned them upon the altar and polluted it. This he did before he brake down the altar. Thus was the prophecy fulfilled of the man of God who came out of Judah. Josiah was impressed by the appearance of an inscription upon a sepulchre. He asked, "Whose title is that which I see?" The men of the city (Bethel) answered, "(It is) the sepulchre of the man of God who came from Judah, and proclaimed these things which thou hast done against the altar of Bethel." Josiah replied, "Let him alone. Let no man move his bones." "So they *let alone* his bones with the bones of the prophet who came out of Samaria." There is, in this account, evidence of the prophetic power and cunning of the "lying prophet of Samaria;" of the innocent and yielding and gentle spirit of the prophet who came from Judah; and of the inspiration of the two prophets who foretold what would be hereafter; and of the inspiration of Josiah, who was moved by divine inspiration to carry out into fulfilment the predictions of the two prophets. B.C. 624.

It is considered that the *sixteenth verse*, in the twenty-third chapter of the *2nd Book of Kings*, is more complete in the Septuagint version than in our authorised version. The following is a copy of this sixteenth verse, in the Septuagint version, from the Sinailic Manuscript (Tischendorf):—

Ἐξένευσεν Ιωσιας καὶ ἴδε τοὺς τάφους τοὺς ἐκεῖ ἐν τῇ πολει. καὶ απέστειλε καὶ ελαβε τὰ ὀστᾶ ἐκ τῶν ταφων καὶ κατεκαυσεν επι τὸ θυσιαστήριον, καὶ ἐμίανεν αὐτὸ κατὰ ῥημα κυρίου ὃ ἐλάλησεν ὁ ανθρωπος τοῦ θεοῦ ἐν τῷ ἑσταναι Ἱεροβοὰμ ἐν τῇ ἑορτῇ ἐπὶ τὸ θυσιαστήριον, καὶ ἐπιστρέψας ηρε τους ὀφθαλμοὺς αυτοῦ ἐπὶ τὸν τάφον τοῦ ανθρωπου τοῦ θεοῦ τοῦ λαλήσαντος τοὺς λόγους τούτους.

Ver. 16: "And Josiah turned aside and saw the tombs which were there in the city, and (he) sent and took the bones from the tombs, and buried them upon the altar, and polluted it according to the Word of the Lord, which the man of God spake, when Jeroboam stood in the festival at the altar, and having turned himself, lifted up his eyes to the tomb of the man of God who spake unto him these words."

"Josiah took away all the high places which were in the cities of Samaria, which the king of Israel had made, to provoke the Lord to anger, and did to them according to all the acts which he had done in Bethel. Josiah slew all the priests at the high places which were there upon the altars, and burnt men's bones upon them, and returned to Jerusalem."

(7.) Josiah commands the observance of the Passover. When Josiah returned to Jerusalem he saw the necessity of renewing the old institution of the Passover. He therefore commanded, "Keep the Passover unto the Lord your God, as it is written in the book of this covenant."—*Deut.* xvi. 2. "Thou shalt, therefore, observe the month Abib." "Thou shalt, therefore, sacrifise the Passover to the Lord thy God." This Passover was held in the eighteenth year of king Josiah, in Jerusalem. "No such Passover had been held from the days of the Judges who judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah."

Josiah put away out of the land—1. The workers with familiar spirits; 2. The wizards; 3. The images; 4. The idols; and 5. All the abominations which were spied in the land of Judah, and in Jerusalem, "that he might perform the words of the law which were written *in the book* which Hilkiah, the priest, found in the house of the Lord." *Deut.* xxviii., xxix., xxx. and xxxi., *supposed to be the book*. The character of Josiah is thus described: "And like unto him (Josiah) there was no king before him who turned to the Lord *with all his heart*, and *with all his soul*, and *with all his might*, according to all the law of Moses; neither after him arose any like to him."

The provocations by which Manasseh had provoked the Lord were not forgotton nor forgiven. "They were remembered by the Lord. And the fierceness of his great wrath was kindled against Judah." The Lord said, "I will remove Judah also out of my sight, as I have removed Israel. *I will cast off this city* Jerusalem which I have chosen, *and the house of which I said, 'My name shall be there.'*"

The death of Josiah is related in very few words. Josiah may have been a faithful ally of the king of Assyria, and may have felt it to be his duty to resist all opposition to the interests of his friend. The fidelity of Josiah to the king of Assyria was put to sore trial by Pharaoh-Necho, king of Egypt, who determined to invade the dominions of the king of Assyria. Pharaoh-Necho cannot more speedily accomplish his purpose than by passing through the dominions of Josiah. The Egyptian king should have asked permission. These matters may be con-

sidered in such a light as may form some apology for the too chivalrous conduct of Josiah. Pharaoh-Necho came up to fight against Charchēmish, king of Assyria. Pharaoh-Necho—Pharaoh, the lame, says the Targum—sent an answer to Josiah, in which he declared that "God commanded me to make haste." "Forbear thee from *(meddling with)* God, who is with me, that He destroy thee not."

Josiah was very obstinate. He would do what God did not call upon him to do. The end of his obstinacy was his own death, and the hastening onward of the ruin of his kingdom. After all, he died peaceably in Jerusalem. His kingdom was not invaded. Pharaoh-Necho had no wish to injure him.

Josiah did proceed to fight with Pharaoh-Necho as soon as the Egyptian king had landed his troops at Cæsarea. Josiah disguised himself. The archers wounded him. He called to his servants, "Have me away, for I am wounded." His servants took him out of that (perhaps war) chariot, and put him into the second (perhaps travelling) chariot. They brought him to Jerusalem. He died in Jerusalem. He was buried in one of the sepulchres of his fathers. All Judah and Jerusalem mourned for Josiah.

Jeremiah lamented for Josiah. All the singing men and the singing women spake of Josiah in their lamentations to this day, and made an ordinance in Israel. They are written in the *Lamentations.*—*2nd Chron.* xxxv.

"Megiddo was the scene of the mortal wound of Josiah. His servants carried him (*νεκρον*) dead from Megiddo (*2nd Kings* xxiii. 30), and buried him in his own sepulchre." The account in *Chronicles* is an explanation of this account in *Kings*. *Chronicles* does what it proposes: it supplies what is omitted in *Kings*. It is suggested that the word *νεκρον* may be translated *dying*.

"*Herodōtus*, lib. i. c. 17, 18, 25, and lib. ii. c. 159, appears to refer to the same war which is here mentioned. He says that Necho, in the sixth year of his reign, went to attack the king of Assyria at Magdōlum, gained a complete victory, and took Cadytis, a town of Syria." "Usher and others believe that Magdolum and Megiddo were the same place. The exact place of the battle seems to have been Hadad-rimmon, in the valley of Megiddo, for there Zachariah tells us (xii. 2) was the great mourning for Josiah."—*Dr. A. Clarke.*

"*2nd Kings* xxii. 14.—'*Went unto Huldah, the prophetess.*' This is a most singular circumstance. At this time *Jeremiah* was certainly a prophet in Israel. It is probable that he now dwelt at *Anathoth (a city of Benjamin)*, and could not be readily consulted. *Zephaniah* also prophesied under this reign, but probably he had not yet begun to prophesy. *Hilkiah* was high priest, and the priest's lips should retain knowledge. *Shaphan* was scribe, and must have been conversant in sacred affairs to have been at all fit for his office. Yet *Huldah, a prophetess*, of whom we know nothing but by this circumstance, is consulted on the meaning of the book of the law; for the secret of the Lord was not with *Hilkiah*, the high priest, nor with *Shaphan*, the scribe, nor with any other of the servants of the king, or ministers of the temple. We find from this, and we have many facts in all ages to corroborate it, that a pontiff, a pope, a bishop, or a priest, may, in some cases, not possess the true knowledge of God, and that a simple woman, possessing the life of God in her soul, may have more knowledge of the divine testimonies than many of those whose office it is to explain and enforce them."—*Dr. A. Clarke.*

XVII. B.C. 610. *Jehoahaz*, son of Josiah, was anointed and made king by the people of the land, in his father's stead. Jehoahaz was twenty and three years old when he began to reign. He reigned three months in Jerusalem. His mother's name was Hamūtal, the daughter of Jeremiah, of Libnah, a city of the south of Judah. Jehoahaz did evil in the sight of the Lord, according to all which his fathers had done.

Pharaoh-Necho put Jehoahaz in bonds at Riblah, in the land of Hamath. The situation of Riblah is unknown. The land of Hamath must be the territory belonging to the city of Hamath. *Calmet* supposes that Hamath, a celebrated city of Syria, is the same as Emĕsa on the Orontes. "The entering in of Hamath" is a narrow pass leading from Canaan to Syria, through the valley between Libanus and Anti-Libanus, and is placed at the northern boundary of Canaan.

Pharaoh-Necho put the land to a tribute of one hundred talents of silver, and a talent of gold. He made Eliakim, the son of Josiah, king, in the room of Josiah, his father. He turned his name to Jehoiakim. He took Jehoahaz away. He carried him to Egypt where Jehoahaz died.

XVIII. B.C. 610. *Eliakim, named by the king of Egypt, Jehoiakim, son of Josiah*, was placed on the throne of Judah by Pharaoh-Necho, king of Egypt. Jehoiakim gave the silver and the gold to Pharaoh. He taxed the land to give the money. Pharaoh ordered him to do so. He was Pharaoh's servant. He obeyed. This was the contemptible position of a king, and of a kingdom which once gloried in a David, whose wisdom and chivalry led them to victory over all antagonists; and a Solomon whose peaceful reign is a miracle in the Jewish History, and whose wisdom was the admiration of the age in which he lived, and has been, and ever will be, the admiration of successive generations. Jehoiakim exacted the silver and the gold of the people of the land. He gave the sum thus gathered from his own people to the sovereign whom he and his people thus acknowledged as their superior lord and master. "How are the mighty fallen?" The crown of David is cast down to the ground for ever.

Jehoiakim was twenty and five years old when he began to reign. He reigned eleven years in Jerusalem. His mother's name was Zebūdah, the daughter of Pedaiah, of Rumah *(perhaps in Galilee)*. Jehoiakim did evil in the sight of the Lord, according to all which his fathers had done.

It is supposed, perhaps correctly, that Jehoahaz

was not the eldest son of Josiah. "This was not the eldest son of Josiah, which is evident from this, that he was twenty-three years old when he began to reign, that he reigned but three months, that being dethroned, his brother, Eliakim, was put in his place, who was then twenty-five years of age. Eliakim was, therefore, the eldest brother, but Jehoahaz was, probably, raised to the throne by the people, as being of a more active and martial spirit." "Why did Pharaoh-Necho put Jehoahaz (Shallum) in bonds?" It is conjectured, and not without reason, that Jehoahaz, otherwise called Shallum, raised an army, met Necho in his return from Carchemish—[*a city* of great strength on the Euphrates, belonging to Assyria, which was taken by Pharaoh-Necho, and retaken by Nebuchadnezzar, in the fourth year of Jehoiakim, king of Judah.—*2nd Chron.* xxv. 20; *2nd Kings* xxiii. 29. Isaiah speaks of Carchemish, and seems to say that Tiglath Pilezer conquered it, perhaps, from the Egyptians. Probably, Carchemish is Cercusium, Circesium, or Kirkesia, which is situated in the angle formed by the junction of the Chaboras, or Chebar, and the Euphrates"—*Calmet*]—fought, was beaten, taken prisoner, and taken into Egypt where he died."—*2nd Kings* xxiii. 34, and *Jer.* xxii. 11-12. The words of Jeremiah are, verse 11, "For thus saith the Lord, Touching Shallum (Jehoahaz), the son of Josiah, king of Judah, who reigned instead of Josiah, his father, who went out of this place; he shall not return thither any more; but he shall die in the place whither they have led him captive, and shall see this land no more."

"*Eliakim.—(Pharaoh-Necho turned his name into Jehoiakim.)*—These names are precisely the same in signification. Eliakim is 'God shall arise.' Jehoiakim is 'Jehovah shall arise;' or 'the resurrection of God—the resurrection of Jehovah.' That is, God's rising again to shew his power, justice, &c. The change of the name was to show Necho's supremacy, and that Jehoiakim was only his vassal or viceroy. Proofs of this mode of changing the name, when a person of greater power put another in office under himself, may be seen in the case of Mattaniah, changed to Zedekiah; Daniel, Mishael, Hananiah, and Azariah, into Belteshazzar, Shadrach, Meshach, and Abed-nēgo; and Joseph into Zaphnath-Paaneah.—*See Dan.* i. 6-7; *Gen.* xli. 45."—*Dr. A. Clarke.*

"Pharaoh-Necho placed Eliakim, whom he called Jehoiakim, on the throne of Judah, as his viceroy, to collect the taxes, which were the property of Pharaoh-Necho. *Jeremiah* gives the character of Eliakim, or Jehoiakim, *Chap.* xxii. 13-19. Verse 17—'But thine eyes and thy heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it. Therefore, thus saith the Lord God concerning Jehoiakim, the son of Josiah, king of Judah, They shall not lament for him saying, Ah! my brother, or ah! my sister. They shall not lament for him, saying, 'Ah! Lord, or ah! his glory.' He shall be buried with the burial of an ass, drawn and cast forth beyond the walls of Jerusalem.' Jeremiah was at that time in the land, and was an eye-witness of the abominations of this cruel king."—*Dr. A. Clarke.*

The scene changes. The Egyptian king cannot overcome the rising power of Babylon. Nebuchadnezzar is in the ascendant. Egypt must not aspire to universal monarchy. The privilege of universal monarchy is taken from God's chosen people. The Chaldees, from whom Abraham came by God's command, are appointed by God to be the first empire aspiring to universal authority. Nebuchadnezzar, king of Babylon, came up. Jehoiakim became his servant three years. At the end of that time Jehoiakim turned and rebelled against Nebuchadnezzar. The Lord raised up enemies against Jehoiakim. The banded forces of the Chaldees, of the Syrians, of the Moabites, and of the children of Ammon, were sent by the Lord God against Jerusalem to destroy it, according to the words which the Lord spake by his servants the prophets. The sins of Manasseh must have their punishment in this world. The cloud has collected its force. The storm is now prepared to fall upon devoted Judah. Jehoiakim lived to sin. He lived to sin in the way of Manasseh, his great grandfather, who shed innocent blood, and who filled Jerusalem with innocent blood, which sin the Lord would not pardon.

Jehoiakim was bound in fetters by Nebuchadnezzar, who came up against him; and now, having overcome him, intended to carry him to Babylon. Nebuchadnezzar, certainly, is reported to have carried the vessels of the sanctuary to Babylon, and to have placed them in the temple of Babylon. However, the words are (*2nd Kings* xxiv. 6): "So Jehoiakim slept with his fathers, and Jehoiachin, his son, reigned in his stead." "The burial of an ass," may have been the burial of Jehoiakim. Yet, may not some compassionate subjects of the departed king have done honour to the former dignity of the departed monarch, and carried his outcast remains to their resting place in the sepulchres of his fathers?

XIX. B.C. 599. *Jehoiakin (the son of Eliakim, who was called by Pharaoh-Necho Jehoiakim)*, was placed on the throne of Judah by Nebuchadnezzar. Jehoiachin, the son of Jehoiakim, and the grandson of Josiah, now reigned in the stead of his father, Jehoiakim. Jehoiakin was eighteen years old when he began to reign. He reigned in Jerusalem three months. His mother's name was Nehushta, the daughter of Elnathan, of Jerusalem.

Nebuchadnezzar, who founded so great an empire, and had so much interference in the destinies of the Jews, was the son of Nabopolassar. His father sent him against several provinces which had revolted. He took Carchemish (on the Euphrates), and all which belonged to the Egyptians from the Euphrates to the Nile. Jehoiakim, who was tributary to Pharaoh-Necho, king of Egypt, was attacked and subdued by Nebuchadnezzzar. He obliged Jehoiakim to become tributary to Babylon. At the end of three years Jehoiakim revolted. Then a mixed army, Chaldeans, Syrians, Moabites, and Ammonites invaded Jehoia-

kim's dominions, ravaged the country, and took three thousand and twenty-three prisoners, whom they brought to Babylon. *Jeremiah* lii. 28: "This is the people whom Nebuchadnezzar carried away captive in the seventh year, three thousand Jews and three and twenty." B.C. 600.

Jehoiachin did that which was evil in the sight of the Lord. The servants of Nebuchadnezzar besieged Jerusalem. Jehoiachin, his mother, his servants, and his princes, and his officers, went out from Jerusalem to surrender themselves to Nebuchadnezzar. The king of Babylon took them in the eighth year of his reign. Nebuchadnezzar carried away all the gold, and silver, and riches found in the temple and in the king's house, and all the vessels of gold which Solomon, king of Israel, had made in the temple of the Lord, as the Lord had said by the mouth of his servant, Isaiah, the prophet (*2nd Kings* xx. 14-18). Nebuchadnezzar carried away from Jerusalem the chief inhabitants, all the princes, all the mighty men of valour, ten thousand captives, and all the craftsmen and smiths. None remained save the poorest sort of the people of the land. Nebuchadnezzar carried away Jehoiachin, his mother, his wives, his officers, and all the mighty men of the land. Nebuchadnezzar carried them captives to Babylon. B.C. 599. He carried away captive to Babylon seven thousand men of might, and craftsmen and smiths one thousand, and all who were strong and fit for war. The king of Babylon made Mattaniah, his (Jehoiachin's) father's brother, king in his stead, and changed his name to Zedekiah.

XX. *Zedekiah*, B.C. 599, was twenty and one years old when he began to reign. He reigned eleven years in Jerusalem. His mother's name was Hamūtal, the daughter of Jeremiah, of Libnah. He did evil in the sight of the Lord, according to all which Jehoiachin (his brother) had done. For by the arrangement of divine providence, that the people might be driven away from the presence of the Lord, Zedekiah, as if deprived of his common sense, rebelled against the king of Babylon.

B.C. 590. In the ninth year of king Zedekiah, Nebuchadnezzar led his army to Jerusalem, and formed the siege. He built forts round about Jerusalem. The siege lasted two years, commencing in the ninth year and ending in the eleventh year of the reign of Zedekiah, king of Judah. B.C. 588. In the ninth day of the fourth month the famine prevailed in the city. Jeremiah was shut up in prison by the command of Zedekiah, because he had predicted these calamities. *Jer.* xxxii. 1-16, xxxiv. 1-7. The people had no bread. The city was broken up. The men of war fled by night, by the way of the gate between the two walls, which way is by the king's garden. The Chaldeans had surrounded the city. The king fled by the way of the plain. The Chaldeans pursued and took Zedekiah. They overtook him in the plains of Jericho. All his army was scattered from him. They took him and brought him to the king of Babylon, to Riblah, a city of Syria, in the country of Emath, the situation of which is unknown *(Calmet)*, and they gave judgment upon him. "They slew the sons of Zedekiah before his eyes; they put out the eyes of Zedekiah, they bound him with fetters, and they carried him to Babylon. Zedekiah died in Babylon. The year of his death is not known."

Two prophecies, apparently contradictory, were then accomplished. One of Jeremiah, who said, That Zedekiah should see, and yet not see, Nebuchadnezzar with his eyes (ch. xxxii. 4-5, xxxiv. 3). The other prophecy of Ezekiel (*Ezkl.* xii. 13), which intimated that he should not see Babylon, though he should die there.

Jeremiah xxxii. 4-5.—"In the tenth year of Zedekiah, king of Judah, the word of the Lord came to Jeremiah." This was the eighteenth year of the reign of Nebuchadnezzar. At this time "the king of Babylon's" army besieged Jerusalem. Jeremiah, the prophet, was in the court of the prison, which was in the house of the king of Judah. Zedekiah, king of Judah, had shut him up, saying, "Wherefore dost thou prophecy, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; and Zedekiah, king of Judah, shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes, and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord; though ye fight with the Chaldeans, ye shall not prosper."

Jeremiah xxxiv. 3.—Nebuchadnezzar (B.C. 591), king of Babylon, had besieged Jerusalem. His army was composed of soldiers from the various nations under his command, and within the limits of his dominions. The word of the Lord came to Jeremiah. He was commanded, "Go and speak to Zedekiah, king of Judah, and tell him, Thus saith the Lord, 'I will give this city into the hand of the king of Babylon, and he shall burn it with fire, and thou shalt not escape out of his hand, but shalt surely be taken and delivered into his hand: and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.'" The fourth and fifth verses assure Zedekiah that he shall not die by the sword, that he shall die in peace; "they shall burn odours to thee as to the former kings who were before thee," burnings of odours similar to the burnings in honour of former kings of Judah, the forefathers of Zedekiah. They will lament thee, saying, "Ah! Lord! for I have pronounced the word, saith the Lord." "Then Jeremiah, the prophet, spake all these words unto Zedekiah, king of Judah, in Jerusalem."

In ch. xxxiv. 8-11, Jeremiah relates that Zedekiah and all his princes made a covenant with their servants to grant to them liberty. This was a renewal of the covenant made by the Mosaic law, that every seventh year all service for payments, debt, all slavery for the same purpose, all lands held for debt, should be considered as engagements ceasing by divine authority. Zedekiah and his princes made

this covenant, and set at liberty their men servants and maid servants. But Zedekiah and his princes turned, and caused those whom they had set at liberty to return to their bondage. The word of the Lord told to them their sin, and pronounced their doom: "Ye have not hearkened unto me, *saith the Lord*, in proclaiming liberty every one to his brother, and every man to his neighbour; behold, I proclaim a liberty for you, *saith the Lord*, to the sword, to the pestilence, and to the famine; and I will make you to be moved into all the kingdoms of the earth." These men had not performed the words of the covenant made before the Lord, "when they cut the calf in twain, and passed between the parts thereof." The Lord would command. The Chaldeans would return to Jerusalem. The Lord would cause the Chaldeans to fight against the city, to take the city, and to burn the city with fire. "And I will make the cities of Judah a desolation without an inhabitant." These words contain no promise of mercy. Zedekiah and his subjects could not, from these words, derive consolation, but must find despair. *Ezekiel* xii. 13: "My net also will I spread upon him (Zedekiah), and he shall be taken in my snare, and I will bring him to Babylon, to the land of the Chaldeans, yet shall he not see it, though he shall die there."

Jeremiah xxii. contains three prophecies concerning three kings of Judah. The first prophecy is in verses 10-12, concerning Jehoahaz, the son of Josiah, removed from the throne of Judah by Pharaoh-Necho, king of Egypt. Jeremiah commands the people not to weep for the dead: "Weep not for him who goeth away. He shall return no more, nor see his native country. For the Lord hath declared concerning Shallum, the son of Josiah, king of Judah—who reigned instead of his father, who went forth out of this place—he shall not return any more; he shall die in the place whither they have led him captive, and shall see this land no more."

Jeremiah xxii. 13-19, contains a prediction concerning Eliakim, called Jehoiakim by Pharaoh-Necho, and placed by him on the throne of Judah. Verse 18: "Therefore, thus saith the Lord, concerning Jehoiakim, the son of Josiah, king of Judah, They shall not lament for him, saying, Ah! my brother! or ah! sister! They shall not lament for him, saying, Ah! Lord! or ah! his glory!" V. 19: "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Nebuchadnezzar has risen to greatness. Jerusalem is conquered by him. Pharaoh-Necho comes no more into Judea.

Jeremiah xxii. 20-30, contains a prophecy concerning Jehoiachin, the son of Jehoiakim, king of Judah: "As I live, saith the Lord, though Coniah (Jehoiachin), the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence."

V. 29: "O earth, earth, earth, hear the word of the Lord." V. 30: "Thus saith the Lord, Write ye this man childless, a man who shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

2nd Chron. xxxvi. 13, states that Zedekiah rebelled against Nebuchadnezzar, king of Babylon, who had made him swear by God, *that he would be a faithful vassal to the king of Babylon.* But Zedekiah stiffened his neck and hardened his heart from turning to the Lord God of Israel. The priests and people, the chief of both, transgressed very much after all the abominations of the heathen, and "polluted the house of the Lord which he had hallowed in Jerusalem." The Lord sent his messengers to his people. But his people mocked his messengers and despised his words, and misused his prophets, until the wrath of God rose against his people till there was no remedy. Therefore the Lord brought upon his people who refused to hearken, Nebuchadnezzar, king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him who stooped on account of age. The Lord gave them all into the hand of Nebuchadnezzar.

The treasures found in Jerusalem, in the house of the Lord, and in the king's house, and in the houses of the princes, Nebuchadnezzar carried away as spoil to Babylon. He brake down the wall of Jerusalem; he burnt the house of God; he burnt all the palaces with fire; he destroyed all the goodly vessels which belonged to the houses and palaces which he burnt; he carried away captive to Babylon those who had escaped from the sword. They were servants to him and to his sons until the reign of the kingdom of Persia.

"This was the work of the Lord, to fulfil his word spoken by Jeremiah, the prophet, until the land had enjoyed her Sabbaths. For as long as she lay desolate she kept Sabbath, to fulfil three score and ten years."

B.C. 536.—In the first year of Cyrus (the elder), king of Persia, that the word of the Lord, spoken by the mouth of Jeremiah, might be accomplished, the Lord so stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, "Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given to me; and he hath charged me to build for Him a house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."

2nd Chronicles ch. x.-xxxvi.—In these chapters are written the history of the kings of Israel and of Judah. The kings of Judah are described more fully than the kings of Israel.

1st Kings xii.-xxii. chapters, and *2nd Kings* i.-xxv. chapters.—In these chapters the history of the kings of Israel and of Judah is given. The history of the kings of Israel is given more fully than the history of the kings of Judah.

A careful comparison of these portions of the books of *Kings* and of *Chronicles* is necessary to a

satisfactory understanding of the history of men to whom God had granted very great spiritual advantages, and who most shamefully neglected and abused the gifts of God.

These kings and people were superstitious. They went over the line and stood over the line when they arrived in that region, the line which is the boundary of reason and of imagination in the human understanding. Whether this infirmity be the result of malformation of the brain may be a question worthy of the grave consideration of students of human nature. If malformation of the brain and of the nervous system (of course) be the cause of these aberrations, the matter of heathenism and ritualism—twin brothers—is worthy of a place in an incurable hospital. To argue the question gravely proves one thing certainly, that the contending parties need berths in some lunatic asylum.

The captivity of Judah and the desolation of Jerusalem, the monarch who was divinely appointed to crush the noble work of David, the prophets who forewarned, the kings and the people who laughed to scorn both God and his messengers, form a cloud of witnesses to the reality of the doctrine of inspiration. An inquirer must perceive the difficulties which lie in the way of scepticism. A believer must rejoice that revelation is a matter of historic evidence. The mournful strains of the weeping prophet—for never was ruined city so mourned over—the harps of the exiles hanging on the willow trees which grew on the banks of the Euphrates; the wish of the conquerors to hear from their captives one of the songs of Zion; the utter desolation of the captives expressed in the words, "How shall we sing the Lord's song in a strange land?" conspire to excite the imagination, and to demand an explanation of the fate of the captives, and of the great, the noble, the patriotic prophets, who warned an unruly people of the judgments of Almighty God which were coming upon them on account of their sins, and who, themselves, shared the degraded fortunes of the kings and people whom they had, in vain, laboured to call from the follies and vices of the heathen ritualism to the way of obedience to the law which God had given to them by his servant Moses.

The people who were left in the land of Judah, whom Nebuchadnezzar, king of Babylon, had left, even over them he made Gedaliah, the son of Ahikam, governor. He was the son of Ahikam, the son of Shaphan. This was no regal dignity. Gedaliah was only a sort of hind or overseer.

The captain of the guard took Seraiah, the chief priest, and Zephaniah, the second priest (the chief priest had a vicar), the minister of war, five gentlemen in waiting, the secretary of war who mustered the people of the land, and sixty men of the people of the land, who were found in the city. Nebuzaradan, the captain of the guard, took these and brought them to the king of Babylon, at Riblah, in Syria. The king of Babylon smote them and slew them at Riblah, in the land of Hamath, north of Canaan. So Judah was carried away out of their land.

The appointment of Gedaliah, by Nebuchadnezzar, king of Babylon, was a subject of inquiry amongst those who remained in the land. Their chiefs and representatives came to Gedaliah, to Mizpah, on the east side of the river Jordan, and nearest to Babylon, on the east side of the river Jordan. This place, Mizpah, was suitable and convenient for the residence of Gedaliah, because it was nearest to the place from which he was to receive his instructions. There may be uncertainty as to the situation of this place. The words of the sacred historian fix the place to Hamath, Syria, north of Canaan. Gedaliah sware to these men at Mizpah, and said, "Fear not to be the servants of the Chaldees; dwell in the land, and serve the king of Babylon, and it shall be well with you." Thus did Gedaliah swear to them, that is, he made to them a most solemn promise. Nevertheless, it came to pass in the seventh month, that Ishmael, the son of Nathaniah, the son of Elishăma, of the seed royal, came, and ten men with him, and smote Gedaliah so that he died, and the Jews and the Chaldees who were with him at Mizpah.

Then arose a panic. The people, small and great, and the captains of the armies, arose and came to Egypt, for they were afraid of the Chaldees. They carried with them Jeremiah, the prophet, who warned them that if they went down into Egypt, the Chaldeans, who would invade Egypt, would carry them away captive into Babylon. This prophecy was fulfilled when Nebuchadnezzar, having, after a thirteen years' siege, failed to take Tyre (because they, the inhabitants, had built a new town on an island not far from the main land, and, in fact, had settled in that new city, having sent their surplus population to their colonies in the islands and on the shores of the Mediterranean Sea), found it necessary to seek some plunder for the consolation of himself and of his army. God gave to him and to his army, as their wages for doing the Lord's work, the spoil of the land of Egypt. Nebuchadnezzar invaded Egypt, carried away much spoil, and carried away the Jews to Babylon—the Jews who had fled for refuge to Egypt, contrary to the advice of Jeremiah, the prophet. The Jews, full of revenge and malice against Jeremiah, because he told to them the truth, stoned him to death in Egypt before they left Egypt for Babylon. "O thou who killedst the prophets, and stonedst them who were sent unto thee."

Jeremiah xxxvi.—Jeremiah, in prison, causes Baruch to write his prophecy, and to read it publicly. B.C. 607. Michaiah, the son of Gemariah, informs the princes of the prophecy of Jeremiah. Baruch, the son of Neriah, in obedience to the command of Jeremiah, read the prophecy in the house of the Lord. There was a fast held in Jerusalem by proclamation, B.C. 606, in the fifth year of Jehoiakim, the son of Josiah, king of Judah, in the ninth month. People were present from all parts of the kingdom of Judah and of Benjamin.

The king of Judah, Jehoiakim, was informed that Jeremiah had delivered this prophecy; had caused it to be written, and to be read publicly by

Baruch, the son of Neriah. Jehoiakim sent Jehūdi to bring the roll. Jehoiakim commanded Jehūdi to read it. Jehūdi read the roll in the ears of the king and of his princes. When Jehūdi had read three or four leaves, Jehoiakim took the roll from him, cut the roll with a penknife, and cast the roll thus cut into a fire on the hearth before him. Elnăthan, and Delaiah, and Gemărīah entreated the king that he would not burn the roll. Jehoiakim would not hear them. Eliakim ordered the immediate arrest of Jeremiah and of Baruch. They escaped. The Lord hid them. Baruch wrote a new roll from the mouth of Jeremiah, containing all the words in the former roll. "And there were added besides unto them many like words."

"Jeremiah was the son of Hilkiah, of a priestly family, and a native of Anathoth, in the tribe of Benjamin."—*Jer.* i. 1. "The place of Jeremiah's death is uncertain. Several of the ancients maintain that he was put to death at Taphnis, in Egypt, by the Jews, who were enraged at his menaces and reproaches. They explain *Heb.* xi. 37 ("They were stoned") as relating to the death of Jeremiah. Some think that he returned into Judea. Others think that he died in Babylon."—*Calmet.*

The fate of Jehoiakin, the son of Jehoiakim, is truly melancholy. "*In the thirty-seventh year of his captivity, in the twelfth month, on the twenty-seventh day of the month* (B.C. 562), Evil-Merōdach, king of Babylon, in the year in which he began to reign, did lift up the head of Jehoiakin, king of Judah, out of prison, and spake kindly to him, and set his throne above the thrones of the kings who were with him in Babylon. Evil-Merōdach changed the prison garments of Jehoiakin, and Jehoiakin did eat before Evil-Merōdach all the days of his life. And his allowance was a continual allowance, given to him by Evil-Merōdach, a daily rate for every day, all the days of his life."

After the death of Jehoiakim, the king of Egypt, Pharaoh-Necho came no more out of his own land, for Nebuchadnezzar, king of Babylon, had taken (the territory) from the Nile to the Euphrates. In a word, the king of Egypt lost what he had obtained in war. Jehoiakim was slain. His son, Jehoiakin, succeeded his father by the appointment of Nebuchadnezzar. Three months afterwards, Jehoiakin was a prisoner in a prison house in Babylon, and remained in this miserable condition for the period of thirty-seven years. He would then be fifty-five years of age. The compassion of Evil-Merōdach released Jehoiakin from his miserable condition, and placed him in a state of dignified dependence for the remainder of his life. What a scene in "the changing scenes of life." Nebuchadnezzar had died, and Evil-Merōdach had come to the throne. B.C. 588. *Two* years after this event, Evil-Merōdach was slain by conspiracy, and it is supposed that Jehoiakin was slain with his friend, Evil-Merōdach. Now, if Jehoiakin were eighteen years old when he began to reign, and when he was led into captivity; if he passed thirty-seven years in a dungeon or prison in Babylon before he was released, and if he lived *two* years after his release, and then fell a victim to the conspiracy which deprived of life Evil-Merodach, who gave to him liberty—then the years of his life may be thus stated: Jehoiakin was eighteen years old when he began to reign, and when he was made a captive and a prisoner in Babylon; he was fifty-five years of age when he was released from prison by Evil-Merodach, and he was fifty-seven years old when he is supposed to have perished in company with Evil-Merodach, by the hands of conspirators.

CHAPTER III.

In reviewing the origin of ancient history, as the narrative is traced from *Genesis* to the end of the Books of *Kings* and of *Chronicles*, the dreadful acts of murder fail not to arrest the attention. The most remarkable of these wholesale executions are:—

1. *Exodus* xxxii. 28.—In the matter of the golden calf: "And the children of Israel did according to the word of Moses, and there fell of the people that day three thousand men."

2. *Leviticus* x.—Nadab and Abihu, sons of Aaron, took each his censer, put fire therein, and offered strange fire before the Lord which he commanded them not to do: "And there went out fire from the Lord, and devoured them, and they died before the Lord."—Verses 1-2. *Also Numbers* xvi.

3. *Numbers* xvi.—Korah, Dathan, and Abiram. (1) Korah, the son of Izhar, the son of Kohath, the son of Levi; and (2) Dathan and Abiram, the sons of Eliah, and On, the son of Peleth, sons of Reuben, formed a conspiracy which had in it two hundred and fifty princes of the congregation or assembly, men of renown. They rebelled against Moses and Aaron: "The earth opened her mouth and swallowed up the men, the women, and the children who formed the families supporting the rebellion; whilst a fire came out from the Lord, and consumed the two hundred and fifty men who offered incense."

4. Abimelech, the illegitimate son of Gideon, slew twenty persons, sons of his father, legitimate sons, in his father's house, at Ophrah, on one stone; except Jothan, who foretold the fate of Abimelech, in his parable of the trees, which went out to choose a king. —*Judges* ix. 7.

5. Doeg, the Edomite, obeyed Saul (to whom he had given information of David's visit to Nob), when Saul commanded Doeg (Saul's servants having refused to execute his cruel command), "Turn thou and fall upon the priests. Doeg, the Edomite, turned and fell upon the priests, and slew, on that day, fourscore and five persons, who did wear a linen ephod."—1*st Samuel* xxii. 18.

6. Elijah, at Carmel, slew, by divine command, four hundred and fifty prophets of Baal.—1*st Kings* xviii.

7. Elisha, by divine command, anointed Jehu

king of Israel, and Hazael king of Syria. Elisha caused a great slaughter of the Moabites, when he went with three united armies which invaded Moab. *2nd Kings* iii.

8. Jehu slew Joram and Ahaziah, Jezebel, and the seventy sons of Ahab, who were in Jezreel. He slew the forty-two brethren of Ahaziah. He slew the four hundred priests of Baal, who did eat at Jezebel's table.—*2nd Kings* ix. x.

9. Athaliah, the queen mother, when she saw that her son, Ahaziah, was slain by Jehu's command, determined to be queen, and therefore destroyed all the seed royal. She did reign. Yet Jehoiada, the high priest, had a wife, Jehosheba, the daughter of king Joram, sister of Ahaziah. The feeling of love for her brother's children led her to feel no fear for the vengeance of Athaliah. She, therefore, stole from amongst the devoted children of her brother Joash, or Jehoash, concealed him in the temple, and finally, her husband, Jehoiada, in the seventh year, brought forth the proper heir, prevailed on the leading men and the people to crown and to proclaim Joash, or Jehoash, king of Judah, and finished the ceremony by ordering the execution of the murderous and infamous Athaliah, the daughter of the murderer Ahab, and of the murderess Jezebel.—*2nd Kings* xi.

10. "Now, when Jehoram, son of Jehoshaphat, was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword (six sons of his father), and *(divers)* also of the princes of Israel."—*2nd Chron.* xxi. 4.

The names of the Babylonian kings may now be recalled to memory, placing first the kings of the Assyrian empire, who founded and dwelt in Nineveh.

1. Nīnus, a son of Bēlus, who built a city on the banks of the Tigris. He gave his name to this city, and called it Nineveh, B.C. 2059. He reigned fifty-two years. He left his kingdom, after his death, to the care of his wife, Semīramis, by whom he had a son. His history is obscure and fabulous. Ctesias is the principal historian from whom the history of Nīnus is derived. Ctesias was a Greek historian and physician, taken prisoner by Artaxerxes Mnēmon, at the battle of Cunaxa, a place of Assyria, five hundred miles from Babylon, famous for a battle fought there between Artaxerxes and his brother, Cyrus, the younger, B.C. 401. The forces of Artaxerxes were nine hundred thousand. The forces of his brother, Cyrus, the younger, were one hundred and thirteen thousand. Darius Nothus was the father of Artexerxes and of Cyrus, the younger. Cyrus, the younger, was slain in this battle. Thirteen thousand Greeks were in his army. Ten thousand of these Greeks, under the command of Xenophon, returned to their own country. Xenophon has written an account of it, called, "The Anăbăsis." Ctesias cured the king's wounds, and was his physician for seventeen years. Ctesias wrote a history of the Assyrians and Persians, which Justin and Diodōrus prefer to that of Herodŏtus.

Nīnus, after death, received divine honours. He became the Jupiter of the Assyrians, and the Hercules of the Chaldeans. Nīnus was the first king of Assyria.

2. Shalmenezer, B.C. 730, carried the ten tribes captive, and settled them in various parts of his dominions. He sent into the country of the ten tribes colonists from various parts of his dominions.

3. Sennacherib, B.C. 726, invaded Judah, when Hezekiah was king of Judah. Sennacherib fled from the land which he had invaded, and dwelt at Nineveh. Adramĕlech and Sharēzer, his sons, smote him with the sword, as he was worshipping in the house of Nisroch, his God. The murderers fled into Armenia.

4. Esarhaddon, son of Sennacherib, succeeded his father, B.C. 709. He made war with the Philistines, and attacked Egypt, Cush *(Ethiopia)*, and Edom.—*Isaiah* xx.-xxxiv. Esarhaddon, perhaps, intended to avenge the insults offered to his father by Tirhakah, king of Cush, and by the king of Egypt, who had been Hezekiah's confederates. Esarhaddon is said to have reigned twenty-nine or thirty years at Nineveh, and thirteen years at Babylon. In all he reigned forty-two years. He sent priests from the ten tribes, his captives, to his colonists in Israel. He took Jerusalem, and carried captive Manasseh, king of Judah, B.C. 677. Esarhaddon died A.M. 3336, B.C. 668.

5. Sardanapālus, famous for his luxury, is described as being the fortieth and last king of Assyria. His luxury and effeminacy irritated his officers. Belĕsis, a priest of Babylon, foretold to Arbāces, governor of Media, that he, Arbāces, should, one day, sit on the throne of Babylon. These two formed a conspiracy, raised an army, and attempted to dethrone Sardanapālus. The rebels were defeated in three successive battles. At length they defeated Sardanapālus. He was besieged in the city of Ninus for two years. Sardanapālus despaired of success; and setting fire to his palace, burned himself, his eunuchs, his concubines, and all his treasures. The empire of Assyria was divided amongst the conspirators, B.C. 820. Justin and others fix the date B.C. 900, eighty years earlier. Arbāces founded the empire of the Medes.

Sardanapālus, after his death, was considered by the people to be a god. They worshipped him as a god.

6. Ninus, the Nineveh of *Holy Scripture*, the capital of Assyria, was built by Ninus on the banks of the Tigris. It was, according to the relation of Diodōrus Sicŭlus, fifteen miles long, nine broad, and forty-eight in circumference. It was surrounded by large walls of 100 feet high, on the top of which three chariots could pass together abreast, and was defended by fifteen hundred towers, each two hundred feet high. Ninus was taken by the united efforts of Cyaxăres and Nabopolassar, king of Babylon. B.C. 606.

(1.) Sardanapālus, B.C. 820, or 900, finished his luxurious life.

(2.) Shalmeneser, B.C. 730, carried the ten tribes into captivity.

(3.) Sennacherib, B.C. 726, invaded Judah. Returns. Is murdered by his sons, B.C. 709.

(4.) Esarhaddon, B.C. 709, reigns in his father's stead. A miserable father was Sennacherib. Esarhaddon, his son, reigned in his stead. Yet it is recorded, Sennacherib was slain when worshipping in the temple of Nisroch, his god, by Adramelech and Sharezer, his sons, who, after having committed the murder, fled into Armenia.

(5.) Nabopolassar, or Nebuchadnezzar I., father of Nebuchadnezzar the Great, was a Babylonian, and chief of the army of Sarācus, king of Assyria. He made a league with Astyăges, who gave his daughter, Amytis, in marriage to his (Nebuchadnezzar I.'s) son, Nebuchadnezzar II., called "the Great." Ahasuērus and Nabopolassar joined their forces, revolted against Sarācus, king of Nineveh, and besieged him in his capital, took him prisoner, and, on the destruction of the Assyrian monarchy, raised two kingdoms—1, that of the Medes, possessed by Astyages, or Ahasuerus; and that of the Chaldeans, or of Babylon, founded by Nabopolassar, A.M., or Anno Mundi, 3378. He died A.M. 3399. B.C. 605.

(6.) Nebuchadnezzar II. (called the Great), the son and successor of Nabopolassar, or Nebuchadnezzar I., succeeded to the kingdom of the Chaldees upon the death of his father, A.M. 3399, or B.C. 605. He hastened to Babylon when he received the intelligence of the death of his father. He had subdued Necho, king of Egypt, by taking from him Carchemish, on the Euphrates, which Necho had taken from the Assyrian empire. He subdued the governor of Phœnicia, and Jehoiakim, king of Judah, who was tributary to Pharaoh, king of Egppt. He left to his generals the care of bringing to Chaldea the captives taken in Syria, Judea, Phœnicia, and Egypt, according to Berōsus, a Babylonian, a priest of Belus, who passed into Greece, and remained a long time at Athens. The age in which Berōsus lived is not precisely known. Some fix it in the reign of Alexander, B.C. 268. This date cannot be correct. Alexander the Great died in Babylon, 32 years of age, or in the thirty-second year of his age, after a reign of twelve years and eight months of continual success. B.C. 323. He was poisoned, or he died from the effects of intemperance, or by a fever caught in his evening boating on the waters of Babylon. Nebuchadnezzar died A.M. 3442, or B.C. 562. He reigned 43 years.

(7.) Evil-Merōdach, son of Nebuchadnezzar II., ascended the throne of Babylon. He reigned two years, and was slain by his brother-in-law.

(8.) Nerriglissar reigned four years, and was succeeded by his son, Laborosoarchod, who reigned nine months.

(9.) Laborosoarchod, and his father, Nerriglissar, are regarded as usurpers. Their names are not mentioned in the list of the kings of Babylon.

(10.) Belshazzar, son of Evil-Merōdach, son of Nebuchadnezzar II., son of Nabopolassar, or Nebuchadnezzar I., are the kings of Babylon mentioned in sacred history.

The result of the ancient history of the world, or of inquiry into ancient history down to this period, in the sixth century before the birth of our Lord, is, human nature loved idolatry, made gods of its leading men, was corrupt in its morals, and loved to practice in its ritualism very gross and very obscene vices.

Two kings of Babylon, who reigned during the captivity of the Jews, demand attention by the peculiar circumstances in which they were placed—Nebuchadnezzar, and his grandson, Belshazzar. Nabopolassar founded the Babylonian empire, which had been checked in its growth, by conspiracy, in the reign of Sardanapālus. Nebuchadnezzar, the son and successor of Nabopolassar, aspired to, and obtained, universal sovereignty. His son, Evil-Merōdach, succeeded to the throne of Babylon, and reigned two years. Nerriglissar, his brother-in-law, slew him and usurped his throne, and reigned four years. His son, Laborosoarchod, succeeded his father on the throne of Babylon, and reigned nine months. Then Belshazzar, the son of Evil-Merōdach, succeeded to the throne of Babylon, and reigned seventeen years. From Nebuchadnezzar the Great, to Belshazzar, his grandson, the fortunes of the Jews are bound up with the fortunes of the Chaldees, from whom Abraham was called out by his God, and ordered to go into a land (Canaan) promised by God to the descendants of Abraham, but, to a land in which Abraham never found a place in which he set his foot, that is, a place which he could hold permanently. He, and his son Isaac, and his son Jacob, and Jacob's sons, never had permanent settlements in the land of Canaan. The descendants of Abraham, and of Isaac, and of Jacob, being released from Egyptian bondage, under the guidance of Moses, and of Aaron, and of Miriam, were finally led victoriously into the land of Canaan, by Joshua, the successor of Moses.

(a.) The connection, formed by conquest, between the Babylonians and the Jews, has originated a prophetic history of the rise and of the fall of nations in succession. Nebuchadnezzar, in the midst of all his greatness, was troubled by a dream, which dream he had forgotten. He called upon his magicians, or wise men, to tell to him his dream, and to tell to him the interpretation of it. They declared that no king ever made such a request, and that no one could grant that request "except the gods whose dwelling is not with flesh." Nebuchadnezzar, in his fury, would destroy all the wise men in Babylon, because "they could not tell to him his dream, and the interpretation thereof." The decree went forth that they should be slain. They sought Daniel and his fellows, to slay them. The four wise young Hebrews must perish together with the Babylonian wise men. Daniel conversed with Arioch, the Captain of the king's guard. The result of the conversation was, that Daniel appeared before the king,

and obtained from him a delay of his sentence of death, and a time for consideration. Daniel, after praying to God, as did also his friends Hananiah, Mishael, and Azariah, by Daniel's advice, found an answer from the Lord. Daniel rejoiced, and returned thanks to God who had made known to him the dream and the interpretation thereof. Daniel told to Arioch that he was prepared to appear before the king. Arioch brought Daniel into the presence of Nebuchadnezzar, and said, "I have found a man, of the captives of Judah, who will make known unto the king the dream and the interpretation."

Daniel appeared before Nebuchadnezzar, and assured the king that no human wisdom could perform the task which he gave to his wise men. However, "there is a God in heaven who reveals secrets." This great being, the God of the captive Jews, had made known to Nebuchadnezzar, in a dream, "what shall be in the latter days." Daniel told to Nebuchadnezzar the dream which the king failed to remember, and then gave to the king the interpretation of the dream.

Daniel ii. 31-43.—*(a.) The dream.*—The king saw an image of terrible form, and of excellent brightness, stand before him. The image had a head of fine gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet, part of iron and part of clay. A stone, cut without hands, smote the image upon its feet, and brake them in pieces. All the parts of the image were broken, and became as the dust of the summer threshing floor. The stone which smote the image became a great mountain, and filled the whole earth.

(b.) The interpretation.—1. *The head of gold*—Nebuchadnezzar and his empire. 2. *The breast and arms of silver*—Medo-Persian empire. 3. *The belly and thighs of brass*—the Grecian empire. 4. *The legs of iron*—the Roman empire. 5. *The feet, part of iron and part of clay*—the mingling of the barbarous invaders of the Roman empire with the government of the Roman empire. 6. *The stone cut without hands, which broke the image to dust, and became a great mountain*—the kingdom of Messiah, who must reign till all his enemies become his footstool.

Was this interpretation fulfilled? It was. Then the fulfilment is evidence of the truth of the dream, and of the interpretation, and of the inspiration of the Almighty who gave the dream to Nebuchadnezzar, and who caused him to forget it, and to seek to bring back the dream to his mind, that he might know it and its interpretation. The fulfilment of the interpretation is a proof of the divine inspiration of Daniel, to whom God, in mercy, made known both the dream and the interpretation thereof.

Micah, B.C. 750, Nahum, B.C. 713, Habak-kuk, B.C. 626, predict the downfall of the Babylonian empire, and the changing scenes of the world's future history. Zechariah, B.C. 520, describes a vision of horses, ch. i. and ch. vi. In ch. i. Zechariah saw a red horse, the emblem of war and bloodshed. In ch. vi. Zechariah saw four chariots come out from between two mountains of brass. The first chariot (was drawn by) red horses, the second by black horses, the third by white horses, and the fourth by grizzled and bay horses. The angel informed Zechariah that these four horses and chariots are, or represent, the four spirits of the heavens which go forth from standing before the Lord of all the earth.

1. The black horses go forth into the north country. 2. The white go forth after them. 3. The grizzled go forth to the south country. 4. The bay horses went forth to walk to and fro through the earth.

The chariots and horses represent the four ancient monarchies. This is a repetition of the prediction in ch. i., in the vision of the four horns. The mountains of brass represent the barriers of the divine purposes, which restrained these powers within the times and limits appointed by Jehovah. 1. The first chariot, drawn by red horses, means the empire of the Chaldeans, which overthrew the empire of the Assyrians. 2. The second chariot, drawn by black horses, means the empire of the Persians, founded by Cyrus the Elder, which destroyed the empire of the Chaldeans. 3. The third chariot, drawn by white horses, means the empire of the Greeks, founded by Alexander the Great, which destroyed the empire of the Persians. 4. The fourth chariot, drawn by grizzled and bay horses, that is parti-coloured horses (pie-bald), or with horses, some grizzled and some bay, means the Greek successors of Alexander, and the Roman empire, in succession. Alexander's successors finally divided into two races of kings: 1. The Lagïdæ, who attacked, subdued, and governed Egypt. 2. The Seleucïdæ, who subdued Syria, under Seleucus. Thus Lagus and Seleucus established their names and their families in the countries which they conquered.

Verse 5, ch. vi.: "The angel answered and said unto me, These are the four spirits of the heavens which go forth from standing before the Lord of all the earth." In verse 6 the angel does not mention the "red horses," because the Assyrian empire, meant by the "red horses," had ceased to exist. The "red horses" signify the cruelty of the Chaldeans towards the Jews. The "black horses" signify Cyrus the Elder at the head of the Persians and Medes, bringing death upon the Chaldean empire, called "the North," in many parts of the holy scriptures. The "white horses" signify Alexander the Great, splendid in victory, mild to the vanquished. The "grizzled horses" signify the Lagïdæ, or Ptolemies, who founded an empire in Egypt. Of these kings some were good, some bad, some despotic, some moderate, some cruel, and some mild, represented by the parti-coloured horses. The "bay horses" went forth, signifying the Seleucïdæ, and their ambitious efforts to obtain universal empire. Some believe that the Romans are more particularly intended in "the walking to and fro in the earth," given as a description of the action of the bay horses.

The white horses, the Macedonian empire; as the black horses, the Persian empire. 1, Persian, black; 2, Macedonian, white; 3, Roman, grizzled. The Romans were governed by—1, kings; 2, consuls; 3, decemvèrs; 4, military tribunes; 5, dictators; 6,

triumvirs; 7, emperors. The Roman people were governed by "Exarchs, of Ravennah (a town of Italy on the Adriatic, in which town the Exarchs resided). Italy was governed by an ecclesiastical government with the Pope at its head. Lately it has obtained a civil government under Victor Emmanuel.

In *Rev.* i. 14-16, a description is given by St. John of the appearance of our blessed Lord, in vision, to his beloved disciple. "John was in the spirit on the Lord's day." This proves the change of the Sabbath from the last day to the first day of the seven.

Our Lord appeared in the midst of the seven golden candlesticks, which signified the seven churches of Asia Minor, to which our Lord directed John to write. To write to the angel or minister of each church, or messenger from Christ to each church.

1. Our Lord appeared clothed with a garment down to the feet. *Exodus* xxviii. 4, &c.—The robe of the high priest. Jesus Christ is our high priest in heaven, *where only we have an altar.*

2. "Girt about the paps with a golden girdle." The emblem of regal and of sacerdotal dignity.

3. "His head and his hairs were white like to wool, as white as snow." This was an emblem of his antiquity and of his glory.

4. "His eyes were as a flame of fire." This denotes his omniscience.

5. "His feet like to fine brass, as if they burned in a furnace." This description expresses his stability and permanence.

6. "His voice as the sound of many waters." The idea of sublimity is conveyed to the mind by these words. *Ezekiel* xliii. 2.—"And, behold, the glory of the God of Israel came from the way of the east, and his voice was like to a voice of many waters; and the earth did shine with its glory."

7. "In his right hand he had seven stars." The seven angels or ministers of the seven churches.

8. "Out of his mouth went a sharp two-edged sword." This expression means the judgments pronounced upon the Jewish nation. The expression means also *the word of God*, which St. Paul describes as "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart."—*Heb.* iv. 12. Also, "The sword of the Spirit which is the word of God."—*Eph.* vi. 17.

(c.) Hananiah, Shadrach: Mishael, Meshach: Azariah, Abednego: Daniel, Belteshazzar.—Dan. i. 7. The prince of the eunuchs gave to these four captive Jews their new homes.

1. Daniel signifies, "God is my judge." This name was changed into Belteshazzar, a Chaldee word, signifying, "The treasure of Bel," or, "The depository of the secrets (or treasure) of Bel."

2. Hananiah signifies, "The Lord has been gracious to me," or, "He to whom the Lord is gracious." This name was changed into Shadrach, a Chaldee word, signifying, "The inspiration of the sun." "God, the author of evil, be propitious to us." "Let God preserve us from evil."

3. Mishael signifies, "He who comes from God." Him they called Meshach, a Chaldee word, signifying, "He who belongs to the goddess Sheshach," a celebrated deity of the Babylonians, mentioned by *Jeremiah* xxiv. 26: "And the king of Sheshach shall drink after them." Sheshach was an ancient king of Babylon, who was deified after his death. In this place it means either Babylon, or Nebuchadnezzar, the king of Babylon. After it has been the cause of ruin to many other nations, Babylon itself shall be destroyed by the Medo-Persians.

Daniel requested that the prince of the eunuchs would allow himself and his three friends to live on pulse for ten days. Then, if the prince of the eunuchs thought that the food suited, he might allow them to continue to eat pulse and not to eat of the meat and drink the wine which came from the king's table. The ten days expired. The pulse eaters and water-drinkers stood before the prince of the eunuchs in better condition than they who did eat and drink of the meat and wine which came from the king's table. *Melzar* took away the portion of meat and wine which was sent to them, and gave to them pulse and water. Ashpinaz was prince or master of the eunuchs. "Now, at the end of the days,"—"at the end of three years,"—they were, by the king's order, to be nourished (and instructed in the Chaldee language and in science), and at the end of three years, they were to stand before the king. When they stood before the king, he communed with them, that is, with all the young men, captives, who had been in a course of training, physically and mentally, for three years. "Amongst them all was found none like to Daniel, Hananiah, Mishael, and Azariah. Therefore stood they (or continued to stand), before the king. Only four vacancies had to be filled. These four pulse-eaters and water-drinkers had passed the three years' probation and preparation for examination in very frugal diet and in daily study. They won the prizes on the day of examination. "Nebuchadnezzar examined them and found them ten times better than all the magicians and astrologers who were in all his realm. Daniel continued (in office) even unto the first year of king Cyrus.

Δανιηλ—Daniel. Αριωχ—Ariōch. Ariōch was captain of the king's guard. Daniel had answered Arioch wisely in the matter of "the dream, and the interpretation thereof." All this display of superior industry in study, of more advanced intelligence, of uncommon frugality, of unblemished chastity, qualified them for holding the highest offices in state, and secured their appointment by Nebuchadnezzar, whose wisdom led him to seek and to train the natural abilities of all his subjects, whether captives or natives, for the purpose of employing these cultivated abilities in the various departments of his government.

Envy arose amongst the parties who had failed to secure the king's favour. An opportunity for having their revenge soon presented itself. In the second

year of the reign of Nebuchadnezzar, he dreamed, and forgot his dream. His magicians, astrologers, and wise men failed to tell to the disturbed king "the dream and the interpretation thereof." Nebuchadnezzar's wrath was kindled. He sentenced to death the men who were unable to tell to him "the dream, and the interpretation thereof." Daniel comes to the rescue. He is appointed by God to make known the things to be hereafter. Nebuchadnezzar exclaimed—"when he heard from Daniel the dream, and the interpretation thereof"—"Of a truth, your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." The king made Daniel a great man. He gave many gifts to Daniel. He made Daniel ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Daniel requested, and the king set Shadrach, Meshach, and Abednēgo, over the affairs of the province of Babylon. But Daniel sat in the gate of the king, that is, was chief officer in the palace, and was the greatest confidant and counsellor of the king. The influence of Daniel and of his friends extended only to the province of Babylon; it did not reach to the other provinces of the Babylonian empire.

(d.) Nebuchadnezzar made an image of gold. Its height was threescore cubits, or ninety feet. Its breadth was six cubits, or nine feet. He set up this image in the plain of Dura, in the province of Babylon. Perhaps this setting up of the golden image occurred towards the close of the reign of Nebuchadnezzar. The date in the authorised version is B.C. 580. His insanity is dated B.C. 569. His recovery is dated B.C. 563. The authorised version, therefore, fixes the date of the king's insanity, B.C. 569, ten or eleven years after the setting up of the "image of gold."

1. *Perhaps* the image did not represent a human being.

2. *Perhaps* it was not all gold. These three questions—the dates, the form of the image, and its composition—are matters for inquiry—an exercise in speculation and in reasoning. The account given in *Dan.* iii. of the ceremony of the dedication of the image which Nebuchadnezzar, the king, had set up, is given by Daniel in very spirited language. The assembling of the representatives of the empire, the herald making proclamation, the musicians playing, the vast multitude fallen to the ground in worship of the golden image, the furnace heated for the destruction of those who might refuse to fall down and worship, the Chaldeans coming to Nebuchadnezzar, "*O king, live for ever,*" and stating the offence committed by Shadrach, Meshach, and Abednēgo, "whom thou hast set over the affairs of the province of Babylon"—"these men, O king, have not regarded thee, they serve not thy gods, nor worship the golden image which thou hast set up." All these particulars are so vividly stated that the reader of the account almost imagines himself to be a hearer of the words uttered, of the music played, and a seer of the actions recorded.

Nebuchadnezzar, finding that the statement was true from the lips of the accused parties, ordered the furnace to be made hot seven times more than usual. He ordered the strongest men in his army to bind his three favourite counsellors, and to throw them into the midst of the burning fiery furnace. His command was obeyed. The flame of the fire slew the men who threw into the furnace Shadrach, Meshach, and Abednēgo. Nebuchadnezzar, in astonishment, asked, "Did we not throw into the furnace three men, bound?" His courtiers answered, "True, O king." The king replied, "Lo, I see four men loose, walking in the midst of the fire. They have no hurt. The form of the fourth is like *the (a)* Son of God." Nebuchadnezzar called aloud, "Ye servants of the Most High God, come forth of the midst of the fire." All the men of authority in the Babylonian empire saw these men come forth, "unhurt in their bodies, and not having the smell of fire on their garments." Then Nebuchadnezzar made a decree threatening with destruction any of his subjects who would speak anything amiss against the God of Shadrach, Meshach, and Abednēgo, "because there is no other god who can deliver after this sort."

"Then the king promoted Shadrach, Meshach, and Abednēgo in the province of Babylon."

The dream of Nebuchadnezzar, "the image composed of various metals, ending in a mixture of iron and clay in the feet, may have suggested to him the construction of the image of gold, and of the worship to be rendered to it. Whether he had some thought of seeing his whole empire worshipping himself in this disguised manner may be matter for inquiry. The desire for homage and for divine honours was the ruling passion of all sovereigns. Those sovereigns who aimed at and who obtained *universal empire* were secure in the belief that they had obtained *deification*—the place of a deity amongst the gods. This principle has been carried into Christianity. The saints of Christianity take the place of the *deities* of heathenism; that is, of the great men whom heathenism converted into gods when death had removed them from this world. From this custom of making gods and saints the world has never been free. I quote from *Dr. A. Clarke's Commentary* the following passage:—

"The human figure has been used both by historians and geographers to represent the rise, progress, establishment, and decay of empires, as well as the relative situation and importance of the different parts of the government. Thus *Florus*, in the Prosemium (preface) to his *Roman History*, represents the Romans under the form of a human being, in its different stages from infancy to old age, viz.:—

"Si quis ergo populum Romanum quasi *hominem*, consideret, totamque ejus ætatem percenseat, ut *cæperat*, utque *adoleverit*, ut quasi ad quemdam Juventæ florem pervenerit, ut postea velut consenuerit, quatnor gradus progressus que ejus inveniet.

"I. Prima Ætas sub Regibus fuit, prope ducentos quinquaginta annos, quibus circum ipsam matrem suam cum finitimis luctatus est. Hæc erit ejus *Infantia*.

"II. Sequens Ætas, a Bruto, Callatinoque, Consulibus, in Appium Claudium, Quinctiumque Fulvium consules, ducentos quinquaginta annos habet, quibus Italiam subegit. Hoc fuit tempus viris armisque exercitatissimum! ideo quis adolescentiam dixerit.

"III. Dehinc ad Cæsarem Augustum, ducenti quinquaginta anni quibus totum orbem pacavit. Hic jam ipsa Juventa Imperii, et quasi quædam robusta Maturitas.

IV. A Cæsare Augus to in Sæculum nostrum (A.D. 116) sunt non multo minus anni ducenti, quibus inertia Cæsarum quasi consenuit atque decoxit."—*L. An. Flori. Proœm.*

L. Annæus Julius Florus, a Latin historian of the same family which produced Seneca and Lucan, A.D. 116. He wrote an abridgment of Roman annals, in four books, composed in a florid and practical style, and *rather* a panegyric on many of the great actions of the Romans *than* a faithful and correct recital of their history. Horace had a friend, Julius Florus, who accompanied Claudius Nero in his military expeditions. Horace has addressed two epistles to his friend, Julius Florus.—*Ep.* iii., lib. 1; *Ep.* ii., lib. 2.

The translation of the Latin of Florus Proœm., is as follows:—

"If any one consider the Roman people as if *a man*, and thoroughly think upon his whole age—as he began, as he increased in size, as he arrived at a certain flower of youth, as afterward he, as it were, grew old—he will find four grades and progresses of that [people].

"I. The first age was under the kings, almost two hundred and fifty years, around its very mother, it *struggled* with its neighbours.

"II. The following age, from Brutus and Collatinus, consuls [*the first consuls (mem.)*] to Appius Claudius and Quinctius Fulvius, consuls, was two hundred and fifty years, in which it (the Roman people) subdued Italy. This time was most exercised (exercitatissimum) or most actively engaged or employed, in men and arms. Therefore one may call it the growing time—adolescentiam.

"III. From this to Cæsar Augustus, two hundred and fifty years, in which it made the whole world peaceful. This now is the very youth of the empire, and, as it were, its robust maturity.

"IV. From Cæsar Augustus to our age (A.D. 116), there are not much less than two hundred years, in which the inertia (perfect inactivity) of the Cæsars has made (the empire) old—consenuit—and melted (it) away—decoxit."—*(Florus).*

(e.) Nebuchadnezzar's insanity. B.C. 570. The fourth chapter of Daniel's prophecies contains an account of the insanity of Nebuchadnezzar. The narrative is, for the most part, in the words of Nebuchadnezzar himself. V. 1-3: Nebuchadnezzar addresses all men, and tells them, "I thought it good to shew the signs and wonders which the high God hath wrought toward me." V. 4-7: Nebuchadnezzar relates that he had a dream in the midst of his prosperity. He called into his presence all his magicians, astrologers, Chaldeans, and soothsayers. They failed to interpret the dream which Nebuchadnezzar had related to them. V. 8-18: Daniel, called Belteshazzar, by Nebuchadnezzar's authority, came into the royal presence. The king told his dream to Daniel. Trouble was in the mind of the prophet. The king perceived it, and encouraged Daniel to relate what he understood to be the meaning of the dream, "*for the spirit of the holy gods is in thee.*" V. 19-27: Daniel was in trouble for one hour. The king said, "Let not the dream nor the interpretation thereof trouble thee." Belteshazzar (Daniel) answered, "My Lord, the dream be to those who hate thee, and the interpretation thereof to thine enemies." 1. The king saw a tree growing till it became a very great tree. This represented Nebuchadnezzar and his great kingdom.

2. The watcher coming down from heaven, and ordering the tree to be cut down, yet that the stump of the tree be left in the earth, let its portion be with the beasts of the field till seven times pass over it. These things signify that the Lord has decreed that the dwelling of the king shall be with the beasts of the field for seven years, "*till thou know* that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Daniel prayed Nebuchadnezzar to receive his counsel: "Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor, if it may be a lengthening of thy tranquility." V. 28-33 contain an account of the fulfilment of this interpretation of Nebuchadnezzar's dream. At the end of twelve months Nebuchadnezzar was walking in the palace of his kingdom of Babylon. The king gave to himself full credit for his prosperity. "Is not this great Babylon which I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" Whilst the king was speaking, a voice from heaven said, "O, Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee." The voice related the condition of Nebuchadnezzar for seven years. (*See* v. 32-33). The sentence was fulfilled that same hour. V. 34-37 contain the account of Nebuchadnezzar's recovery, and of his gratitude, which he thus expressed, v. 37: "Now I, Nebuchadnezzar, praise, and extol, and honour the King of Heaven, all whose works are truth, and his ways judgment; and those who walk in pride he is able to abase." B.C. 563.

(f.) Evil-Merōdach [*son of Nebuchadnezzar II. (the great)*], who reigned two years. His brother-in-law, Nerriglisser, who reigned four years. His son, Laborosoarchad, who reigned only nine months. [Nerriglisser, and his son Laborosoarchad, are not mentioned in the list of the kings of Babylon]. The Medo-Persian empire comes now upon the scene of this world's great drama. After the death of Laborosoarchad, Belshazzar, the son of Evil-Merōdach, was raised to the throne, and reigned seventeen years. Belshazzar made a great feast, and entertained one thousand of his lords. Belshazzar was drunk. He commanded, and he was obeyed. His servants brought the golden and silver vessels which his father Nebuchadnezzar had brought out of

the temple in Jerusalem, that the king, and his princes, his wives, and his concubines might drink therein.

"They drunk wine, and praised the gods of gold, of silver, of brass, of iron, of wood, and of stone."

This was the fatal hour of the doom of Belshazzar, and of his companions in mirth and in revelry, and of his kingdom.

Upon the plaster of the wall of the king's palace appeared the hand of a man writing on the wall. The king saw the part of the hand which wrote. Belshazzar saw, and trembled in every joint of every limb. His countenance became pale. His knees smote one against another. He cried aloud, "Bring in the astrologers, the Chaldeans, and the soothsayers." The command was obeyed. The men whom the king commanded to appear, stood before him. The king demanded from them an explanation of the handwriting. He promised a reward to the man who could explain the handwriting upon the wall. He shall be clothed in scarlet, he shall have a chain of gold about his neck, he shall be third ruler in the kingdom. The king's wise men came in. They failed to interpret the handwriting.

A difficulty appears in this extremity of the Assyrian or Babylonian empire. Who came to aid the king? Was she his grandmother? Was she his mother? Was she his wife? Was she the wife of Nebuchadnezzar? Was she the wife of Evil-Merōdach? Was she the wife of Belshazzar? In whatever manner this question is answered, be it always remembered that no man's salvation depends upon the answer to the question, "Who was she?" And may it never be forgotten that no man's salvation depends upon the determination of questions of a similar kind. All literary and historic matters are matters of ordinary interest. In all biblical criticism the word of the Lord *commands the reverence of faith.*

The queen who came in is generally allowed to be the widow of Nebuchadnezzar. If so she was the queen Amiyt, daughter of Astyăges, sister of Darīus, the Mede, and aunt of Cyrus, the Persian, according to Polyhistor, cited by Cedrenus *(Calmet)*. According to others, Nitōcris was queen when Cyrus took Babylon. She is described as a lady of eminent wisdom and discretion, and to have had the chief direction of the public affairs. She was the mother of Labynethus, and, if this be the same as Belshazzar, she must be the person here introduced. *Dr. A. Clarke:* I regard this statement with strong suspicion. The mother of Cyrus was the daughter of Astyăges. Was she also the mother of Belshazzar? The statement of Xenophon, in his Cyropædīa, or Institutuæ (perhaps education) of Cyrus, must be held in some respect. Πατροσ μὲν δὴ λέγεται ὁ Κῦροσ γενέσθαι Καμβύσου Περσῶν βασιλέωσ ὁ δὲ Καμβύσησ ὁντοσ τοῦ Περσειδῶν γένουσ ἦν· οἱ δὲ Περσεῖδαι ἀπὸ Περσέωσ κληζονται μητρὸσ δὲ ὁμολογείται Μανδανησ γενεσθαι· ἡ δὲ Μανδάνη αὕτη Ἀστυαγουσ ἦν θυγάτηρ, τοῦ Μήδων βασιλεωσ.

Φῦναι δὲ ὁ Κῦροσ λέγεται, καὶ ᾄδεται ἔτι καὶ νῦν ἀπὸ τῶν βαρβάρων, εἶδοσ μὲν κάλλιστοσ, ψυχὴν δὲ φιλανθρωπότάτοσ καὶ φιλομαθεστατοσ, καὶ φιλοτιμότατοσ, ὥστε παντα μὲν πόνον ανατλῆναι, πάντα δὲ κινδυνον ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα.

Μὲν δὴ. "In very truth, Cyrus is said to be the son (γενεσθαι) of Cambyses, king of the Persians, and this Cambyses was of the race of the Persīdæ; and the Persīdæ are called from Perseus. [Perseus, the son Jupiter, and Danăe, the daughter of Acrisius]. But Cyrus is agreed to be (ὁμολογειται) the son (γενέσθαι) of his mother, Maudāne. But Maudāne herself was the daughter of Astyages, king of the Medes.

Cyrus is said to be by nature (φῦναι), (and is praised even now by the barbarians), in personal appearance (εἶδοσ) in truth (μεν) very beautiful, and as to his soul (ψυχῆν), most philanthropic, and most devoted to learning, and very fond of honour. So that he (was able) to endure all labour, and to sustain all danger for the sake of being praised.

Mandane, the daughter of Astyages, king of the Medes, was the mother; Cambyses, king of the Persians, was the brother of Mandane, and son of Astyages, was named Cyaxăres, called in the *Book of Daniel*, Darius. Καὶ Δνιὴλ κατηύθυνεν ἐν τῇ βασιλεὶα Δαρέιου καὶ ἐν τῇ βασὶλεὶα Κῦρου τοῦ Περσου. (Sept). And Daniel prospered in the reign of Darius (Cyaxăres, the Median), and in the reign of Cyrus, the Persian.

(g.) Cyrus and his uncle Cyaxăres (Darius), formed an allied army, partly Median and partly Persian. They determined to overthrow the Babylonian or Assyrian empire. They must, first of all, take Babylon. The city was enclosed by walls. The Euphrates flowed through the city. The part of the river which flowed through the city was enclosed by walls, which had gates, to admit or to refuse admission to the waters. The city had in its area sufficient ground for the production of food for the support of the citizens. The city could, therefore, imagine itself secure against the attacks of all enemies from without.

Astyăgus, son of Cyaxăres, was the last king of Media. He was father to Mandāne, whom he gave in marriage to Cambysēs, an ignoble person of Persia, because he was told by a dream that his daughter's son would disposess him of his crown. [She appears to be his only daughter]. From such a marriage he hoped that none but mean and ignorant children could be raised. But he was disappointed, and though he had exposed his daughter's son by the effects of a second dream, he was deprived of his crown by his grandson, after a reign of thirty-five years.

Astyăgus was very cruel and oppressive, and Harpăgus, one of his officers, whose son he had wantonly murdered, encouraged Mandane's son, who was called Cyrus, to take up arms against his grandfather; and he conquered him, and took him prisoner. B.C. 559.

Xenophon, in his Cyropedīa, relates a different story, and asserts that Cyrus and Astyăgus lived together in the most undisturbed friendship.

1. *Cyaraxes, or Cyaxares*, son of Phraortes, was king of Media and Persia. He bravely defended his kingdom, which the Scythians had invaded. He

made war against Alyartes, king of Lydia, and subjected to his power all Asia beyond the river Halys. He died after a reign of forty years. B.C. 585.

2. *Cyaxares*, another prince, is supposed by some to be the same as Darius, the Mede. He was son of Astyăgus, king of Media. He added seven provinces to his father's dominions, and made war against the Assyrians, whom Cyrus favoured.—*Lempriere, Clas. Dic.*

Harpăgus, a general of Cyrus. He conquered Asia Minor, after he had revolted from Astyăgus, who had cruelly forced him to eat the flesh of his son, because he had disobeyed his orders in not killing the infant Cyrus.—*Lempriere, C. D.*

The industry of Cyrus, and his ingenuity, overcame an apparently insurmountable obstacle. He formed a new bed for the Euphrates. This was completed. He then broke down the old bank of the river at a certain place, not far from Babylon. The waters of the Euphrates flowed into their new bed, passed outside Babylon, and entered the old bed on the farther side of the city. Thus Babylon, in a moment, lost its supply of water, and was exposed to invasion. The gates on the banks of the river were closed at night, and opened in the morning. This arrangement was wise. The city was thus secured from any attack by night. The wise arrangement was neglected. The gates were not closed on the night of festivity—the night of Belshazzar's feast. B.C. 538.

Cyrus was, no doubt, informed of the mirth and revelry which were to engage the attention of the inhabitants of Babylon on that eventful night. He diverted the course of the river on that night, trusting the chances of neglect of duty on the part of the guards of the river gates. Cyrus was successful. He marched his forces through the former bed of the Euphrates, found the river gates open and unguarded, and drew up his men at the heads of the chief streets of Babylon. They now had orders to march. The palace was the main object. But the palace was a scene of mirth, of festivity, and of triumph over vanquished nations. The spoils, the sacred vessels of the temple of the Lord, were desecrated to the use of the drunken king and his debauched companions. Suddenly the voice of revelry was hushed to silence. The wisdom of astrologers, of magicians, and of soothsayers, could not explain the handwriting upon the wall of the banqueting room. The mother appeared in the midst of the terror. "O king, live for ever," were the words in which she expressed her sympathy. She proceeded to state the services of Daniel in the reign of "the king, thy father," Nebuchadnezzar, the grandfather of Belshazzar. She wished that the king would call Daniel to his counsel. Her wish was law. Daniel appeared. Belshazzar promised that he would give to Daniel, as a reward of his interpretation of the handwriting upon the wall, a dress, or a clothing, of scarlet, and a chain of gold about his neck, "and thou shalt be third ruler in the kingdom."

The wise men of Babylon could not read the handwriting, because it was written in the old Hebrew character, now called the Samaritan. The present Hebrew character is the Chaldean. If the writing had been in the Chaldean, or the present Hebrew character, they could have read the handwriting on the wall.

Daniel read thus, "Mene, mene, tekel, upharsin." *Mene* signifies *numeration*. *Tekel* signifies *weighing*. *Peres* signifies *division*. The Arabic translates the words *Mokeeson, measured; Mewzonan, weighed; Mokosoomon, divided.*

All the ancient versions, except the *Syriac*, read the words simply, *Mene, tekel, phares—numbered, weighed, divided*, without the repetition of Mene, without the conjunction ו vau, and the plural termination ין in, in Peres.

"This is the interpretation of the thing, *Mene*, God hath numbered thy kingdom and finished it. *Tekel*, Thou art weighed in the balances, and art found wanting. *Peres*, Thy kingdom is divided, and given to the Mides and Persians."—*See Dr. A. Clarke.*

Belshazzar commanded, and his servants obeyed the command. They clothed Daniel in scarlet, and they put a chain of gold about his neck, and they made proclamation concerning him, "that he should be the third ruler in the kingdom."

"In that night was Belshazzar, the king of the Chaldeans, slain; and Darius, the Mede, took the kingdom." Darius was then about threescore and two years old. A.D. 538.

(h.) Darius made arrangements for the government of the empire, which he had won by the will of God. Darius and his nephew, Cyrus, were merely agents of that God by whom kings reign and princes decree judgment. He divided his kingdom into one hundred and twenty provinces. Over each province he appointed one prince. Over the one hundred and twenty princes he appointed three presidents. Of these three, Daniel was first. The reason of this preference may be found in the reading of the handwriting on the wall, in the interpretation of the handwriting, in the scarlet robe, and in the golden chain. The queen mother must have explained all these things to Darius and to Cyrus, in corroboration of Daniel's interpretation of Isaiah's prophecy concerning Cyrus.—*Isaiah* xliv. 24-28, xlv. 1-4. God saith to Cyrus, He is my shepherd. God appointed Cyrus to say to Jerusalem, "Thou shalt be built, and to the temple thy foundation shall be laid. The Lord said to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: I will loose the loins of kings to open before him (Cyrus) the two-leaved gates, and the gates shall not be shut; I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron; I will give to thee the treasures of darkness, and the riches of secret places, that thou mayest know that I, the Lord, who call thee by thy name, am the God of Israel."

When Cyrus, on the night of his victory, was instructed by Daniel in this prophecy of Isaiah, delivered by Isaiah, B.C. 712, explained to Cyrus by Daniel,

B.C. 538, a period of 174 years before this explanation given by Daniel, and in the very hour of victory by Cyrus, when Cyrus had all these matters corroborated by the account of the handwriting, and of the reading, and of the interpretation of the handwriting by Daniel, he and his uncle Darius agreed in the appointment of Daniel to the first place in the government of the Medo-Persian kingdom.

In this account there is prophecy delivered by Isaiah, and that prophecy fulfilled in the time of Daniel, and declared by Daniel to be fulfilled by Cyrus. The handwriting, the interpretation, the instant fulfilment of the prophecy by the entrance of the victorious armies of the Medes and Persians into Babylon, by the overthrow of the Babylonian kingdom, and by the establishment of the Medo-Persian kingdom, form an evidence in favour of the inspiration of Isaiah and of Daniel, which was received by the heathen Darius, and by the heathen Cyrus, as evidence in favour of the existence of the one living and true God, and of the plenary inspiration of Isaiah and Daniel by the same living and true God, to make known the divine will to man, that all might know that there is a God who ruleth amongst the children of men.

The appointment of Daniel to the supreme presidency of the princes of the Medo-Persian kingdom excited the jealousy of the princes. They conspired to ruin the interests of Daniel with Darius. They failed to find any cause of accusation against him in the manner of the discharge of his official duties. They determined to ruin him by an accusation on the subject of religion. Darius was to be worshipped as sole deity of his kingdom for thirty days. "No prayer must be addressed to any god or man, save to thee, O king." These courtiers prevailed on Darius to sign a decree enjoining upon all the subjects in his kingdom obedience to the decree, on pain of being cast into the den of lions.

Daniel was watched by these courtiers. They found him, with his window open, praying, looking in the direction of Jerusalem, three times every day. They gave information to Darius. The king sought to deliver Daniel. The courtiers urged the law of the Medes and Persians, which altereth not. The king could resist no longer. Daniel was cast into the den of lions. The king consoled himself and Daniel by the faith of an Israelite: "Thy God, whom thou servest continually, he will deliver thee." A stone was brought and laid upon the mouth of the den. The king sealed it with his own signet, and with the signets of his lords, that the purpose might not be changed concerning Daniel. Darius returned to his palace. He passed the night sleepless, fasting, companionless, and without the usual banquet, and music, and social intercourse. When the early dawn told to him that the night had passed, Darius hastened to the den of the lions, and with greater faith than could be found in Israel, cried with a strong [ἰσχυρα φωνῆ, or φωνῆ ἰσχυρα—*Sept.*] voice, "O Daniel, thou servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" The voice of Daniel was heard in reply, "O king, live for ever." Daniel's God had sent his angel, who stopped the mouths of the lions, so that they did not hurt him. Before God, innocency was found in Daniel. "And also before thee, O king, have I done no hurt." The king rejoiced. Daniel was, by the king's command, taken out of the den. He was unhurt. Why? "Because he believed in his God." "This is the victory which overcometh the world, even our faith."—1*st John* v. 4.

The accusers of Daniel, with their wives and their children, were, by the king's command, cast into the den of lions. "The lions had the mastery over them, and broke all their bones in pieces, or ever they came at the bottom of the den." Then Darius made a decree that all the inhabitants of his kingdom should reverence the God of Daniel: the God who delivered Daniel from the power of the lions.

Daniel was a successful minister of state in the reign of Darius, and in the reign of Cyrus, the Persian, nephew of Darius. B.C. 537.

The *Book of Daniel* contains twelve chapters. The first six chapters contain the history, from the captivity to the overthrow of the Babylonian kingdom. The latter six chapters contain accounts of visions which God gave to Daniel as means of instruction in the future history of the world. The outline of the contents of these chapters may serve as guides to the student of history. Ch. vii.—*In the first year of Belshazzar*, B.C. 555, Daniel had a dream and visions. He wrote the dream and told the sum of the matters. "The four winds of heaven strove upon the great sea. Four beasts came up from the sea, diverse one from another."

(a.) The first was like to a lion, it had eagles' wings. Daniel looked "till he saw the wings plucked, and the lion lifted up from the earth. It was made to stand upon the feet as a man (stands), and a man's heart was given to it." This lion represents the Babylonian kingdom. The king of Babylon is compared to a lion.—*Isaiah* v. 29; *Jeremiah* iv. 7. He is said to fly as an eagle.—*Jeremiah* xlviii. 40; *Ezekiel* xvii. 3-7. His wings were plucked. Lydia, Media, and Persia, rebelled, and overthrew the Babylonian kingdom, and established the Medo-Persian kingdom. "And it was lifted up from the earth;" that is, the wings were rendered unfit for service. Nebuchadnezzar is principally intended. He conquered Syria, Phœnicia, Judea, Egypt, Arabia, &c., with the rapidity of the flight of the eagle. Evil-Merōdach and Belshazzar had no wings, or added nothing to the Babylonian kingdom. "He was made to stand upon his feet," may signify the subduing of the pride of Nebuchadnezzar. "A man's heart was given to him," may signify, Nebuchadnezzar became changed in the spirit of his mind, and was humane, humble, and pious. In this state he died.

(b.) A second beast, like to a bear.—This represents the Medo-Persian kingdom. Media was a cold, mountainous, and rugged country, covered with weeds. Bears of great size abounded in Media. Aristotle calls the bear an all-devouring animal. The Medo-

Persians are known to have been great robbers and spoilers.—*Jeremiah* li. 48-56. The Persians were notorious for the cruelty of their punishments. "Raised up itself on one side," may signify, the rise of Cyrus, who dwelt on the borders of Chaldea, and planned the overthrow of Babylon. "And it had three ribs in the mouth of it," as if the bear had devoured some animal, and held in his mouth the remnant of the carcase—"three ribs." Perhaps this may signify, that Babylon, Lydia, and Egypt, were oppressed by the Persians; and that, as ribs strengthen the body, these conquered kingdoms were a powerful support to the conquerors.

(c.) The third beast, like to a leopard, had four wings and four heads. Dominion was given to it. Perhaps this leopard represents the Macedonian empire or kingdom, with Alexander the Great as its king. Alexander and his subjects are compared to a leopard. 1. The leopard is remarkable for swiftness; so was Alexander the Great. 2. The leopard is a spotted animal. This may signify the various nations constituting the Macedonian kingdom. 3. The leopard, though small, is not afraid to attack the lion. The courage of Alexander the Great has a suitable emblem in the courage of the leopard. The leopard had four wings. The lion, the Babylonian empire, is represented as having two wings, signifying the rapidity of the conquests of Nebuchadnezzar. But the leopard is represented as having four wings, to signify the vastly greater rapidity of the conquests of Alexander the Great. The leopard had four heads, signifying the division of the Macedonian empire into four parts, under Alexander's four successors after his death.

1. Cassander reigned over Macedon and Greece.
2. Sysimachus reigned over Thrace and Bithynia.
3. Ptolemy reigned over Egypt.
4. Seleucus reigned over Syria.

(d.) The fourth beast, dreadful and terrible, and strong exceedingly. It was destruction. It was different from the other three beasts. It had ten horns. A little horn sprang up and plucked up three horns by the roots. In this horn were eyes, like to the eyes of a man, and a mouth speaking great things.

The thrones were cast down. The Ancient of Days did sit. The beast was slain. His body was destroyed, and given to the burning flame. The dominion of the other beasts was taken away. Yet their lives were prolonged for a season and time.

The Son of Man came with the clouds of heaven, to the Ancient of Days. Everlasting dominion was given to him.

Daniel was troubled by these appearances. Daniel came near to one of those who stood by, and "asked him the truth of all this. So he told to me, and made me to know the interpretation of the things. The four beasts are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

Daniel would know the truth of the "fourth beast," which was diverse from all others, exceeding dreadful, "his teeth of iron, his nails of brass; he devoured, brake in pieces, and stamped the residue with his feet: and the truth of the ten horns in his head, and of the other which came up, and before whom three fell, and of the horn which had eyes, and a mouth which spake very great things, whose look was more stout than that of his fellows. The same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came in which the saints possessed the kingdom."

1. Daniel's instructor informed him that the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. [Roman government.]

2. The ten horns out of this kingdom are ten kings who shall arise. Another shall rise after them. He shall be diverse from the first. He shall subdue three kings. He shall speak great words against the Most High. He shall wear out the saints of the Most High, and think to change times and laws. They shall be given into his hand until a time and times and the dividing of time. The judgment shall sit. They shall take away his dominion, to consume and to destroy it unto the end. All dominion and greatness under the whole heaven shall be given to the saints of the Most High, and to their people. His kingdom is an everlasting kingdom. All dominions shall serve and obey him.

Daniel has made his declaration thus, "Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me. My countenance changed in me. I kept the matter in my heart."

(a.) The fourth beast signified the Roman empire.

(b.) The ten horns signified the new division of Europe after the overthrow of the Roman empire.

(c.) The small horn signified the rise and progress of the Papal Dominion.

(d.) The Ancient of Days signified God the Father.

(e.) The Son of Man—the Messiah—God manifest in the flesh: the sovereign of the true universal monarchy. In Messiah's government all heathenism, all Judaism must disappear, and all ritualism of any and every description. The true worshippers shall then "worship the Father in spirit and in truth."—*John* iv. 24.

"Whatever we may think of the *patriarchs* and the Jews in their best times, there has never been so much holiness of heart *possessed*, and so much righteousness practised, as by the genuine disciples of Christ. Christianity *alone* [*only*] has provided a full redemption for man. They are the chief saints, and to them God gives the kingdom. This gospel dispensation, called often '*the kingdom of God*,' and '*the kingdom of heaven*,' shall last for ever, during the whole lapse of time, and for ever and ever, throughout eternity shall it and its blessings endure."—*Dr. A. Clarke.*

"It had ten horns." The ten kingdoms into which the Roman empire was afterwards divided. *Calmet*

says, "Ten Syrian kings; and he finds them thus: (1) Seleucus Nicator, (2) Antiochus Soter, (3) Antiochus Theas, (4) Antiochus Callinichus, (5) Seleucus Cerannus, (6) Antiochus the Great, (7) Seleucus, surnamed Philopater, brother of Antiochus Epiphanes; (8) Laomedon, of Mitylene, to whom Syria and Phœnicia had been entrusted; (9) Antigonus, and (10) his son Demetrius, who possessed these provinces with the title of kings.

This is too much like forced work. There are different opinions concerning these ten kings, or rather which were they who constituted this division of the Roman empire. They are reckoned thus: 1. The Roman Senate. 2. The Greeks, in Rovenna. 3. The Lombards, in Lombardy. 4. The Huns, in Hungary. 5. The Alemans, in Germany. 6. The Franks, in France. 7. The Burgundians, in Burgundy. 8. The Saracens, in Africa, and a part of Spain. 9. The Goths, in other parts of Spain. 10. The Saxons, in Britain.

"Another little horn." Among Protestant writers this is considered to be the Popedom.

"Before whom there were three of the first horns plucked up." These were probably: 1, the exarchate of Rovenna; 2, the kingdom of the Lombards; and 3, the state of Rome. 1. The first was given to the Pope, Stephen II., by Pepin, king of France, A.D. 755, and this gift by Pepin constituted the Popes temporal princes. 2. The second was given to *St. Peter* by Charlemagne, (pronounced Sharlemayne) A.D. 774. (The title of "Protector of Rome" was conferred upon Pepin, A.D. 756. In this year Pepin received from the Emperor Constantine V. the first organ seen in France). 3. The third, the state of Rome, was vested in the Pope, both in *temporals* and in *spirituals*, and confirmed to him by Louis the Pious. [Louis IX., eldest son of Louis VIII., and Blanche, of Castile. He is famous in French history by the name of *Saint Louis*. He was born A.D. 1215. He succeeded his father, under the regency of his mother, Blanche, A.D. 1226. He embarked for the Holy Land at the head of an army of fifty thousand men, A.D. 1248. He returned to France after the death of his mother, A.D. 1254. He undertook a second crusade, and died of the pestilence while besieging Tunis, on the north coast of Africa, east of Algeria, and west of the great Syrtis and Tripoli, A.D. 1270.]

1. Pepin, A.D. 755, king of France, gave to Stephen II., bishop of Rome, the exarchate of Ravenna.

2. Charlemagne, king of France and emperor of Germany, gave to the Pope, A.D. 774, the kingdom of the Lombards.

3. Louis (*the pious*) IX., king of France, vested in the Popes "the state of Rome." Louis, born A.D. 1215, died A.D. 1270.

From Pepin to Louis IX. the pious.—The Popes received from Pepin, from Charlemagne, and from Louis IX., the pious, the power and privilege of temporal sovereigns. 1. The exarchate of Ravenna. 2. The kingdom of the Lombards. 3. The state of Rome. These are the three horns which were "*plucked up from the roots*" before the "little horn."

"A mouth speaking great things." "Full of boasting." "Pretending to unlimited jurisdiction." "Binding and loosing at pleasure." "Promising to absolve from all sins, present, past, and future." "Threatening to send to everlasting destruction all kings, kingdoms, and individuals, who would dare to dispute his power and authority."

"The ancient of days," God Almighty. This is the only place in Holy Scripture, in which God the Father is represented in a human form. This judgment does not mean the general judgment. It means the judgment of the fourth beast, the Roman empire, and the judgment of the boasting "little horn," the Roman Popedom.

"They shall be given into his hand," "until a time and times and the dividing of time." In prophetic language, "a time" signifies a year. A prophetic year has a year for each day. Three years and a-half—that is, "a time and times and the dividing of time"—will amount to one thousand two hundred and sixty years, if we reckon thirty days in each month, as is the custom of the Jews.

Verse 27.—"The kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High."

These people, by whatever name they may be called, are the people, and are the church of the Most High, "whose kingdom is an everlasting kingdom, and all his dominions shall serve and obey him."

This seventh chapter of the prophet Daniel contains a history of the events to be hereafter, given in the time of the Babylonian empire, and not yet fulfilled, though now being fulfilled. The inspiration of the Almighty made the future known to Daniel, not for Daniel's benefit merely, but for the benefit of believers in all future ages. The fulfilment of the prophecies in this one chapter form a clear historic evidence in support of the existence of the one living and true God; of the inspiration of Daniel, and of the obedience of the faith.

In this chapter there is an outline of ancient and modern history. Daniel concludes the account of his vision, by declaring that his thoughts troubled him, and that his countenance was changed. "But I kept the matter in my heart."

B.C. 553. *The eighth chapter of Daniel commences with Daniel's* statement: "In the third year of the reign of king Belshazzar a vision appeared unto me Daniel, after that which appeared unto me at the first." The first vision was B.C. 555. Therefore, this vision was granted to Daniel two years after the granting of the first vision.

The place of the vision is Shushan, the palace in Shushan, a strong place, in which the Babylonian monarchs are supposed to have had their summer residence. The Persian monarchs had their summer residence in Shushan.

"The Chaldeans had a particular interest in the history and prophecies, from ch. ii. 4, to the end of ch. vii., therefore the whole is written in Chaldee. The remaining chapters contain nothing relative

to the Chaldean monarchy. They contain matters relative to the church and people of God generally. Therefore, they are written in the Hebrew language. The Hebrew language was the language in which God choose to reveal all his counsels given under the Old Testament relative to the New Testament."—*Dr. A. Clarke.*

Shushan was in the province of Elam, the capital of Elam, or Elymais. Perhaps Nebuchadnezzar had not added this province to his empire. *Jer.* xlix. 34-35.—The word of the Lord came to Jeremiah, the prophet, against Elam, in the beginning of the reign of Zedekiah, king of Judah, saying, "Thus saith the Lord of hosts: Behold, I will break the bow of Elam, the chief of their might." Shushan was Daniel's ordinary residence. His vision places him on the banks of the Ulai. The river Ulai is the same as the river Euleus, which divided Shushan from Elymais. On the river bank Daniel saw a ram which had two horns. In the former, or first vision, Daniel saw four beasts, signifying four kingdoms. In the second vision Daniel saw two beasts, signifying two kingdoms: the Persian and the Grecian.

1. The ram had two horns; one horn was higher than the other. The higher horn came up last. The ram pushed westward, northward, and southward. His will was irresistible. He became great.

2. A goat, having a notable horn between his eyes, came from the west. He went over the face of the whole earth, and touched not the ground. The goat came to the ram in the fury of his power. The goat smote the ram—broke his two horns. The ram was powerless. The goat stamped upon him. None could deliver him. The great horn was broken. Four horns came up in its place; out of one of them came a little horn. The four horns were toward the four winds of heaven. The little horn waxed great toward the south, toward the north, and toward the pleasant land. The he goat waxed strong to the host of heaven. He cast down some of the host and of the stars to the ground, and stamped upon them. He magnified himself to the prince of the host. He took away the daily sacrifice. He cast down the place of the sanctuary. Transgression was punished by the infliction of these calamities. This scheme of oppressive persecution of the faith was allowed, was practised, and was permitted by Divine judgment to prosper. One saint was heard to ask, and another saint was heard to answer: *Q.* "How long shall this persecution continue?" *A.* "Unto two thousand and three hundred years. Then shall the sanctuary be cleansed."

Daniel sought the explanation of the vision. The appearance of a man stood before him. The voice of a man, as if from between the banks of the Ulai, reached his ears. The voice said, "Gabriel, make this man to understand the vision." Gabriel came near. Daniel fell upon his face. Gabriel said, "Son of man, understand; at the time of the end shall be the vision." Gabriel caused Daniel to stand and listen. 1. "The ram having two horns represents the kings of Media and Persia. 2. The rough goat is the king of Grecia—Alexander the Great. The great horn between the goat's eyes is the first king—Alexander the Great. The great horn is broken. Four horns arise—not in the power of the horn which was broken. These four horns represent the kings of the four kingdoms formed by the successors of Alexander the Great. When transgressions are come to the full, in the latter time of their kingdom, a king of fierce countenance, and understanding dark sentences, shall stand up. He shall have great power. He shall destroy the mighty and the holy people. He shall prosper. He shall stand up against the prince of princes. But he shall be broken without hand." Daniel fainted, and was sick certain days. He recovered, and did the king's business. He was astonished at the vision. But none understood it.

The he goat—Alexander the Great—came from the west. Europe lies westward of Asia. The first king—the great horn—the first king and kingdom of the Greeks in Asia, erected by Alexander the Great, and continued some years (very few years) in his brother Philip Aridæus, and in Alexander's two young sons, Alexander Ægus and Hercules. The river Granicus separated the armies of Alexander and of Darius. Alexander—the he goat—and his army plunged into the river, swam to the side on which Darius—the ram—and his army awaited their attack. The goat broke the two horns of the ram—that is, Alexander subdued Persia and Media. "The ram had no power to stand before the goat." The victories of Alexander were rapid and easy. "He cast him down to the ground and stamped upon him." He totally destroyed the family, and overturned the whole monarchy. "The he goat waxed very strong." He had subdued the whole of the then known world. "The great horn was broken." Alexander died in the height of the fame of his conquests. He had no more nations to conquer. *Was he poisoned?* "For it came up four notable ones (horns). 1. Seleucus, who had Syria and Babylon. From him came the Seleucidæ. 2. Lysimachus, who had Asia Minor. 3. Ptolemy, son of Lagus, who had Egypt, and from whom descended the Lagidæ. 4. Cassander, who had Greece and the neighbouring countries. 1. Cassander held the *west*. 2. Lysimachus held the *north*. 3. Ptolemy held the *south*. 4. Seleucus held the *east*. "*Toward the pleasant land*"—*Judea*. *Ps.* cvi. 24; *Jer.* iii. 19; *Dan.* xi. 16—41.

"The host of heaven"—the Jewish Hierarchy. "The stars"—the priests and Levites.—*Mat.* xxiv. 29. "The powers of heaven"—the Jewish Hierarchy. "Even to the prince of the host." They seemed, in this case, to fight even against God himself. "The daily sacrifice was taken away." This was effected by the little horn, which came forth out of one of the four horns. Some think that Antiochus Epiphanes is intended. Others believe that the *little* horn means the Roman Government—*little* in its commencement. The Roman power did certainly take away the daily sacrifice, and it has vanished away. "One saint asked, another saint answered." These saints were

angels. "There stood before me, as the appearance of a man"—supposed to be the Messiah.

"*Two thousand and three hundred days.*"—Literally—three hundred evenings and mornings—to be understood as prophetic days, signifying one thousand three hundred years. If the date be the invasion of Asia by Alexander the Great—then, the date is A.M. 3670, *i.e.* B.C. 334. Two thousand three hundred years from that time will reach to A.D. 1966; eighty-nine years from the present—A.D. 1877. This will bring it near to the time mentioned—c. vii. 25: "Until a time and times and the dividing of a time," equal to one thousand two hundred and sixty years, dating from the commencement of the papal power. Upon the subject of the commencement of the papal power it must be understood that various opinions may be formed, commencing from the year (A.D.) 600, and extending through the seventh and part of the eighth centuries.

If the papal power be intended, which is most likely, the date will be A.D. 755; counting one thousand two hundred and sixty years from that date, we are brought to A.D. 2015.

"Through his policy he shall cause craft to prosper in his hand." The Roman government subdued by diplomacy as many nations as they conquered by the sword. "He shall stand up against the prince of princes"—against Jesus Christ. Pontius Pilate, the Roman governor of Judea, condemned to the death of the cross our blessed Lord, and the persecutions of the Roman government during the first *three centuries of the Christian era* were certainly intended to destroy christianity. The house was founded upon a rock. "But he shall be broken without hand." The providence of God, by Constantine the Great, caused persecuted christianity to be proclaimed the religion of the Roman empire, the religion of the known world, at the commencement of the fourth century. Constantine the Great died A.D. 337, after a reign of thirty-one years of the greatest glory and success.

B.C. 538. *Fifteen years after the former vision, which dates* B.C. 553, *Daniel relates the result of his study of the word of God, spoken by the prophet Jeremiah, that the Lord would accomplish seventy years in the destruction of Jerusalem.*—This Darius is the same Darius who was mentioned before. "In the first year of the reign of Darius, the Mede, the son of Ahasuĕrus, who was made king over the realm of the Chaldeans." This is the date of the prophecy, as that prophecy was studied by Daniel, and divinely explained to him. The prophecy is found in *Jeremiah* xxv. 12, and in *Jeremiah* xxix. 10.

Jeremiah xxv. 12.—"And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." This prophecy is dated B.C. 606.

Jeremiah xxix. 10.—"For thus saith the Lord, that after seventy years be accomplished, at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place." This prophecy is dated B.C. 599.

These prophecies, delivered at separate periods, with an interval of seven years, were studied by Daniel in Babylon. Daniel made his prayer unto the Lord God, with the eastern accompaniments of humiliation—with fasting—sackcloth—ashes. Daniel's prayer commences in verse 4, c. ix., and ends in v. 19 of the same chapter. Gabriel, whom Daniel had seen in his first vision (*Daniel* viii. 16), being caused to fly swiftly (God hears with delight such earnest, humble, urgent prayers, and sends the speediest answer), touched Daniel about the time of the evening oblation (three o'clock in the afternoon). The information given by Gabriel to Daniel is recorded in *Dan.* ix., beginning at v. 24, and ending at v. 27.

Verse twenty-four contains six events, the results of our Lord's incarnation.

I. Seventy weeks are determined upon thy people and upon thy holy city, "*To finish the transgression.*" This was effected by the preaching of the Gospel and by the outpouring of the Holy Ghost among men.

II. "*To make an end of sins.*"—To make an end of sin offerings. This was done by our blessed Lord, when, by "one offering of himself, he for ever perfected those who are sanctified."

III. "*To make reconciliation for iniquity.*"—"He suffered, the just for the unjust, to bring us to God."

IV. "*To bring in everlasting righteousness.*"—The righteousness, or righteous one of ages. The person who had been, from age to age, the object of faith amongst believers, and the subject of the predictions of the prophets.

V. "*To seal up (to finish, or to complete) the vision and prophecy.*"—To cause to cease all necessity for further vision and prophecy, that is, for further revelation. This our blessed Lord effected by completing the canon of scripture, and by fulfilling the prophecies which related to his person, sacrifice, and the glory which were to follow.

VI. "*And to anoint the Most Holy.*"—"The Holy of Holies." To anoint, Meshach; whence the word Messiah—anointed one. To anoint means to appoint and to consecrate to an office of great trust and importance, as of king, priest, and prophet. These three offices our blessed Lord holds and sustains in his own person. The word to anoint is, in this place, used to declare the appointment and consecration of our blessed Lord, the Holy One of Israel, to be the prophet, the priest, and king of the human family.

(a.) From the command to restore and to build Jerusalem unto Messiah, the prince, shall be seven weeks, and threescore and two weeks. [Seven weeks, 49 years, and threescore and two weeks will be 434; total 483 years]. The street shall be built and the wall in troublous times. [The Samaritans troubled the Jews.]

(b.) After threescore and two weeks shall Messiah be cut off, but not for himself. The people of the Prince who shall come shall destroy the city and the sanctuary. The end thereof shall be with a flood. Unto the end of the war desolations are determined.

(c.) He shall confirm the covenant with many for one week, that is, seven years. In the midst of the week he shall cause the sacrifice and oblation to cease; and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The date of the going forth of the commandment can be ascertained by the date of the decree of Cyrus, and the decree of Darius. It can be ascertained by going back from the date of our Lord's fulfilment of the prophecy respecting him, so many years as the prophet has mentioned. The death of our Lord may be taken as the date from which the reckoning backwards may commence. The inquirer arrives finally, in his backward course, at the time of the passover held in the month of Nisan, in the four thousand seven hundred and forty-sixth year of the Julian period, the very year and the very month of the year in which Ezra had his commission from (*Ezra* vii. 9) Artaxerxes Longimanus, king of Persia, to restore and to rebuild Jerusalem. B.C. 457.

Daniel states three periods :—

I. Seven weeks; that is, forty-nine years.

II. Sixty-two weeks; that is, four hundred and thirty-four years.

III. One week; that is, seven years.

(a.) The first period, forty-nine years, is the period in which Ezra and Nehemiah were employed in the restoration of Jerusalem.

(b.) From the end of the first period, forty-nine years, to the end of the second period, four hundred and thirty-four years, the new period commences. Thus, after the first and second periods have been completed, the third period commences.

(c.) The third period embraces the ministry of our blessed Lord. "He shall confirm the covenant with many for one week;" that is, for seven years. In this confirmation of the covenant, the ministry of John the Baptist for three years and a half, and the ministry of our Lord for three years and a half, are included. "The law was until John." From his first public preaching, "the kingdom of God," or "the gospel dispensation," commenced.

Add together these three periods, forty-nine years, four hundred and thirty-four years, and seven years, and the sum will be four hundred and ninety years, the seventy weeks of Jeremiah's prophecy, as Gabriel interpreted that prophecy to Daniel. For the seventy prophetic weeks amount to seven times seventy, that is four hundred and ninety years.

"The people of the prince," Titus (the son of Vespasian), who destroyed Jerusalem. "His people" are the Romans. They came as a flood, and swept away the temple, the city, the ecclesiastical and civil polity of the Jews.

Verse 27 may be explained by our Lord's words, *Mat.* xxiv. 15: "When ye, therefore, shall see the abomination of desolation spoken of by Daniel, the prophet (ch. ix. ver. 27), stand in the holy place—the Roman eagles on the Roman standards—(whoso readeth let him understand.") The words "for the overspreading of abominations, he shall make it desolate," are considered obscure.

An ancient manuscript, 13th century, has the following reading: "And in the temple (of the Lord) shall be abomination."

2. *The Vulgate* reads: "Et erit in templo abominatio." And in the temple will be abomination.

3. *The Septuagint:* Και επι το ιερον βδελυγμα των ερημωσεων. "And upon the temple the abomination of desolation."

4. *The Arabic:* "And upon the sanctuary the abomination of ruin."

J. D. Michaelis, Epist, *de Ebdom.* Dan. p. 120: "Vix ingenius exemplum reperiri posse autumem, ostensuro in condicibus Hebræis latēre rectiones dignissimas quæ eruautur," &c. I think there scarcely can be found a more candid (ingenius) example which will shew (ostensuro) that in the Hebrew manuscripts many things lie hid, which are very worthy of being looked up (eruautur),—*Bib. Heb. Kennicott, Di. Gen.*

Houbigant contends also that the arrangement of the several numbers in these passages is confused. He proposes one alteration, which is important, *viz.*, From the promulgation of the decree to re-build Jerusalem shall be seven weeks; and unto Messiah, the Prince, sixty weeks. All these alterations he vindicates in his note at the end of this chapter.—*See Dr. A. Clarke.*

Daniel x. B.C. 534.—(*a.*) In the third year of Cyrus, which answers to the first year of Darius the Mede, "a thing was revealed to Daniel." He understood the thing, and the vision. Daniel was mourning three full weeks. In the four-and-twentieth day of the first month Daniel was by the side of the great river, which is Hiddekel (Tigris, the great river of Assyria), as the Euphrates of Syria, and the Nile of Egypt. Daniel ate no pleasant bread, he ate no flesh, he drank no wine, he did not anoint himself with oil at all, till three full weeks were fulfilled. In the four-and-twentieth day of the first month, Daniel was by Hiddekel. Daniel lifted up his eyes. He looked. A certain man, clothed in linen, whose loins were girded with fine gold of Uphaz, his body was like the beryl (*Rev.* i. 13-15), his face like to lightning, his eyes like to lamps of fire, his arms and his feet like, in colour, to polished brass, the voice of his words like to the voice of a multitude. The men who were with Daniel saw not the vision; great quaking fell upon them, and they fled to hide themselves. Daniel was left alone. His strength failed. Daniel heard the voice. Daniel was in a deep sleep on his face. His face was toward the ground. A hand touched Daniel. He was set upon his knees and upon the palms of his hands. The man thus arrayed, and thus appearing to Daniel, said to Daniel, "O man, greatly beloved, understand my words. Stand upright." The man assured Daniel that he had found favour in the sight of God. "Fear not, Daniel." The humiliation and prayer of Daniel were accepted: "Thy words were heard, and I am come for thy words." "*But the prince of the kingdom of Persia withstood me one-and-twenty days.*" These words form the

subject of a tale, Persian or Roman. However, the prince of Persia was Cyrus. God had destined Cyrus the elder to be the deliverer of his people. Cyrus did hesitate for some time. Why? We know not. Cyrus did resist the secret inspirations which God had sent to him. Why? He feared. "The fear of man bringeth a snare." The re-building of the temple may have caused the delay to the decision in the mind of Cyrus.

"But lo! Michael, one of the chief princes, came to help me." Gabriel did not leave Cyrus till Michael came to take his place. Michael sometimes signifies the Messiah; sometimes the chief archangel. No archangel is mentioned in Holy Scripture, except this one.—*Jude* 9, *Rev.* xii. 7. In *Jude* 9: "Yet Michael, the archangel, when contending with the Devil, he disputed about the body of Moses."—*Rev.* xii. 7: "And there was war in heaven. Michael and his angels fought against the dragon." Michael prevailed. "The dragon and his angels were cast out and found no place any more in heaven." "The vision is for many days." Many things remain yet to be revealed. The time of their accomplishment is very distant.

(*b.*) Daniel set his face toward the ground. Daniel was upright, v. 11. "I stood trembling." One like to a human being touched the lips of Daniel; perhaps Gabriel, who appeared to Daniel in a human form.—*John* ix. 22. Gabriel said to Daniel, "O Daniel, I am now come forth to give to thee skill and understanding." The same, "like to the appearance of a man, strengthened me."—*Dan.* x. 18. The words of the heavenly messenger are words of comfort and of encouragement. He said, "O man, greatly beloved, fear not." "Be strong, yea, be strong." Daniel was strengthened. He said, "Let my Lord speak, for thou hast strengthened me." The question of this divine messenger: "Knowest thou wherefore I am come unto thee?" "And now will I return to fight with the king of Persia. And when I am gone forth, lo! the prince of Grecia shall come." To "fight with the king of Persia," is interpreted to persuade him to favour the Jews. Perhaps this interpretation may be correct; but it does not appear to agree with the words, "the prince of Grecia shall come," evidently, to overthrow the Persian empire; and it is very evident that Alexander the Great is intended.

The heavenly messenger speaks thus to Daniel (that messenger may be Gabriel), "But I will shew to thee that which is noted in the scripture of truth; but there is none who holdeth with me in these things, but Michael, your prince." These words may refer to the previous revelations made to Daniel, which Daniel did not understand, and which "filled his heart with sorrow." God does make use of "the ministry of angels." But we know so little of the invisible world, that we should be very careful in our imaginations, and in our words, upon a subject of which we know only what God has revealed to us; and revelation is certainly very limited—"we know (only) in part" (*1st Cor.* xiii. 12)—upon the ministry of angels, and upon the state, condition, and employment of those who dwell in the world of angels, and of the spirits of just men made perfect.

Daniel xi. B.C. 534.—This chapter is divided into forty-five verses, and contains an enlarged explanation of those events which were predicted in the eighth chapter. This eleventh chapter may be divided into five parts, each part containing a subject. The first part contains thirty verses, 1-30. The second part contains five verses, 31-35. The third part contains four verses, 36-39. The fourth contains four verses, 40-43. The fifth contains two verses, 44-45.

1. *Verses* 1-30.—The angel plainly instructs Daniel in the truth. The angel is Gabriel. The dream of Nebuchadnezzar, and Daniel's vision of the four great wild beasts, have been explained to mean the same thing, as Joseph explained Pharaoh's two dreams to have one and the same meaning. The repetition is an assurance of the certainty of the events signified. The four divisions of Alexander's empire had been foretold. Two of the four were most interesting to the prophet. Judea had Egypt on the south, and Syria on the north. The Jews had made settlements in both countries, in the times of their dispersion, and continue to reside in these countries to the present day. The angel Gabriel explains to Daniel events concerning these kingdoms down to the conquest of Macedon, A.M. 3836—B.C. 168.

Gabriel had already spoken of Cyrus. He now speaks of three kings. 1. Cambyses, son of Cyrus. 2. Smerdis, the magian, an impostor, pretending to be another son of Cyrus. 3. Darius, the son of Hystaspes, who married Mandane, a daughter of Cyrus. 1. Cambyses reigned seven years and five months. 2. Smerdis reigned seven months. 3. Darius Hystaspes reigned thirty-six years. *The fourth* shall be far richer than they all. This was *Xerxes*, the son of Darius Hystaspes. Justin thus describes the riches of Xerxes: "He had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted." Herodotus states that his armies contained five millions and two hundred and eighty-three thousand two hundred and twenty men. Besides these, the Carthagenians furnished him with an army of three hundred thousand men, and a fleet of two hundred ships. He led an army of eight hundred thousand men, and twelve hundred and seven ships, with three banks of rowers in each ship, against the Greeks. In this expedition he obliged all the people of the countries through which he passed to join him. "A mighty king shall stand up," "who shall rule with great dominion, and do according to his will." The king is Alexander the Great, who lived one hundred and thirty years after Xerxes, but avenged the invasion of Greece by Xerxes, by invading Asia, and thus rolling back upon Asia the torrent of invasion by which she wished to overwhelm Greece. His kingdom shall be broken, divided amongst his successors, but not given to, or divided amongst, his posterity.

The family of Alexander the Great had a most tragical end. 1. Soon after his death, his wife Statīra was murdered by his other wife Roxāna. 2. His brother Aridæus, who succeeded him, was killed, together with his wife Euridĭce, by command of Olympias, the mother of Alexander, after Aridæus had reigned six years and some months. 3. Olympias herself was killed by soldiers in revenge. 4. Alexander Ægus, and his mother Roxāna, the son and the wife of Alexander the Great, were slain by order of Cassander. 5. Two years after, Hercules and his mother Barsine, another son and another wife (she was the daughter of Darius) of Alexander the Great, were privately murdered by Polysperchon. Thus, in fifteen years after his death, not one of his family or posterity remained alive. Alexander the Great was a great, or the great, butcher of men. As he murdered his fellow-creatures, God left him to be poisoned, as some suppose, by one of his generals, and gave his family and his posterity to be murdered by those who desired to possess some part of his vast dominions. "Blood calls for blood."

"The king of the south." This was Ptolemy Lagus, one of Alexander's generals, who governed Egypt, Lybia, &c., south of Judea. He was strong, for he had added Cyprus, Phœnicia, Caria, &c., to the kingdom of Egypt. "And one of his princes shall be strong above him." This was Seleucus Nicātor, who possessed Syria, Babylon, Media, and the neighbouring countries. This was the king of the north, for his dominion lay north of Judea. "In the end of years," that is, passing by circumstances which shall occur in the intervening years, "I, Gabriel, make known to thee, Daniel, that an alliance shall be made between these two kings." The daughter of the king of the south, Berenice, daughter of Ptolemy Philadelphus, king of Egypt, was married to Antiochus Theos, king of Syria. These kings had been at war. They terminated their hostilities by this marriage. Antiochus agreed to put away his wife, Laodice, and her children. He did as he agreed to do. Berenice brought an immense fortune to her husband. All things appeared favourable for some time. Antiochus recalled Laodice and her children. Laodice feared that Antiochus might recall Berenice. She, therefore, caused her husband, Antiochus, to be poisoned, and his wife, Berenice, to be murdered; and placed upon the throne of Syria her son, Callinicus. "They who brought her," her Egyptian women, strove to defend their mistress; but many of them lost their lives in her defence. "And he who begat her," *the margin*, "*he whom she brought forth*," her son, was murdered by order of Laodice. "And he who strengthened her," probably her father, Ptolemy, who was exceedingly fond of her. But he had died some years before the murder of his daughter.

"A branch of her roots," a branch springing from the same root whence Berenice sprang. This was Ptolemy Euergĕtes, her brother, who, to avenge his sister's murder, marched with a great army against Seleucus Callinicus, took some of his best places—all Asia, from Mount Taurus to India—and returned to Egypt with immense spoil—forty thousand talents of silver, precious vessels, and images of their gods, *two thousand five hundred*. In this invasion Ptolemy Euergĕtes had no opposition. Seleucus Callinicus dared not offer to give battle to Ptolemy Euergĕtes. Callinicus died an exile, by a fall from his horse. Ptolemy Euergĕtes survived him four or five years. "He shall continue more years than the king of the north."—Ver. 8.

Ptolemy Euergĕtes, king of the south, did return to his own kingdom, having overrun the kingdom of Callinicus. Ptolemy had heard a report of sedition in his own country. This saved the dominion of Callinicus. The sons of Callinicus—Seleucus Ceraunus, and Antiochus, afterwards called the Great—were stirred up, and assembled a great army to recover the dominions of their father. Ceraunus was unable to pay his men. They mutinied. Ceraunus was poisoned by two of his generals. His brother Antiochus was then proclaimed king. Thus only one did "certainly come and overflow, and pass through." He retook Seleucia, and regained Syria. He returned and overcame Nicolaus, the Egyptian general. He felt disposed to invade Egypt. "He came to the fortress," to the frontiers of Egypt.

Ptolemy Philopater succeeded his father, Ptolemy Euergĕtes. He, the king of the south, came out against Antiochus, the king of the north. They met at Raphia. Antiochus had a vast army—sixty-two thousand foot, six thousand horse, one hundred and two elephants; but Ptolemy gained the victory. "The multitude was given into his hand." Raphia and the neighbouring towns declared for the victor. Antiochus found it necessary to retreat to Antioch, whence he sent his ambassadors to Ptolemy to solicit a peace.

Ptolemy had everything in his power. He might have dispossessed Antiochus. He made a dishonourable peace. He gave himself up to a sensual life. He became proud. His heart was lifted up. Fourteen years after this battle at Raphia, Antiochus did return. Philopater was dead. His son, Ptolemy Epiphănes, was then a minor. Antiochus had now an army larger than that which he brought against Egypt fourteen years before. Antiochus had collected his present army in a late eastern expedition. Antiochus had, as an ally in this expedition, Philip, the then king of Macedon. "The robbers of thy people." Some of Daniel's people, called robbers, joined the party of Ptolemy, under Scopas, who aided Ptolemy in this war. Afterwards he conspired against him. The Jews had renounced their religion so far as to intend to build a temple in Egypt, hoping to fulfil a prediction in Isaiah, ch. xxx. 18-25, which appeared to intimate that the Jews and the Egyptians should be one people. These Jews joined the party of Antiochus against Ptolemy, whom they had supported. This act of the Jews contributed to the accomplishment of the prophecies which foretold the calamities which should fall upon the Jews. The Jews failed in their efforts to support Antiochus. Whilst Antio-

chus was engaged in other parts, Scopas led an army from Egypt, reduced Cœlosyria and Palestine, subdued the Jews, and returned to Egypt with great spoils.

Antiochus came to recover Judea. Ptolemy sent Scopas to oppose him. Scopas was defeated near to the fountains of Jordan. He took refuge in Sidon, with ten thousand men. Antiochus pursued and besieged him. Famine obliged Scopas to surrender at discretion. Their lives only were spared. Antiochus was successful in this expedition. Ptolemy and "his chosen people," his ablest generals, could not stand before Antiochus. They had no strength to withstand.

The Jews assisted Antiochus to reduce the garrison which Scopas had left in Jerusalem. Antiochus shewed great favour to the Jews. He was in their land, "which by his hand shall be consumed," or "which shall be perfected in his hands."

Antiochus had a daughter, Cleopatra, called on account of her beauty, "the daughter of women." Antiochus at first designed to invade Egypt, and "his upright ones" agreed to the proposed invasion. The Septuagint have these words—Καὶ ευθεια παντα μετ' αυτου ποιησει—"and he will make all things correct with him." Antiochus changed his mind. Egypt must be won by intrigue. He gave his daughter, Cleopatra, in marriage to Ptolemy, in the hope that she would betray her husband. Cleopatra had a noble spirit. She owed her first allegience to her husband and to his country. She rejected the counsels of her father, and warned her husband, Ptolemy, of his danger from her father's ambitious designs. "She shall not stand on his side, neither be for him."—Ver. 17.

"Shall turn his face to the isles."—Antiochus had prepared a fleet, consisting of one hundred large ships and two hundred smaller ships. He sailed down the Mediterranean Sea with this fleet, subdued most of the towns on the shores of the Mediterranean Sea, and took many of the isles—Rhodes, Samos, Eubœa, Colophon, and other isles. "But a prince, for his own behalf, shall cause the reproach offered by Antiochus to cease." Acilius Glabrio, without losing a battle, or taking a false step, caused the reproach to cease, and to turn upon Antiochus. Acilius beat and routed the forces of Antiochus at the Straits of Thermopylæ, and drove him out of Greece. He forced Antiochus to pay a tribute, which Antiochus designed to receive from other states. Acilius would not grant peace to Antiochus on these terms. Antiochus must pay the whole expense of the war—fifteen thousand talents. He must pay five hundred talents on the spot, two thousand five hundred talents when the peace should be ratified by the senate, and the remaining twelve thousand in twelve years, one thousand talents to be paid each year. "Then he shall turn his face toward the fort of his own land." Antiochus, after his defeat, fled to Sardis, thence to Apamēa, and the next day arrived in Syria and in Antioch, his own fort. He sent ambassadors to sue for peace. He agreed to the terms proposed by Acilius. But he shall stumble and fall. Antiochus was reduced to very great difficulties in his efforts to pay this money to the Romans. He attempted to plunder the temple of Jupiter Belus, at Elymais, and was slain, together with his attendants, by the populace. The Elymeans are said to have aided Antiochus in his war with the Romans. Then it is said that Antiochus Epiphanes attempted the plundering expedition. Diodorus, Siculus, Strabo, and Justin fix upon Antiochus the Great as the person slain by the Elymeans when attempting to plunder the temple of Jupiter Belus. Antiochus Epiphanes is said to have attempted to plunder the temple of Diana, at Elymais. This name was given to the province and to its capital in Persia—between the Persian Gulf and Media. St. Jerome says that Antiochus the Great lost his life in a battle against the Elymeans. It may be concluded that the manner of his death is uncertain. This uncertainty of the manner of his death may explain the words, "He shall stumble and fall and not be found."—V. 19.

"In his place shall stand up a raiser of taxes in the glory of the kingdom—the temple in Jerusalem—but within a few days he shall be destroyed, neither in anger nor in battle." Seleucus Philopater succeeded his father, Antiochus. He sent his treasurer, Heliodōrus, to seize the money deposited in the temple of Jerusalem—here called the glory of the kingdom. (See *Mark* ix. 23.) He was so oppressed by the tax which Acilius had imposed upon his father that he was obliged to burden his subjects by increased taxation. "He shall be destroyed, neither in anger, fighting against an enemy, nor in battle, at the head of his troops," but by the hand of his treasurer, Heliodōrus, who hoped to reign in his stead.

"In his stead shall stand up a vile person," Antiochus, surnamed Epiphanes, the illustrious, or Epimăues, the mad. The flattery used by Antiochus Epiphanes secured to his interest Eumēnes, king of Pergamos, and Attălus, his brother. His flatteries and promises to pay the tribute secured the Romans to his interest. He flattered the Syrians, and they flattered him and called him Epiphanes the illustrious. His father, Seleucus Philopater, had been assassinated by his treasurer, Heliodōrus, and this assassin had proclaimed himself king. "With the arms of a flood shall they be overflown before him, and shall be broken, yea, also the prince of the covenant." The competitors for the crown were overflown before Antiochus, who came from Athens, in which city he had been after he had left Rome. The forces of Eumenes and Attalus vanquished their armies, and the arrival of Antiochus from Athens terminated their intrigues. "The prince of the covenant" was Onias the High Priest. Antiochus removed him and put Jason in his place. Jason had given a large sum of money to Antiochus. Antiochus displaced Jason, and put into his place Menelaus, who gave to Antiochus a larger sum than Jason had given for the High Priest's office. He acted deceitfully and fraudulently towards Jason. He entered peaceably into his kingdom. He scattered amongst his subjects the prey,

the spoil, and the riches, which neither his father nor his father's father had done. He spent much money in public shows. He bestowed largesses (gifts of money), amongst the people. "In the liberal giving of gifts he abounded above all the kings who went before him."—*1st Macc.* iii. 30. Perhaps the Apocryphal writers wrote these words without any design to copy the words of Daniel.

Euleus and Lenous, guardians of the young Egyptian king Philometer, demanded from Antiochus the surrender of Cœlosyria and Palestine. Antiochus refused to surrender these possessions. He knew, therefore, that he must prepare for war with Egypt. Antiochus "did forecast devices. He did this for a time." He spent some time in fortifying all the strong places in his kingdom. Both kings had great armies. "The king of the south shall not stand." The king of Egypt and his army were defeated. The two armies met between Pelusium and Mount Casius. Pelusium, a town of Egypt, situate at the entrance of one of the mouths of the Nile, called from it (the town) Pelusium. The town is about twenty stadiæ distant from the sea. A stadium is the eighth part of an Italian mile; the stadium contains one hundred and twenty-five paces. Mount Casius is beyond Pelusium, where Pompey's tomb was raised by Adrian. Ptolemy is described as the victim of treason. His guests "shall destroy him." "His army shall overflow, and many shall fall down slain." All this calamity fell upon Ptolemy by the intrigues of Antiochus. "And both these kings shall be to do mischief." Antiochus and Ptolemy Philometer, his nephew, are intended in these words. Antiochus seemed to favour Ptolemy Philometer, since the Alexandrians had rebelled against him, and had placed his brother Euergĕtes upon the throne. Euergĕtes was younger than Philometer. At Memphis, Antiochus and Ptolemy had frequent conferences at the same table. At these conferences they spoke lies to each other. Antiochus pretended friendship, but designed to ruin Egypt. Philometer pretended gratitude, but determined to unite with his brother to ruin their deceitful uncle. Neither succeeded. The end of the appointed time was not yet come.

Antiochus returned from Egypt laden with spoils. He heard that a report of his death had reached Jerusalem, and that the inhabitants of Jerusalem rejoiced to learn that Antiochus was dead. "His heart was against the holy covenant." Jason heard of the death of Antiochus, raised an army, marched against Jerusalem, took it, obliged Menalaus, the high-priest, to shut himself up in the castle. Antiochus thus finding a pretex for revenge, marched a great army against Jerusalem, took the city by storm, slew forty thousand of the inhabitants, sold as many more in the slave market, boiled swine's flesh, and sprinkled the temple and the altar with the broth, broke into the Holy of Holies, took away the golden vessels and other sacred treasures to the value of one thousand eight hundred talents, restored Menelaus to his office, and made one Philip, a Phrygian, governor of Judea.—*1st Macc.* i. 24; *2nd Macc.* v. 21. Such were the exploits of Antiochus Epiphanes. He returned to his own land.

Antiochus, at the return of spring, passed through Cœlosyria with a great army, intending to invade Egypt. He had learned that his two nephews had formed a union to oppose his ambitious designs. He had not the former success when he took Pelusium, nor the latter success when he took Memphis.—V. 29.

II. *Verses* 31-35.—The reason of the failure of Antiochus in this expedition is the interference of the Roman power. "The ships of Chittim," the Roman power, shall come against him. He had indignation against the Jews, the holy covenant. He had an understanding with those who forsook the holy covenant. Traitors can be found. The thirtieth verse concludes the first part, and forms an introduction to the second part, in verses 31-35. These verses are understood to describe the action of the Roman government, the description of the king of the north (Syria), and of the king of the south (Egypt), being finished. "Arms"—the Romans—"shall stand on his part"—shall have the government of Palestine. They will exercise their authority in the spirit of intolerance and of persecution. The Romans had now conquered Macedon. Thirty-five years after, by the will of Attalus, king of Pergamus, they inherited all Asia, westward of Mount Taurus. Sixty-five years after, they conquered the kingdom of Syria, and reduced it into a Roman province. Thirty-five years after, they conquered Egypt, and made it a Roman province. The Roman arms thus stood up over the Greeks. Ninety-five years after, the Romans made war upon the Jews, "polluted the sanctuary of strength"—the temple: so called on account of its fortifications; "took away the daily sacrifice, and placed the abomination which maketh desolate, or of the desolator. This abomination was placed there after the time of Christ.—*Matt.* xxiv. 15.

In the sixteenth year of the Emperor Adrian, A.D. 132, the Romans placed this abomination by building a temple to Jupiter Capitolinus, upon the site of the temple of God in Jerusalem. The Jews under Barchocab, rose up against the Romans, on account of this insult as they regarded it. In this war the Jews had to reckon fifty cities demolished, nine hundred and fifty of their best towns destroyed, eighty thousand of their best men slain by the sword, and in the end of the war, A.D. 136, they were banished from Judea, on pain of death. Bishop Newton and Sir Isaac have aided, by their researches, the student of prophecy, and have contributed to a clear understanding of the union between the Bible, both the Old and New Testaments, and ancient and modern history.

The words "corrupt by flatteries," are understood to describe the conduct of the Roman government towards the Christians, endeavouring by flattery, and by threats and punishment, to lead the faithful to deny the Saviour. The people who know their God, the genuine Christians, shall be strengthened by his grace, and by his spirit, "and to do exploits," to

"hold fast the beginning of their confidence steadfast unto the end." The apostles and the primitive Christians did instruct many. Yet, in this world they had tribulation, they fell by "the sword, by flame, by captivity, by spoil, many days." "They were exposed to the malice and fury of their enemies during the state persecutions, and suffered all kinds of tortures, with but little intermission, for three hundred years."—*Newton.*

"When they shall," are words understood to signify the tenth persecution under Diocletian, which lasted ten years. "They shall be helpen with a little help," are words which are understood to signify the protection given to Christians by Constantine the Great, when he decreed that Christianity was the religion of the Roman Empire. It is called "a little help," because many would profess Christianity, because the Emperor was a Christian. Thus many did "cleave to the Christians by flatteries."—v. 34. Verse thirty-five predicts, or contains a prediction, that some "of them of understanding shall fall," that disputes on religious matters, when the church had no persecution from without, would cause persecution from within, "to try them, and to purge and to make them white—to effect thorough reformation in the church of Christ, in the profession, in the possession, and in the practice of Christianity, "even to the time of the end"—even to the time when God shall cause pure and undefiled religion to flourish in the holy church throughout the world.

III. *Verses* 36-39 contain some account of Antichrist. 1. "The king shall do according to his will," are words which have a germinant meaning, having their fulfilment in the person of Antiochus Epiphanes, who exalted himself above every god who called himself a god, and who shewed in his conduct a contempt for religion in any form. The further meaning of the words may be found in the Antichrist established in the Christian church, and having its chief seat in Rome. The Greek Emperors in the east, in Constantinople, and the bishops of Rome in the west, have been competitors for the title, Antichrist. However, the Bishops of Rome have outlived the Greek Emperors, and have long since become sole monarchs of the rights, of the titles, and of the privileges of the kingdom of Antichrist. "Neither shall he regard the God of his fathers, the apostles of our blessed Lord. Antichrist will found his doctrines and discipline, not upon the word of God, but upon the decrees of councils, upon tradition, and upon apocryphal writings." "Nor the desire of women." Antichrist has enacted "celibacy" amongst the clergy, and has also formed an institution for monks and for nuns—monasteries and nunneries—in which places monks and nuns pass their lives in the vow of celibacy. "Nor regard any God." Antichrist will issue his mandates and decrees, and command obedience to them, though they be in opposition to the revealed will of God. "Antichrist will honour the god of forces" (or, *gods protectors*), that is, he will make new deities as substitutes for the heathen deities; he will institute the worship of angels, and of saints, and will, practically, neglect the worship of the one living and true God, and of the only Mediator, Jesus Christ. "A God whom his fathers knew not." "The Virgin Mary, angels and saints, he shall honour with gold and silver, and with precious stones." The practices of the Church of Rome explain these words. The house of our Lady at Loretto, a walled town of Italy, in the States of the church, the shrines of saints, the decorated images, costly apparel, gold, jewels, &c., profusely used about images of saints, angels, and the blessed Virgin, in the various houses of prayer in the Popedom, fully explain the words, "He (Antichrist) shall honour with gold, silver, precious stones, and pleasant things." "Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory." Bishop Newton translates thus: "Thus shall he do to the defenders of Mauzzim, together with the strange god whom they shall acknowledge; he shall multiply honour, and he shall cause him to rule over many, and the earth he shall divide for a reward." The defenders of Mauzzim (these, the Virgin Mary, the saints, the angels, gods protectors) were the monks, priests, and bishops, of whom it may be truly said, "they were increased with honour, ruled over many, and divided the land for gain."

IV. *Verses* 40-43.—The king of the north, Syria, and the king of the south, Egypt, were (at the time now pointed out by the words, "in the time of the end") the Saracens, who were of the Arabians, who came from the south, headed by the false prophet Mahomet. He "pushed at him," made war on the great emperor, Heraclius, and *rapidly* deprived him of Egypt, Syria, and many of his finest provinces. "The king of the north shall come against him." The Turks, who were originally Scythians, seized on the remains of the Greek Empire. They come "like a whirlwind, with chariots, with horsemen"—their armies consisted chiefly of cavalry—"and with many ships," by the aid of which they defeated the Venetians, possessed themselves of important maritime places in the Mediterranean and on its shores, and finally succeeded in taking Constantinople itself, A.D. 1453. They hold Constantinople to the present day, A.D. 1877. Thus they have held possession of this city *for four hundred and twenty-four years.* So they entered into the countries and overflowed, making themselves masters of Asia Minor and Greece. "He shall enter into the glorious land," entirely subdue Judea. "Many countries shall be overthrown," Aleppo, Damascus, Gaza, and many other cities were subdued by the Turks, who still hold possession of them. "But these shall escape, even Edom, and Moab, and Ammon;" these and other Arabians have never been subdued by the Turks. "He," the Turkish ruler, "shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt;" "and the Lybians and Ethiopians shall be at his feet." He (the Turkish or Ottoman Emperors) shall stretch forth his hand upon the countries, not only in Europe, but also in Asia and in Africa, "and the land of

Egypt shall not escape." Egypt has not escaped. It is a province of the Turkish dominions, as are also Fez, Morocco, Algiers, (the French have Algeria), and many other African countries. When Selim conquered Egypt, A.D. 1517, he took all its spoils. To the present day the Turkish government derive immense revenues from Egypt. The Lybians and Ethiopians, the unconquered Arabs, the Cushim, all sought the friendship of the Turks, and many of them are tributary to the present day.

V. *Verses* 44-45.—This part of the prophecy is allowed or acknowledged to be *unfulfilled*. It may have had a fulfilment in the reign of Antiochus Epiphanes. "Tidings out of the east and out of the north *did* trouble him," when he heard that the provinces of the east, and Artaxerxes, king of Armenia, in the north, were intending to rise up against him. However, the Turkish power also may be understood as included in this prophecy. The Persians on the east, and the Russians on the north, may, at some future time, embarrass the Ottoman government. Speculations on this matter may be indulged in. Time only can interpret the ultimate design of the prophecy. The prophecy describes the effort for self-defence, when thus opposed: "Therefore, he shall go forth with great fury to destroy, and utterly to make away many." The prophecy represents him as selecting his battle-field, on which he may make a firm stand against his enemies. "He shall plant the tabernacles of his palaces between the seas in the glorious holy mountain." Judea is the battle-field on which he determines to resist his enemies. Success will not crown his efforts. "He shall come to an end, and none shall help him." All his confederates and tributary kingdoms shall desert him, and thus his government shall come to a shameful end. This chapter has the first thirty verses (1-30) clearly explained by a reference to the Grecian, Syrian, and Egyptian histories. The remaining fifteen verses of the chapter are not so easily explained by a reference to ancient history, or to modern. The difficulty, perhaps, exists in the prophecy having a twofold design and a germinant meaning. The first meaning may have had its fulfilment in the facts of ancient history. The second or germinant meaning may have had, may have, and may yet further have its fulfilment in the facts of modern history. This prophecy contained in Daniel (ch. xi.) may be considered a very wonderful prophecy, giving in its fulfilment an increasing evidence to the truth of inspiration. To record what a writer may see requires no inspiration. To predict what may be hereafter, and what does come to pass, does require inspiration. Daniel had the inspiration of the Almighty, which enabled him to see what must be hereafter. The fulfilment of his predictions is the evidence of his inspiration. I wrote this passage A.D. 1870.

Daniel xii. B.C. 534.—This last chapter of the *Book of Daniel* may be divided into three parts. The first is contained in the first three verses. The second part is contained in the following nine verses. The third part is contained in the last verse.

I. *Verses* 1-3: "Michael, the guardian of the Jewish people, shall stand up to defend his people. At that time, a time of unprecedented trouble, thy people shall be delivered, and shall be found written in the book." "Rather rejoice, because your names are written in heaven." *Luke* x. 20: "Many of them who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "And these shall go away into everlasting punishment; but the righteous into life eternal." *Matt.* xxv. 46: "And they who are wise shall shine as the brightness of the firmament, and they who turn many to righteousness, as the stars for ever and ever." "Come, ye blessed children of my father, inherit the kingdom prepared for you from the foundation of the world."—*Matt.* xxv. 34. These words of Daniel agree with the words of our Lord, and point out the general resurrection. This is the conclusion of the history of the world, and is a solemn and suitable conclusion to the prophecies contained in the *Book of Daniel*.

II. *Verses* 4-12.—The angel Gabriel, in *Dan.* viii. 26, thus commands Daniel: "And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision, for it shall be for many days." The command was given at the end of the vision on the banks of the Ulai, which runs by the city of Shusham, in Persia. Gabriel had received his orders from one who stood before Daniel, and had the appearance of a man, and is supposed to be the Messiah. In ver. 4, ch. xii., the angel Gabriel addresses Daniel in these words: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." The rule given to the prophets respecting the time of the predictions which they were inspired to deliver, appears to be: 1. An immediate or a present publication, when the predictions referred to things which would soon come to pass. 2. A shutting of the book in which the prediction was written, when the things predicted were not to come to pass for a long course of years. Often the prediction was, by inspiration, made known to the prophet. In *Isaiah* xxix. 11, are these words: "And the vision of all is become unto you as the words of a book which is sealed, which men deliver to one who is learned, saying, 'Read this, I pray thee;' and he saith, 'I am not learned.'" And in ver. 12, "And the book is delivered to him who is not learned, saying, 'Read this, I pray thee;' and he saith, 'I am not learned.'" In *Rev.* xxii. 10, the reason is given for not sealing the book: "And he saith unto me, Seal not the sayings of the prophecy of this book, *for the time is at hand*." These words would lead to the understanding of the prophecies in the *Book of the Revelation of St. John the Divine, that their fulfilment was not to be at any remote period.*

"Among the ancients they were said to seal, who, in the course of their reading, stamped the places of which they were yet doubtful. They did this to enable them to remember the difficult passages, that referring to them again, they might at length arrive

at a clear understanding of what, at first reading, seemed difficult. Salmosius proves this custom in his book, *De Modo Usurarum*, p. 446. He proves it from Hesychius."—*Dr. A. Clarke.*

"Many shall run to and fro, and knowledge shall be increased." The meaning of the word is knowledge shall be sought in a very diligent manner, and the result be an increase of knowledge, though that knowledge be not perfect until the predictions be fulfilled by the events. Some make the words have a good meaning, though not that which is the true meaning. They refer the words, not to the time before, but to the time after the coming of our Lord, and make the words signify the preaching of the gospel, and the increase of religious knowledge arising out of the gospel ministry.

Verses 5-7.—Daniel looked. Two men stood, other two, perhaps the same who are called saints, ch. viii. ver. 13, one on this side and the other on that side of the river, perhaps the Tigris. One said to the man clothed in linen, Gabriel in human form, so represented, ch. x. ver. 5, which was upon the waters of the river, "How long shall it be to the end of these wonders?" The man clothed in linen lifted up to heaven his right hand and his left hand, "and sware by him who liveth for ever," "that it shall be for a time, times and a-half." These things shall be finished when the dispersion of the holy people is accomplished. The man stood on the water. In *Rev.* x. 5-6, St. John saw an angel standing upon the sea and upon the earth, and lifting up his hand to heaven. The angel sware by him who liveth for ever and ever, who created heaven, earth, and sea, and all things in them, "that there should be time no longer." The seventh verse states that "the mystery of God should be finished, as he hath declared by his servants the prophets." The language of Daniel and of St. John is similar in these passages. There may be a reference to the prophecy in Daniel in these similar words in the *Revelation of St. John.* In *Daniel* vii. 25, are the words: "until a time and times and the dividing of time," that is, three years and a half, equal to one thousand two hundred and sixty days. Prophetic days mean years. Twelve hundred and sixty years are intended. *Dan.* xii. 7, has the words, "for a time, times and a-half." The words are similar, and have the same meaning.

Verses 8-13.Verse 8.—: Daniel heard, but understood not "the time, times and half-time." Then Daniel inquired, "O my Lord, what shall be the end of these things?"—Ver. 9: The angel replied, "Go thy way, Daniel, for the words are closed and sealed up until the time of the end." The same words, "to the time of the end," are in verse four. The meaning is the same, the time of fulfilment of the prediction. Unfulfilled prophecies are imperfect. Why? *God has sealed them. Time must interpret them.*

Verse 10 describes two classes of persons: "Many shall be purified and made white, and tried; but the wicked shall do wickedly." None of the wicked shall understand. But "the wise shall understand." This verse describes the wicked and the wise. The condition of mankind, especially in the church, may be described as existing till the end of the time. Verse 11 gives a time for fixing the commencement of "*a thousand two hundred and ninety days.*" This course of time, *twelve hundred and ninety years*, has its commencement from "*the taking away of the daily sacrifice, and the setting up of the abomination which maketh desolation.*" If this date mean the rise of the Mohammedan abomination, the year 612 of our Lord must be taken as the interpretation of the words of the angel. The end of the 1290 years will be A.D. 1902, twenty-five years after the present year, A.D. 1877. Time only can explain the passage. *Verse* 12: "Blessed is he who waiteth, and cometh to the thousand three hundred and five and thirty days," a period of 1335 years. This period is forty-five years longer than the former period mentioned in verse 11. However, taking the rise of Mohammedanism as the date when these 1335 years may commence, although no date is given, A.D. 612 may be the commencement, and A.D. 1947 must be the end of the time. This reckoning is perhaps as correct as any which may be found. But if A.D. 776 be taken as the commencement, 162 years must be added, so that A.D. 2109 must be the end of the time. A blessing is pronounced upon him who waiteth, as well as upon him who cometh to this period. *Verse* 15 contains a commandment with promise: *But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.*"

"Here is proper advice for every man. 1. Thou hast a way, a walk in life, which God has assigned to thee. Walk in that way. It is thy way. 2. There will be an end to thee of all earthly things. Death is at the door. Eternity is at hand. *Go on to the end. Be faithful unto death.* 3. There is a rest provided for the people of God. Thou shalt rest. Thy soul *shall rest* in the divine favour here. Thy body shall rest in the grave. Thy soul, finally, shall rest in paradise. ["To be absent from the body is to be present with the Lord."] 4. As in the promised land there was a lot for each of God's people, so in heaven there is a lot for thee. Do not loose it. Do not sell it. Do not let thine enemy rob thee of it. Be determined to stand in thine own lot at the end of the days. See that thou keep the faith. Die in the Lord Jesus, that thou mayest rise and reign with him to all eternity. Amen."—*Dr. A. Clarke.* The believer must wait. There is uncertainty in our calculations. Time must make known the meaning of the prophecy.

Zechariah i. 18, &c.—"Then I lifted up mine eyes, and saw, and behold, four horns." The four horns denote the four powers by which the Jews had been oppressed—(1) The Assyrians, (2) the Persians, (3) the Chaldeans, (4) the Egyptians. The enemies of the Jews may be termed four, in reference to the four cardinal points of the heavens, whence they came:—

1. North. The Assyrians and Babylonians.
2. East. The Moabites and Ammonites.
3. South. The Egyptians.
4. West. The Philistines.

Ver. 19: "These are the horns which have scattered Judah, Israel, and Jerusalem." 20: "The Lord shewed to me four carpenters." These are the same as the four chariots mentioned, ch. vi. 1-7.

1. The first was Nabopolassar, the father of Nebuchadnezzar, who overturned all the empire of the Assyrians.

2. The second was Cyrus, who destroyed the empire of the Chaldeans.

3. The third was Alexander the Great, who destroyed the empire of the Persians.

4. The fourth was Ptolemy, who rendered himself master of Egypt. Some of these had already been cast down. The rest were to follow. *Calmet* gives this interpretation, and vindicates it at length.—*Dr. A. Clarke.*

The inspiration of the Almighty is acknowledged by sceptics in secular matters, the arts, the sciences, the polite literature. The inspiration of the Almighty in spiritual matters is acknowledged by believers in the existence of a God, and of a revelation of his will contained in the book called the "Bible." If God give to man inspiration to enable him to perform his duty towards his fellow-man in the things which belong to this present life, we may not wonder if God have given also to man that inspiration which communicates to the world the nature of God, so far as man can understand it, and which teaches that "God is a spirit, and that they who worship him must worship him in spirit and in truth."

It must impress the memory, and improve the head and the heart, to form a brief outline of the subjects contained in the *Book of the Prophet Daniel.* I give the following brief outline for the purpose of assisting private meditation and public instruction:—

I. *Daniel* ii. 28: "But there is a God in heaven who revealeth secrets, and maketh known to king Nebuchadnezzar what shall be in the latter days."

Subject.—The future made known.

Divisions.—1. The dream. 2. The interpretation. 3. The inspiration. 4. The faith.

Exhortation.—1. Our ignorance. 2. God's knowledge.

II. *Daniel* iii. 18: "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Sb.—Faith triumphant.

Dv.—1. Temptation. 2. Resistance. 3. Faith. 4. Deliverance.

Exh.—1. Resist. 2. Believe. 3. Be saved.

III. *Daniel* iv. 37: "Now I, Nebuchadnezzar, praise and extol and honour the King of Heaven, all whose works are truth, and his ways judgment; and those who walk in pride he is able to abase."

Sb.—Nebuchadnezzar's humiliation.

Dv.—1. Pride. 2. Humiliation. 3. Repentance. 4. Mercy.

Exh.—1. Humble yourselves. 2. Seek mercy.

IV. *Daniel* v. 30-31.—30: "In that night was Belshazzar, king of the Chaldeans, slain." 31: "And Darius, the Median, took the kingdom, being about three score and two years old."

Sb.—God in prophecy.

Dv.—1. The overthrow. 2. The prophecy. 3. The knowledge. 4. The faith.

Exh.—1. Have faith in God. 2. Serve him.

V. *Daniel* vi. 10: "Now when Daniel knew that the writing was signed, he went into his house, and, his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

Sb.—Prayer—a safe path.

Dv.—1. The decree. 2. The prayer. 3. The punishment. 4. The deliverance.

Exh.—1. Serve God. 2. Resist temptation. 3. Pray. 4. Have faith.

VI. *Daniel* vii. 28: "Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."

Sb.—Daniel's vision of the four beasts.

Dv.—1. The vision. 2. The interpretation. 3. Providence. 4. Faith.

Exh.—1. Understand God's providence. 2. Have faith in God.

VII. *Daniel* viii. 27: "And I, Daniel, fainted, and was sick, certain days. Afterward I rose up, and did the king's business. And I was astonished at the vision, but none understood it."

Sb.—Daniel's vision of the ram and the goat.

Dv.—1. The vision. 2. The interpretation. 3. Faith. 4. Peace.

Exh.—1. Trust in God. 2. Have peace.

The commencement of the *Book of Daniel* is dated B.C. 607. The conclusion of his book is dated B.C. 534. Daniel records in his book the important occurrences of seventy-three years. The continuation of the circumstances of the Jewish people is related by Ezra and Nehemiah. Ezra commences his narrative B.C. 536, and concludes his book 456. His book embraces a period of eighty years. Ten years afterwards Nehemiah commenced his narrative. The date of its commencement is B.C. 446. The date of its conclusion is B.C. 434. The narrative of Nehemiah embraces the interval of ten years, from Ezra to Nehemiah, and the period of twelve years, during which he wrote his book, making a period of twenty-two years of Jewish history. The condition of the Jewish people may be very clearly understood from the narratives of Ezra and of Nehemiah. The condition of the Jews who remained in the states of the Persian empire may be learned from the *Book of Esther.* The *Book of Esther* has its commencement dated B.C. 521, and its conclusion dated B.C. 495, and embraces a period of twenty-six years.

I. *Ezra.* B.C. 536. The conclusion of the *Books of Kings* and of *Chronicles* leave the narrative of the Jewish people in a state not very satisfactory. The condition of the Jews was miserable and degrading. Their city in ruins. Themselves in exile. The Babylonian monarchy was overthrown. The Medo-Persian monarchy was established on its ruin. Cyrus the Elder was the author of this change in the condi-

tion of the ruling power of the world. In this eventful period Cyrus published his decree, B.C. 536, giving to the Jews permission to return to Jerusalem. Freedom was granted to all Jews. The return to Jerusalem was optional. Many did return to Jerusalem. Many remained in various parts of the Persian empire. The ten tribes lost their genealogical tables. Israel, or the ten tribes, became incorporated with Judah and Benjamin, which tribes preserved their genealogical tables. Thus Ephraim no longer vexed Judah, and Judah no longer vexed Ephraim. This union of the tribes, or this loss of the ten tribes in the two tribes of Benjamin and Judah, for ever terminated the wars which had been waged between them during a period of about two hundred and fifty years, from the division of the kingdom to the captivity of the ten tribes by Shalmenezar, king of Assyria. From B.C. 975 to B.C. 725. The date of the first captivity of Judah and Benjamin by Nebuchadnezzar is B.C. 606. The date of the commencement of the *Book of Ezra* is B.C. 536. The first captives had completed their seventy years' captivity when Cyrus decreed their freedom. Judah and Benjamin had remained a separate kingdom (B.C. 725 - B.C. 606 = 119 years) one hundred and nineteen years longer than the ten tribes, if the first captivity by Nebuchadnezzar and the decree of Cyrus be the dates of the period. But if the second decree for their return be considered, the second captivity by Nebuchadnezzar comes into view, and these dates form a period of seventy years' captivity, from B.C. 588 to B.C. 518. From the first captivity, B.C. 606, to the second decree, B.C. 518, is a period of eighty-eight years. If the date of the second captivity be taken as the date of the overthrow of the kingdom of Judah and Benjamin, their kingdom must have continued from the captivity of the ten tribes to the second captivity by Nebuchadnezzar, from B.C. 725 to B.C. 588, a period of one hundred and thirty-three years longer than the kingdom of the ten tribes continued. Israel, or Ephraim, or the ten tribes, continued as a separate kingdom for two hundred and fifty years. Judah and Benjamin continued as a separate kingdom for three hundred and eighty-three years. This review of Jewish history may serve to render the future history, given by Ezra and by Nehemiah, and found in the *Book of Esther*, more easily understood.

(a.) In the first chapter of the Book of Ezra, the decree of Cyrus for the return of the Jews to Jerusalem is stated. The decree commences with an acknowledgment of the one living and true God. Thus saith Cyrus, king of Persia, "The Lord God of heaven hath given to me all the kingdoms of the earth, and he hath charged me to build for him a house in Jerusalem, which is in Judah." Cyrus decreed that their neighbours should help the Jews, "with silver, with gold, and with goods, and with beasts," "besides the free-will offerings for the house of God which is in Jerusalem." Cyrus acknowledged that "the Lord he is the God."

(b.) In obedience to this decree, their neighbours did strengthen the hands of the Jews, who determined to return, with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all which was willingly offered.

(c.) Cyrus restored what Nebuchadnezzar (seventy years before) had brought from Jerusalem. These were the vessels of the Lord. The vessels are thus numbered:—Thirty chargers of gold, one thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels one thousand. All the vessels of gold and of silver were *five thousand and four hundred.*

All these did Sheshbazzar, with them of the captivity, bring up to Jerusalem. This is Ezra's account of the decree of Cyrus for the freedom of the Jews, and of the return to Jerusalem of those who availed themselves of this providential opening.

A question may be asked, in what part of the *Bible* do we read of snuffers? The answer is, *Ex.* xxxvii. 23: "And he made his seven lamps, and his snuffers, and his candlesticks of pure gold." *1st Kings* vii. 50: "And the bowls, and the snuffers, and the basons, and the spoons, and the censers, he (Solomon) made of pure gold." Also *2nd Chron.* iv. 22. Also *2nd Kings* xii. 13: *Josiah* made, &c., "snuffers." Ch. xxv. 14: (*Zedekiah*) "Snuffers." The riches of the temple of Jerusalem may be understood by a careful examination of the accounts of the plunderings of that sacred building. The heathen temples were enriched by free-will offerings. They were plundered. Two things are proved: 1. Man honoured the Deity by costly offerings. 2. Man robbed the Deity of the offerings. The robbers were punished. The offerers were rewarded. Robbers of churches never prosper. They who, to the best of their belief, honour God, receive the just recompense of reward.

Different statements.—Ezra i. 9-11: "All the vessels of gold and of silver were *five thousand and four hundred.*" This place is, without doubt, corrupted. The enumeration of the articles, ver. 9-10, gives only the sum of two thousand four hundred and ninety-nine. But we can correct this account from *1st Esdras* ii. 13-14 (apocrypha); ver. 14: "So all the vessels of gold and of silver, which were carried away, were five thousand four hundred and threescore and nine." The difference in these two accounts may be easily discovered: 1. Ezra, 5400. 2. Esdras, 5469. The difference is 69.

The statement of the particulars in *Ezra* i. 9-10, is:

1. Golden Chargers	30	4. Golden Basons	30
2. Silver Chargers	1000	5. Silver Basons, 2nd sort	410
3. Knives	29	6. Other Vessels	1000

The total is 2,499. The statement is 5,400. The statement of particulars in *1st Esdras* ii. 13—"this was the number of them"—

1. Golden Cups.....	1000	1. Golden Vials ..	30	Total.
2. Silver Cups	1000	2. Silver Vials ...	2410	
3. Silver Censers	29	3. Other Vessels ...	1000 ...	5469

The *Book of Esdras* makes the sum total sixty-nine more than the sum total given in the *Book of Ezra*. A question may be asked, Does not the *Book of Ezra*,

from some corruption of the text, fail to enumerate the particulars? After all, this question relates merely to a history of facts not connected with the subject of revealed religion. The revelation of the will of God is always declared in Holy Scripture, "So that a wayfaring man, though a fool, *need not* err therein." The statements of matters of history may, and do, bear marks of the power of time to corrupt statements originally correct.

(c.) The second chapter of the Book of Ezra contains an account of "the Children of the Province, who went up out of the captivity," of those whom Nebuchadnezzar had carried captive from Jerusalem to Babylon. "The children of Solomon's servants," v. 55, were the Nethenim, and others appointed to do the meaner services of the temple.

An account is given, ver. 61-62, of those who failed to find their register among those who were reckoned by genealogy: "Therefore were they, as polluted, put from the priesthood." Among these were some who had taken wives from amongst the daughters of Barzillaï, the Gileadite. The Tirshatha (supposed to be Nehemiah) said unto them, that they should not eat of the most holy things till there stood up a priest with Urim and with Thummim, with lights and perfections. These did not return. The high-priest never had these answers from God upon his breastplate after the Babylonish captivity. The five divine tokens of God's favour, lost in the captivity, were: 1, The ark; 2, The shekinah; 3, The fire which fell from heaven; 4, The Urim and Thummim; 5, The spirit of prophecy.

The number of those who returned is thus stated: 1. *The whole congregation*, forty-two thousand three hundred and three-score. Servants and their maids, seven thousand three hundred and thirty-seven. Among these were two hundred singing men and singing women. Thus 42,360 and 7,337 make a total of 49,697.

2. *Their horses were* 736, their mules 245, their camels 435, their asses 6,720.

3. *Some of the chief of the fathers*, when they came to the ruins of their temple at Jerusalem, offered freely for its rebuilding, "to set it up in its place." They gave sixty-one thousand drams of gold, five thousand pounds of silver, and one hundred priests' garments.

The priests, the Levites, and *some* of the people, and the singers, and the porters, and the Nethenim, dwelt in their cities, and all Israel in their cities.

4. *The return from Babylon was partial.* The repeopling of their country was very imperfect. The settlements made by the Jews in the regions of their captivity were too good to be forsaken. The great majority of the Jews refused to avail themselves of the decree of Cyrus, and to return to the land of their fathers. The Jews who returned dwelt in the cities which belonged to their families. The gold which was contributed by the Jews upon their return has been calculated thus: 1. The drams, or drachmons, or daries, Persian coins, always of gold, were worth £1 5s. each. Sixty-one thousand drams would be worth £76,250 sterling. The five thousand pounds of silver is valued at £45,000. Total, £76,250 + £45,000 = £121,250. In addition, they gave one hundred garments for the priests.

In the midst of deserved wrath, God remembered mercy, and sent his willing people back to the land of their fathers.

(d.) The third chapter of the Book of Ezra contains an account of the religious proceedings of the Jews in Jerusalem. Jeshua, called also Joshua, the son of Jozadak, was grandson of Seraiah, the high-priest, who was put to death by Nebuchadnezzar (*2nd Kings* xxv. 18-21). Jeshua, or Joshua, being the first high-priest after the captivity, and his brethren the priests, and Zerubbabel, the son of Shealtiel, and his brethren, stood up, and builded the altar of the God of Israel, to offer burnt offerings there, as it is written in the law of Moses, the man of God.

The month Tizri, which answers to the latter part of our September, and to the beginning of our October, is called by Ezra the seventh month. It seems that the Israelites left Babylon in spring, that, on their arrival in Jerusalem, they constructed for themselves huts and sheds in which they lodged amongst the ruins, and in which they must have lived during some months. Afterwards they rebuilt the altar of burnt offerings, and kept the feast of tabernacles, which happened about this time. They continued to offer sacrifices regularly, as if the temple were standing. "They offered burnt offerings to the Lord, morning and evening." They rebuilt the altar on the original foundation. "They set up the altar upon its basis." "The foundation of the temple of the Lord was not yet laid." "They gave money to the masons and to the carpenters. They gave meat, and drink, and oil unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa (the Mediterranean Sea, which washed the shore of the land on which Joppa stood), according to the grant which they had from Cyrus, king of Persia."

(1.) *In the second year of their return*, or of their release from captivity, Zerubbabel, the son of Shealtiel, and Jeshua, or Joshua, the son of Jozadak, and the remnant of their brethren, the priests, and the Levites, and all who were come out of captivity into Jerusalem, appointed the Levites from twenty years old and upwards to set forward the work of the house of the Lord. Then Jeshua, or Joshua, his sons and his brethren, Kadmiel and his sons, the sons of Judah, the son of Hanadad, with their sons and their brethren, the Levites, "stood to set forward the workmen in the house of God." The builders laid the foundation of the temple of the Lord. The priests, in their apparel, with trumpets, and the Levites, the sons of Asaph, with cymbals, were set to praise the Lord, after the ordinance of David, king of Israel. They sang together by courses, praising and giving thanks to the Lord, "for his mercy endureth for ever." Then the people shouted with a great shout, because the foundation of the house of the Lord was laid.

(2.) *Whilst some rejoiced, others were sad.*—Many of the priests and Levites, and chief of the fathers, ancient men, who had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice. The voice of joy and the voice of sorrow were equal, so that the people could not discern "the noise of the shout of joy from the noise of the weeping of the people." "The joyful people shouted with a loud shout, and the noise was heard afar off." This must have been an affecting scene. The prophet, Haggai, comforted them in their affliction, by assuring them that the glory of this latter house should exceed that of the former, because the Lord (Jesus Christ) was to come to this temple, and fill it up with his glory.—*Haggai* ii. 1-9.

(e.) 1. B.C. 535. *The fourth chapter of the Book of Ezra* contains an account of opposition to this good work given by the Samaritans, the new colonists planted by Shalmaneser, after his carrying into captivity the ten tribes. These settlers, called Samaritans, felt that the returned Jews, called Judah and Benjamin, were intruders upon their own privileges, granted to them by Shalmaneser. They came to Zerubbabel, and to the chief of the fathers. They proposed to unite with Judah and Benjamin in their work. B.C. 535. "Let us build with you." "*We seek (worship) your God as ye do.* We offer (continue to offer) sacrifice unto him since the days of Esar-Haddon, king of Assur, who brought us up hither." Zerubbabel, Jeshua, or Joshua, and the chief of the fathers of Israel, answered, "Ye have nothing to do with us, to build a house to our God." "We ourselves will build together unto the Lord God of Israel, as king Cyrus, the king of Persia, hath commanded us."

(1.) *The answer displeased the people of the land.*—The Jews had refused their offer of friendship. Were two hostile people to dwell in the same land? Did the Jews intend to wage a war of extermination with the colonists of Shalmaneser? The Assyrian colonists must have imagined that the Jews entertained against them very hostile designs. Shalmaneser succeeded Tiglath-Pileser, and was succeeded by Sennacherib, who was succeeded by his son Esar-Haddon. The order of these Assyrian kings, in succession, is—(1) Tiglath-Pileser, (2) Shalmaneser, (3) Sennacherib, (4) Esar-Haddon.

(2.) *The result of the answer of the Jews to the Samaritans* was an irreconcilable hatred between the two races. "The people of the land," called also the Samaritans, weakened the hands of the people of Judah, and troubled them in building. They hired counsellors in the court of Persia to speak against the returned captives, and to frustrate their purpose, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia.

2. B.C. 529. *In the reign of Ahazuerus* (Heb. Ahazveroch), king of Persia, in the beginning of his reign, the Samaritans wrote to the king an accusation against the returned captives, the Jews, the inhabitants of Judah and Jerusalem.

3. B.C. 522. *In the days of Artaxerxes*, Bishlam, Mithredath, Tabul, and the rest of their companions, wrote to Artaxerxes, king of Persia, against the Jews who had returned from captivity. The writing was in the Syrian language. Another letter against the returned captives was written to Artaxerxes, by Rahum, the chancellor, and Shimshai, the scribe. This letter was like to the former letter, a statement of accusations. The companions of Rahum and of Shimshai, in this statement of accusations, were—1, the Dinaites; 2, the Aspharsathchites; 3, the Tarpelites; 4, the Apharsites; 5, the Archevites; 6, the Babylonians; 7, the Susanchites; 8, the Dehavites; and 9, the Elamites. These names may serve to shew how extensive was the Assyrian empire, raised to the greatest height of its prosperity by Nebuchadnezzar, "who gathered to himself all nations." All these people, and other people, were brought over by Asnapper [*perhaps the military officer sent by Shalmaneser to escort the colonists to their settlements in Judea*], and set in the cities of Samaria. The Syriac calls him Aspid. Of him, as of Asnapper, nothing is known. The words, "And the rest who are on this side of the river, and at such a time," in the original have perplexed all commentators and critics. The words, "*And at such a time,*" have been rendered by some, "*And so forth.*" This is an instance of the impossibility of inspiration in certain historic records in the *Bible*. The verbal inspiration, and the inspiration which makes known the mind of God, are both wanting in this, and in all similar instances. The imperfection in copies of the words originally written has arisen from carelessness. Yet this imperfection has no relation to the message which God, by the inspiration of his Holy Spirit, has enabled holy men, under the Old Testament (covenant), and under the New Testament (covenant), to speak and to write to their fellow-mortals.

(4.) *The copy of the letter is given by Ezra*, iv. 11-16. The answer of the kings is given by *Ezra* iv. 17-22. The answer of Artaxerxes was according to the wishes of the Samaritans, who were commanded by the king, "Give ye now commandment to cause these men to cease." "And that this city (Jerusalem) be not builded until another commandment shall be given from me." "Take heed now that ye fail not to do this." "Why should damage grow to the hurt of the kings of Persia?"

(5.) B.C. 520.—*When the king's letter was read before* Rahum, Shimshai the scribe, and their companions, they hastened their journey to Jerusalem, and made the Jews cease from building their temple. They, by force and by power, compelled the Jews to cease. Thus ceased the work of the house of God at Jerusalem. It ceased unto the second year of the reign of Darius the Persian, B.C. 520.

(f.) The fifth chapter of the Book of Ezra contains an account of the encouragement then (B.C. 520) given to the Jews by the prophets Haggäi and Zechariah, the grandson of Iddo. Influenced by these prophets, Zerubbabel, the son of Shealtiel, and Jeshua, or Joshua, the son of Jozadak, renewed their efforts to rebuild the house of the Lord in Jerusalem, the prophets of God helping them.

1. *Tatnai was governor of the provinces* which belonged to the Persian empire, on their side of the Euphrates, comprehending: 1, Syria; 2, Arabia Deserta; 3, Phœnicia; and 4, Samaria. He is thought to have been a mild and judicious man. He represented matters to the king in a manner characterised by prudence and caution, and by the absence of prejudice. Such a character is worthy of careful study and of imitation. *Imitate this character.*

2. *Tatnai, Shetharboznai, and their companions,* said to the Jews, "Who hath commanded you to build this house, and to make up this wall?" "Then said we unto them, What are the names of the men who make this building?" This should be read thus: "These are the names of the men who make this building." The conductors of the work gave the names of the promoters of the building.

2. *The eye of their God was upon the elders of the Jews.* They could not cease from their work. The matter came before Darius. The Jews returned answer by letter. Tatnai, Shetharboznai, and his companions, the Arphaxites, sent a letter to king Darius. They stated that the Jews were building their temple; that they had asked the Jews who were the persons promoting the work; that the Jews gave the names of the promoters; that God had punished them, the Jews, on account of their sins, and had delivered them into the hands of Nebuchadnezzar, king of Babylon; that in the first year of Cyrus the Persian, the king of Babylon, Cyrus made a decree that the Jews should build the house of God, and that the vessels of gold and of silver, which Nebuchadnezzar had taken out of the house of God, at Jerusalem, should be restored to the Jews, whom Cyrus permitted to return to their own land; and that Cyrus made Sheshbazzar governor, commanding him to restore the sacred vessels, and to "let the house of God be builded in its place." They added that Sheshbazzar did come to Jerusalem; that he laid the foundation of the house of God in Jerusalem; that from that time, B.C. 536, to the present time, B.C. 519, a period of seventeen years, "the house of God hath been in building, and yet it is not finished." This statement of Tatnai concluded by praying the king Darius that he would order a search to be made in the king's treasure house whether the Jews' account were true; whether Cyrus had made such a decree. Tatnai prayed the king Darius to send to him and to his friends a statement of the king's pleasure upon this matter.

This letter of Tatnai and his friends is given in *Ezra* v. 11-17. It was a very candid statement.

(g.) The sixth chapter of the Book of Ezra. B.C. 519. Darius, the king, made a decree, in obedience to which search was made, and the decree of Cyrus, named by the Jews, was found. The decree was found in the House of the Rolls, where the treasures were laid up in Babylon. A roll was found at Achmĕtha (Ecbatăna, in India, whither, perhaps, or it is probable, the records of Cyrus had been carried. Ecbatăna was the summer residence of the Persian kings), in the palace in the province of the Medes, in which roll was written the decree of Cyrus. In the first year of Cyrus, Darius made a decree similar in its nature, which commanded Tatnai and his companions to aid the Jews in the rebuilding of their temple at Jerusalem, and in the procuring of a supply of beasts to be offered in sacrifice to the God of Israel. Darius decreed that the person who should alter his decree must be punished: "Let timber be pulled down from his house, let him be hanged thereon, and let his house be made a dunghill." Darius added a curse: "The God, who hath caused his name to dwell there, destroy all kings and people who shall put their hand to alter and to destroy this house of God, which is at Jerusalem." "I, Darius, have made a decree. Let it be done with speed."—*Ezra* vi. 1-12.

1. *Tatnai, Shetharboznai, and their companions,* acted speedily according to this decree of Darius.

2. *The elders of the Jews builded.* Haggai and Zechariah prophesied (exhorted the Jews), and the Jews prospered when they obeyed the teaching of Haggai and of Zechariah, the son of Iddo. The Jews builded and finished the temple. God commanded them to build their temple. Cyrus, Darius, and Artaxerxes, kings of Persia, under divine influence, issued their decrees for the rebuilding of the house of God in Jerusalem. "And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius, the king," B.C. 515, that is, fully twenty years after the foundation had been laid by Zerubbabel, in obedience to the first decree issued by Cyrus in the first year of his reign, that is B.C. 536. The joy of the children of Israel was very great. At the dedication of this temple they offered in sacrifice to God "one hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, they offered to God twelve he-goats, according to the number of the tribes of Israel."

They arranged the priests and Levites, according to their courses, for the performance of the service of God at Jerusalem, according to the law of Moses. The children of Israel kept the Passover on the fourteenth day of the first month. They kept the feast of unleavened bread seven days with joy. The Lord their God mercifully had caused all this prosperity to come to his people Israel. God turned the hearts of the Persian kings to his people.

3. "*Darius had a very high character* as a wise, just, and merciful prince. To strengthen his title to the crown he married two of the daughters of Cyrus. He shewed his respect for Cyrus, his affection for the family of Cyrus, and for the decree of the Medes and Persians, by confirming the decree which Cyrus had made in favour of the Jews."—*See Dr. A. Clarke.*

(h.) The seventh chapter of the Book of Ezra, B.C. 457, gives an account of things which happened after the dedication of the temple, which was dedicated B.C. 515. The date of the narrative in this seventh chapter is B.C. 457. Thus fifty-eight years elapsed from the dedication of the temple to the commencement of the narrative in this seventh chapter. Ezra, in this chapter, gives his genealogy thus:—Ezra, the

son of (1,) Seraiah; (2,) of Azariah; (3,) of Hilkiah; (4,) of Shallum; (5,) of Zadak; (6,) of Ahitub; (7,) of Amariah; (8,) of Azariah; (9,) of Meraioth; (10,) of Zechariah; (11,) of Uzzi; (12,) of Bukki; (13,) of Abishŭa; (14,) of Phinĕhas; (15,) of Eleazar; (16,) of Aaron, the chief priest. Ezra ends with Aaron, and proves his descent from him. Ezra goes back sixteen generations beyond his own.

He informs his people that he undertook a journey to Jerusalem from Babylon in the reign of Artaxerxes [Longimanus], the seventh year of whose reign chronologers place A.M. 3547 (B.C. 453), *sixty-eight years* after Cyrus had sent back Zerubbabel.—*Calmet.*

1. *In 1st Chron.* vi. 3-4, &c., twenty-two generations are reckoned in the genealogy of Ezra. The deficiency in Ezra may be supplied from *1st Chron.* vi. Ezra, "the son of Seraiah," must be understood as signifying the descendant of Seraiah, who was put to death by Nebuchadnezzar one hundred and twenty years before this time. *1st Chron.* vi. 14: Seraiah begat Jehozadak, who went into captivity when the Lord carried away Judah and Jerusalem into captivity by the hand of Nebuchadnezzar. The deficient generations in Ezra may be supplied from *1st Chron.* vi. 9-10. There are other discrepancies relative to genealogy in these historical books which it would be useless to investigate.—*See Dr. A. Clarke.*

2. *Ezra went up from Babylon* on the first day of the first month, and arrived in Jerusalem on the first day of the fifth month. Ezra and his company of Jews, priests, Levites, singers, porters, Nethenims, were four months on their journey. They arrived in Jerusalem in the seventh year of the reign of Artaxerxes, king of Persia, B.C. 457. The decree of Cyrus was issued B.C. 536. The arrival of Ezra and his friends in Jerusalem was seventy-nine years after the first decree was issued by Cyrus. *Such are the marginal dates.*

3. *Ezra was a ready scribe* in the law of Moses. Artaxerxes granted to Ezra all his request. Ezra had prepared his heart, 1, to seek the law of the Lord; 2, to do it; 3, to teach in Israel statutes and judgments. This is the character of Ezra. It is brief. It contains all things necessary to make him well qualified to discharge the duties of his office.

4. *Ezra gives a copy of the letter* which Artaxerxes gave to Ezra, the priest, the scribe, even a scribe, of the words of the commandments of the Lord, and of his statutes to Israel. The letter is contained in *Ezra* vi. 12-26. This letter is a decree which gives authority to Ezra to return to Jerusalem as leader of such of his countrymen as wish to return. Ezra was to make inquiries concerning affairs in Jerusalem, and to carry to Jerusalem the gold and the silver which the king and his counsellors offered freely to the God of Israel, whose habitation is in Jerusalem. Ezra was at liberty to collect, for this offering of sacrifice to his God at Jerusalem, all the gold and silver which his friends in all the province of Babylon might be willing to offer. Artaxerxes exempted from toll, tribute, or custom, the priests, the Levites, the singers, the porters, the Nethonims or ministers of "the house of God." Artaxerxes commanded Ezra to teach the Jews the "laws of thy God," and to appoint magistrates and judges. *They who knew not must be taught.* The disobedient must be punished by, 1, *death;* 2, *banishment;* 3, *confiscation of goods; or* 4, *imprisonment.*

5. *Ezra* (vi. 27-28) *blesses God* for giving to him so great favour in the sight of the king and of all his mighty counsellors and princes. He describes himself as receiving strength to perform his duties, "as the hand of the Lord my God was upon me; and I gathered together out of Israel chief men to go up with me." Ezra has expressed his belief that God had put it into the king's heart to beautify the house of the Lord in Jerusalem. Therefore, he returns thanks to God, the author and giver of all good things.

(i.) The eighth chapter of the Book of Ezra contains, ver. 1-14, the genealogy of the chief persons who accompanied Ezra from Babylon to Jerusalem. In *2nd Kings* xvii. 24, the king of Assyria is described as bringing men from various parts of his dominions *(and from Ava)* to colonize the lands from which he had taken the ten tribes into captivity. Shalmaneser did this B.C. 678. Shalmaneser led Israel into captivity B.C. 721. Ezra mentions the river which runneth to *Ahava*, supposed to be the same which is called *Diava*, or *Adiava*, in the province of *Adiabēne*, perhaps the place whence came *the people of Ava.* Ezra gathered his company at this place. He discovered that certain persons were not present. He ordered persons to seek them, for they were necessary for the performance of the duties of the temple. These persons come to Casiphīa (supposed to be the Caspian mountains, between Media and Hyrcānia) according to the orders sent to them by Ezra, who then proclaimed a fast in that place. The river running to Ahāva is the site of Ezra's encampment. Ezra was ashamed to ask the king for a military escort. He commanded a fast and prayer to God for protection. "*God was entreated of us.*"

Ezra gave the gold and the silver, the free-will offerings to the Lord, into the care and keeping of the chief of the priests, Sherabīah, Hashabīah, and ten of their brethren with them. The men were holy. The treasures were holy. Ezra exhorted these holy men to keep these holy treasures, and to bring them safely to Jerusalem. Then Ezra moved from Ahāva. God preserved them. They came to Jerusalem. The holy treasures were all safely brought to Jerusalem. The children of those who had been carried away offered burnt offerings to the God of Israel. 1. Twelve bullocks, for all Israel. 2. Ninety and six rams. 3. Seventy and seven lambs. 4. Twelve he-goats for a sin offering. All this was a burnt offering unto the Lord. "They delivered the king's commandments unto the king's lieutenants, and to the governors on this side (the west) of the river, and they furthered the people and the house of God."

(j.) The ninth chapter of the Book of Ezra, B.C. 457, commences by a statement made to Ezra by the princes, that the people, the priests, and the Levites of Israel have not separated themselves from the

people of the land, doing according to their abominations, even (1,) the Canaanites; (2,) the Hittites; (3,) the Perrizites; (4,) the Jebusites; (5,) the Ammonites; (6,) the Moabites; (7,) the Egyptians; and (8,) the Amorites. "For they have taken of their daughters for themselves and for their sons, so that *the holy seed* have mingled themselves with the people of those lands; yea, the hand of the princes and rulers hath been chief in this service."

1. *Ezra describes his conduct* when he received this message: "I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." *(Eastern custom. How strange!)*

2. *The result of the message to Ezra* was the assembling to him of all who trembled at the words of the God of Israel, because of the transgression of those who had been carried away: "and I sat astonished until the evening sacrifice." "And, at the evening sacrifice, I arose from my heaviness, and, having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord, my God." Ezra gives the words of his prayer in the concluding part of his ninth chapter, ver. 6-15. The last verse contains the sum, or amount, of the prayer. Ver. 15: "O Lord God of Israel, thou art righteous, for we remain yet escaped as it is this day: behold we are before thee in our trespasses, for we cannot stand before thee because of this." The parallel place is, *Ps.* cxxx. 3: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" "A reference may be made to the temple service. The priests and Levites stood and ministered before the Lord. They were not permitted to do so unless pure from all legal pollution. So no man shall stand before the judgment seat of Christ who is not 'washed and made white in the blood of the Lamb.' Reader, how dost thou expect to stand there?"—*Dr. A. Clarke.*

(k.) The tenth chapter of the Book of Ezra.—1. *The result of Ezra's prayer* was the assembling to him, out of Israel, of a very great congregation of men and women and children, "for the people wept very sore." Shechania, the son of Jehiel, one of the sons of Elam, proposed that all the children of Israel should put away their strange wives, and the children which they had by their strange wives. A list is given of those who had taken strange wives. Some had children by these wives. Great cruelty is manifested in this arrangement. Such marriages were, by the Jewish law, null and void. The women did not know the Jewish law. It may be doubted whether some did not come together again. Many years after this Nehemiah found Jews who had married wives of Ashdod, Ammon, and Moab. This was either the old offence renewed by the old friends coming together again, or the same sin committed by new offenders (*Neh.* xiii. 23). B.C. 456 *is the date of the end of the Book of Ezra.*

2. *According to Justin Martyr's dialogue with* Trypho, a Jew, Ezra offered a paschal lamb on this occasion, and addressed the people thus: "And Ezra said to the people, This passover is our Saviour and our refuge. And if ye will be persuaded of it, and let it enter into your hearts, that we are to humble ourselves to him in a sign, and afterwards shall believe in him, this place shall not be destroyed for ever, saith the Lord of Hosts. But if ye will not believe in him, nor hearken to his preaching, ye shall be a laughing-stock to the Gentiles." "This passage," says Justin, "the Jews, through their enmity to Christ, blotted out of the *Book of Ezra.*" Justin charges the Jews with cancelling several other passages through the spirit of enmity and opposition.

3. *In the Hebrew text, the Books of Ezra and Nehemiah make one Book.* Sometimes the *Book of Nehemiah* is distinguished as the *Second Book of Ezra.* In the Masoretic enumeration of sections, both Books are conjoined. The Masoretic note at the end of the *Book of Nehemiah* is, "Ezra and Nehemiah contain six hundred and eighty-eight verses."

"The Old and New Testaments connected," in the "History of the Jews and neighbouring nations, from the declension of the kingdoms of Israel and Judah to the time of Christ, by Humphrey Prideaux, D.D., Dean of Norwich," Oxford, A.D. 1851, *is the "authority" on this part of Ancient History.—(See Dr. A. Clarke).*

(l.) Nehemiah, B.C. 446.—Ezra concludes his narrative B.C. 456. Nehemiah commences his narrative B.C. 446. An interval of ten years appears in these Books, which have been considered as conjoined. The interval may have its history in the *Book of Nehemiah.* "That this Book was compiled out of the journal or memoranda made by Nehemiah himself, there can be no doubt; but that he was not the compiler is evident from several passages in the work itself, as it is written consecutively as one Book with Ezra. Many have supposed that Ezra was the author. One who understands Hebrew, and considers the style of each Book, will soon be convinced that Ezra did not compose the Book which bears the name of Nehemiah. The style is so very different, that they (the *Books of Ezra and Nehemiah*) cannot be the work of the same person."—*See Dr. A. Clarke.*

1. *It is doubtful whether the Nehemiah,* who is mentioned, *Ezra* ii. 2, and who came to Jerusalem with Zerubbabel, be the same who composed this book. The first Nehemiah came to Jerusalem A.M. 3468. The author of this book came to Jerusalem before the twentieth year of the reign of Artaxerxes, A.M. 3558, ninety years after. In this book Nehemiah carries his account down to A.M. 3570, nearly twenty years later. Allow that the first Nehemiah was twenty years old when he returned to Jerusalem, and that he lived to the year when the history in the *Book of Nehemiah* terminates, he must have been one hundred and thirty years old. Therefore he must have been the king's cup-bearer when he was more than one hundred years of age. For these reasons it may be supposed, at least, that there were two persons named Nehemiah.

2. *Some suppose that the author of the book was a priest,* and of the house of Aaron, on the authority of *2nd Mac.* i. 18-21. This is considered slender evidence. Perhaps he was of a very eminent family in Israel,

even of the blood royal of Judah. The office which he held in the Persian court must be filled by a person of high family.

3. *The month Chisleu answers to* the latter part of our November, and to the first part of our December. "The twentieth year" of Axtaxerxes is A.M. 3558, B.C. 446. The book is called, "The Words of Zechariah, the son of Hachaliah." The author thus introduces himself to his readers: "It came to pass in the month Chisleu, in the twentieth year, as I was in Shushan, the palace [The ancient city of Susa, called in the Persian language Shuster. This palace was the winter residence of the Persian kings], that Hanăni, one of my brethren, came, he and certain men of Judah. *I asked them concerning the Jews* who had escaped, who were left of the captivity, and concerning Jerusalem."

4. *The answer briefly describes the condition of the Jews in Jerusalem: "They are in great affliction and reproach.* The wall of Jerusalem is broken down, and the gates thereof are burned by fire."

5. *Nehemiah was depressed in spirit by this answer.* He describes his feelings thus:—"I sat down and wept, and mourned during certain days, and fasted and prayed before the God of heaven." His prayer is in *Neh.* i. 5-11. The eleventh verse contains the conclusion of his prayer:—"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man" [Artaxerxes]. "For I was the king's cup-bearer." This is the conclusion of the first chapter of the *Book of Nehemiah.*

(a.) The second chapter of the Book of Nehemiah, B.C. 445. 1. *In the month of Nison,* which answers to the latter part of March, and the first part of April, Nehemiah, in the twentieth year of Artaxerxes, took the wine which was before the king, and gave it to the king. Nehemiah had not been, before this time, sad in the presence of Artaxerxes. The king noticed the sorrowful countenance of Nehemiah, and inquired the cause. Nehemiah told to the king the report which he had received from Jews who came from Jerusalem: "Let the king live for ever." "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed by fire?" The king asked, "For what dost thou make request?" Nehemiah prayed to the God of heaven—a good example to all believers. When his mind had received from God that strength for which he prayed, he replied, "If it please the king, and if thy servant have found favour in thy sight [I make request] that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." The queen was sitting by the king. She "probably forwarded the request made by Nehemiah. This was not Esther, as Dean Prideaux supposes, nor, perhaps, the same Artaxerxes who had taken her to be queen; nor does Shegal signify queen, but rather harlot or concubine. She who was chief favourite. The *Septuagint* translates Shegal (Παλλακη) harlot, and properly too."—*Dr. A. Clarke.*

Nehemiah was asked by the king, "For how long shall thy journey be? and when shalt thou return?" Nehemiah writes thus:—"So it pleases the king to send me, and I set him a time." We are not told how long. We may conjecture that the set time was six months, perhaps a year. At the expiration of the set time, Nehemiah may have returned, or may have sent his messenger with his letter to request leave of absence, for in the same year he was made governor of the Jews. He continued twelve years in this office; from the twentieth to the thirty-second year of the reign of Artaxerxes.—ch. v. ver. 14. He then returned to *Susan.* He returned to Jerusalem to rectify some abuses which Tobiah, the Ammonite, had introduced into the temple, ch. xiii. 6-7, and several other abuses which the people themselves had introduced. When he had rendered to his country this important service, he returned to the Persian king, and died in his office of cup-bearer. Of this circumstance, his death, there is no mention in the text.

2. *Nehemiah requested that the king* would grant to him letters to the governors beyond the river, "to convey me over till I come into Judah." A letter to Asaph, the keeper of the king's forest, that Asaph might give to him timber for the palace, for the wall of the city, for the house into which I shall enter. The Greek for forest, or for the word translated forest, is παραδεισος—paradise. Above the hall of audience, in the imperial palace of Delhi, is inscribed a couplet in the Persian language, of which the following translation has been given:—"*If there be a paradise on the face of the earth—this is it! this is it! this is it!*" Nehemiah writes, "The king granted to me, according to the good hand of my God upon me.

3. *Nehemiah came to the governors beyond the river (Jordan),* and gave to them the king's letters. The king had sent with Nehemiah captains of the army and horsemen. Sanballat, the Horonite, probably a native of Horonaim, a Moabite by birth, was at this time a governor of the Samaritans, under the king of Persia. Tobiah, the servant, an Ammonite, was joint governor with Sanballat, under the Persian king. Some suppose that the Sanballat here mentioned is the same who persuaded Alexander to build a temple on Mount Gerizim in favour of the Samaritans. Pelagius thinks that there were two governors of this name. The date of Nehemiah's return is B.C. 445. The date of the invasion of Asia by Alexander the Great is B.C. 333. The Sanballat of Nehemiah cannot be intended, when the Sanballat of Alexander is mentioned. More than one hundred and twenty years must have elapsed from the time of Nehemiah's return to the coming of Alexander the Great to Jerusalem. The effort to remove the objection to the two Sanballats by Dean Prideaux, as stated in *Calmet's Dictionary* by Taylor, makes a confusion of what is plain when two Sanballats are allowed to have existed. The Sanballat of Nehemiah cannot be the Sanballat of Alexander the Great. These two

men, Sanballat the Horonite, and Tobiah, the servant, the Ammonite, were exceedingly grieved when they were informed that Nehemiah had arrived from Susan to seek the welfare of the children of Israel. Nehemiah came to Jerusalem. He was there three days. He arose in the night. Some companions were with him. God had put into his heart what he was to do. He told his mind to no man. The beast on which he rode was the only beast with him. He went forth in the night, before the dragon well and to the dung port; the well had its outlet in the form of the dragon's mouth, hence, perhaps, its name; and the dung port was on the eastern side of the city, through which the filth of the city was carried into the valley of Hinnom. Nehemiah viewed the walls of Jerusalem. They were broken down. The gates of the walls had been consumed by fire. He visited the gate of the fountain, Shiloah, and the king's pool, probably aqueduct, made by Hezekiah, to bring the waters of Gihon to the city of David.—*2nd Chron.* xxxii. 30. There was no place for the beast, on which Nehemiah was riding, to pass. He went up in the night to the brook Kidron, and viewed the wall. He turned back, and entered by the gate of the valley, and so returned. This was the valley through which the brook Kidron flowed. By this gate he went out. Therefore he went round the city, and entered at the same gate by which he had gone out. He did not make any persons acquainted with this survey of the walls of Jerusalem, or of his design, lest the enemies of the Jews, understanding his intentions, might obstruct his operations. He then exhorted his brethren: "Ye see the distress in which we are. Jerusalem lies waste. Her gates are burned by fire. Come; let us build up the wall of Jerusalem, that we be no more a reproach." Nehemiah informed them of the aid granted to him by a kind and overruling providence: "Of the hand of my God which was good upon me," and of the king's words to him. He won all their hearts. They said, "Let us rise up and build." "They strengthened their hands for the great work." The tidings of this determination reached the enemies of the Jews. Sanballat, the Heronite (Moab, Horonaim), and Tobiah, the servant, the Ammonite, and Gershem, the Arabian, heard the tidings. "They laughed us to scorn." This "laughing to scorn" is a sign of very gross neglect of moral cultivation in the persons guilty of this very unmanly practice. They asked, "What do ye? Will ye rebel against the king?" Nehemiah replied to their question: "*The God of heaven*, he will prosper us; therefore we, his servants, will arise and build, but ye have no portion, nor right, nor memorial in Jerusalem. Sanballat and Tobiah had induced Geshen, an Arabian chief, in their neighbourhood, to unite with them in the wish and the effort to keep the Jews in distressed circumstances. To be a citizen of Jerusalem was a high honour. Persons not belonging to the tribes of Israel were not permitted to dwell in Jerusalem, or to have the honour of citizenship. In *Ezra* iv. 3, Zerubbabel and his friends gave the same answer to the Samaritans: "Ye have nothing to do with us to build a house unto our God," B.C. 535. *Nehemiah gave his answer* B.C. 445: *an interval of ninety years.* The narrative is continued in the following eleven chapters.

(b.) The third chapter of the Book of Nehemiah contains an account of the names and of the order of those who were engaged in the building of the walls of Jerusalem. The chapter is divided into thirty-two verses. Each verse contains an account of work done, and of the persons who performed the work. The thirty-second verse is supposed to contain an account of the existence of corporate bodies. Ver. 32: "And between the going up of the corner unto the sheep-gate, repaired, or the repairers were, the goldsmiths and the merchants." The Vulgate has aurifices—goldsmiths, and negotiatores—merchants. Our translators may have copied from the Vulgate. The Syriac is described as having words which, in our language, mean goldsmiths and druggists. In some editions of the Septuagint are found the words, ὅι χαλκεισ καὶ, μεταβαλοι—smiths and merchants. *Dr. A. Clarke* adds, "But in other copies, particularly the *London Polyglot*, for μεταβαλοι we find ῥωποπωλοι, sellers of shields. A mistake may be found in the *London Polyglot*, viz., ῥοποπωλοι for ῥωποπωλοι. And in the Latin version, Scruta for Scuta. Neither of which conveys any sense.

(c.) The fourth chapter of the Book of Nehemiah contains an account of the zeal and of the faith of Nehemiah, and of the Jews, whilst engaged in the work of re-building the walls of Jerusalem. Sanballat spake before the armies of Samaria in derision of the workmen: "What do these feeble Jews? Will they revive the stones out of the heaps of rubbish which are burned?" Tobiah, the Ammonite, stood by Sanballat, the Moabite, and supported him in his mockery of the Jews. He said, "Even that which they build, if a fox go up, he shall even break down their stone wall." Nehemiah prayed against their scorn: "Hear, O our God, for we are despised, and turn their reproach upon their own head, and give them for a prey into the land of captivity. Cover not their iniquity. Let not their sin be blotted from before thee, for they have provoked thee to anger before the builders." These curses of Nehemiah may be considered in the fierce spirit of the law which would command fire from heaven upon the enemies of Israel. They are not in the spirit of the Gospel of the Son of Man, who came, "not to destroy men's lives, but to save them."

1. *The workmen continued to build the wall.* The Samaritans continued their opposition. Sanballat and Tobiah, the Arabians, the Ammonites, and the Ashdodites, became "very wroth" when they heard that the Jews were proceeding with their work. Then they conspired against the Jews, and determined to go to Jerusalem, and, by force of arms, to compel them to cease from the work of rebuilding their walls. The Jews prayed to God, and set a watch, day and night, upon the enemy. The Jews complained that the strength of the bearers of

burdens was decayed. The enemy said, "We will come into the midst of the Jews by a surprise. We will slay them. We will cause the work to cease." The design was made known to Nehemiah by Jews who came into Jerusalem. He arranged companies of Jews, "after their families," armed with their swords, their spears, and their bows. Nehemiah exhorted all his people, from the noble to the peasant: "Be not afraid of them, remember the Lord who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses."

2. *The enemy learned that their design had been made known to the Jews*, and that God had brought their counsel to nought. Nehemiah brought back to their work the men whom he had stationed to receive the enemy, if they came. Nehemiah made another arrangement to secure the safety of his people, and to carry on the work. One-half of his servants were employed in the work. The other half held the spears, the shields, the bows, and the habergeons (breastplates). "The rulers were behind all the house of Judah." All the men employed in the work "with one hand wrought in the work, and with the other held a weapon." Every man had his sword girded by his side. The trumpeter was beside Nehemiah. Nehemiah instructed the nobles to come to the place from which the sound of the trumpet might reach them. They would thus be able to avoid being taken by surprise. Labour at the wall by day. Come and lodge in the city by night. Thus the city may be secured from a night attack. "None of us put off our clothes, save that everyone put them off for washing." These words plainly signify that they did not put off their clothes except when they took them off for washing.

(d.) The fifth chapter of the Book of Nehemiah makes known a condition of the Jews under the law of Moses. The misfortunes of the poorer classes made it necessary to raise loans upon their property for the payment of their debts. Under the law of Moses the lender might receive pledges for his money, the goods, the lands, and finally the persons of the children, the wives, and the borrowers of his money. The work of the family repaid the loan after the lapse of seven years. Thus, septennially, all Israel must be free and out of debt, according to the Mosaic institute. The people, in this very miserable period of their history, came to Nehemiah, and complained that they were overwhelmed by debt. "Our sons and our daughters are many. Therefore we take corn for them, that we may eat and live." Some added, "We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth." Others added, "We have borrowed money for the king's tribute upon our lands and our vineyards." "Our sons and daughters are brought into bondage. It is not in our power to redeem them. Other men have our lands and vineyards." Nehemiah declares, "When I heard these words and their cry, I was very angry." The result is described thus:—

1. "I consulted with myself" (a good example). "I rebuked the nobles and the rulers, and said unto them, Ye exact money, every one of his brother. And I set a great assembly against them. We, after our ability, have redeemed our brethren, the Jews, who were sold unto the heathen. Will ye even sell your brethren? Shall they be sold unto us? Then they held their peace and found nothing to answer." About the time of Zerubbabel, B.C. 536, God had sent a great dearth upon the land. *See Haggai* i. 9. Nehemiah rebuked the nobles and the great men. "Ye ought to walk in the fear of God, because of the reproach of the heathen, our enemies." "I, likewise, and my brethren, and my servants, might exact of them money and corn. I pray you, let us leave off this usury." "Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also a hundreth part of the money, and of the corn, the wine and the oils, which ye exact from them." They fully consented to do "as thou sayest." Nehemiah called the priests, and took an oath from them that they should do according to this promise. Nehemiah shook his lap, and said, "So God shake out every man from his house, and from his labour, who performeth not his promise, even thus to be shaken out and emptied." "All the congregation said, Amen, and praised the Lord." "The people did according to this promise."

2. *An extraordinary memorandum.*—"Moreover, from the time I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two-and-thirtieth year of Artaxerxes, the king, that is twelve years, I and my brethren have not eaten the bread of the governor. The former governors were chargeable unto the people. They took from the people bread and wine, besides forty shekels of silver. Their servants bare rule over the people. But so did not I, because of the fear of God." Nehemiah continued in the work of this wall. He and his servants bought not any land till his servants were gathered thither unto the work.

3. "*Moreover, there were at my table* one hundred and fifty of the Jews and rulers, besides those who came to us from among the heathen who are about us." Nehemiah states that the supply furnished for his daily use was, 1, an ox; 2, six choice sheep. "Also fowls were prepared for me; and, once in ten days, store of all sorts of wine." "Yet for all this required not I the bread of the governor, because the bondage was heavy upon this people."

The mode of living may seem extravagant only to those who have not learned anything respecting the manner of living in eastern nations. The maxim, "kill, cook, and eat," must belong to the eastern nations. The extreme heat prevented all means of keeping meat. The number of persons for one chief meal was taken, and the killing and cooking were made according to the number of persons who were to sit down, or to lie down, to the great meal during the day. The remnant must be given to the poor. All travellers were entertained at the

time of the dinner, which we may name their chief meal. One hundred and fifty of the Jews came daily to the table of Nehemiah, beside the heathen neighbours, who came to Nehemiah upon national business. This statement of Nehemiah may serve to shew to persons who understand their own habits, that in the present age all travellers have advantages not enjoyed in the age in which Nehemiah lived, and that the old hospitality needed and afforded in ancient times, is, in our day, rendered unnecessary by the enterprise of persons who engage in the licensed business of ministering to the necessities of the hunger and thirst of their fellow creatures, who may be travelling, or otherwise engaged in business, for a moderate sum as payment for the benefit rendered. Nehemiah had immense fortune, made in the court of Persia. He was a great patriot. He would not receive the governor's pay, though he was governor, and entitled to receive it. He entertained as a prince would entertain. He did this out of his own private purse. This man has set an example worthy of the imitation of all men, in every rank and order of society, in every age of the world, to the very last syllable of recorded time. He concludes this part of his narrative by a prayer equally worthy of imitation: "Think upon me, my God, according to all which I have done for this people."

Bishop Pococke mentions the manner in which the Bey of Tunis (N. coast of Africa) lived. "He had daily twelve sheep, with fish, fowls, soups, oranges, eggs, onions, boiled rice, &c., &c. His nobles dined with him. When they had finished their repast, the servants sat down and enjoyed their meal. When they had satisfied the cravings of nature, they distributed the remainder of the viands to the poor. In this feast of the Bey of Tunis, that is in his daily feast, or dinner, no mention of a fat ox is made. But mention is made of twelve sheep. Only six sheep were in Nehemiah's list of provisions for his table. Well, six sheep may be considered as equal to one ox. Thus the Bey of Tunis and Nehemiah are on an equality in the matter of provisions for the entertainment of their friends at their dinner table daily. The supply of wine was on every tenth day. This may be considered the meaning of the words, "and once in ten days, store of all sorts of wine." Nehemiah does not offer to God his good deeds as atonements for, or in extenuation of, his sins. He says what every good man may say, "My God, as I have done good to them, so do good to me;" or, as the poet has sung:—

> "Teach me to feel another's woe,
> To hide the fault I see;
> The mercy I to others show,
> That mercy show to me."—Pope.

Our Lord's words are, "Forgive, and ye shall be forgiven. Give, and it shall be given unto you."

(e.) The sixth chapter of Nehemiah contains an account of a message sent to Nehemiah by Sanballat, Tobiah, and Gershem—1. The Moabite; 2. The Ammonite; 3. The Arabian—and from the rest of their enemies, requesting a conference in one of the villages of the plains of Ono, supposed to be in the tribe of Benjamin, near to the river Jordan. "But they thought to do to me mischief." Nehemiah was pious. He was wise. He understood human nature. He was generous, hospitable, frugal, sober, and always on his guard. He has set an example worthy of the imitation of all persons, male and female. He sent to them a noble answer, "I am doing a great work, so that I cannot come down. Why should the work cease, while I leave it and come down to you?" They sent to Nehemiah four messages of the same kind after the first message, "And I answered them after the same manner."

Then Sanballat sent an open letter to Nehemiah, stating that Gashmu (Gershem, the Arabian) accuses "you and the Jews." Ye are accused of intentions to rebel against the Persian government. For this purpose ye build the walls of Jerusalem. It is further stated that you, Nehemiah, have appointed prophets to preach of thee at Jerusalem, who say, "There is a king in Judah." This account of your treason shall be sent to Artaxerxes, the king. "Come now, therefore, and let us take counsel together." The answer of Nehemiah proves his wisdom. "There are no such things as thou sayest, but thou feignest them out of thine own heart." Nehemiah prayed, "Now, therefore, O God, strengthen my hands."

Sanballat and Tobiah hired Shemaiah, the son of Delaiah, the son of Mehetabeel, who was shut up, that is, who led a solitary life, pretending to very great sanctity, and to extraordinary communion with God. This man spake to Nehemiah. He proposed that he and Nehemiah should meet together in the house of God, and shut the doors of the temple. "They will come and slay thee. Yea, in the night they will come and slay thee." Nehemiah perceived that God had not sent this man. But he pronounced this prophecy (or speech) against me, "for Tobiah and Sanballat had hired him." Then Nehemiah prayed: "My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, who would put me to fear."

The wall was finished in the twenty and fifth day of the month Ebal (which answers to the latter half of our August, and the first half of our September), in *fifty and two days*. All the enemies round about were cast down when they heard that the wall was completed. "For they perceived that this work was wrought by our God."

The nobles of Judah held correspondence with Tobiah. Many in Judah were sworn to him. He was the son-in-law of Shechaniah, the son of Arah; and his son Johanan had taken to wife the daughter of Meshullam, the son of Berechiah. This case shews that the nobles and the inferior orders of the Jews were intermarrying with the new heathen inhabitants of the promised land; and that if Nehemiah and Ezra had not been providentially raised up to reform the Jews, and if Zechariah and Haggäi, and afterwards Malachi, had not been inspired by a merciful God, to warn the Jews and to exhort them, they

do his duty, and must dismiss the congregation. Better that one should suffer a temporary absence from public duty, than have a congregation disturbed and dismissed before one-half of the service is performed.

2. *Ezra read from morning until mid-day* before the men and the women, and those who could understand. And the ears of all the people [*were attentive*] unto the Book of the Law [of Moses]. The *Book of Deuteronomy*.

3. *The pulpit, or platform of wood, was employed by Ezra* as a standing place for himself, that he might be seen and heard by the congregation. On this pulpit, or platform, other persons may have been accommodated with space for standing, the pulpit, or platform, being made for the purpose, so that by Ezra stood, (1) Mattithiah; (2) Shema; (3) Anaiah; (4) Urijah; (5) Hilkiah; and (6) Moaseiah, on his right hand; and on his left hand stood, (1) Pediah; (2) Mishael; (3) Malchiah; (4) Hasham; (5) Hash-badăna; (6) Zechariah; and (7) Meshullam. The Presbyterian Church have a similar pulpit, or platform, for the minister and for the elders, in their places of worship. This assembly of the people was voluntary. God put the matter into their understandings, and into their hearts. The pulpit, or platform, was suggested by necessity. This must be considered as the foundation of the synagogue service, and of the buildings called synagogues. The date, B.C. 445.

4. *Ezra opened the book, or the roll or volume, a manuscript*, before all the people (for he was above all the people), and when he opened it, all the people stood up. Ezra blessed the Lord, the Great God. All the people answered, "Amen, Amen," accompanying their amens with the lifting up of their hands. They bowed their heads and worshipped the Lord with their faces to the ground. When the gospel is read in our churches all the people stand up. This is in imitation of the Jews, who stood up when they saw Ezra opening the book. The pulpits in our churches, and our sermons, are partial imitations of Ezra's pulpit of wood, and of his expounding the Law of Moses. Ezra blessed the Lord. In imitation of this we say, when the gospel for the day is announced, "Glory be to thee, O Lord," [or, "Glory be to God for his Holy Gospel,"] and conclude this thanksgiving with "Amen."

5. *The names of the ministers assisting* also, (1) Jeshua; (2) Bani; (3) Sherebiah; (4) Jamin; (5) Akkah; (6) Shabbathai; (7) Hodijah; (8) Masseiah; (9) Kelīta; (10) Azariah; (11) Jozabad; (12) Hanan; (13) Pelaiah, and the Levites, caused the people to understand the law, and the people stood in their place. The readers read in the book of the law distinctly [with an audible voice], and gave the sense, and caused them to understand the reading. The Israelites had been in bondage in Babylon during seventy years. Ninety-one years had elapsed since the first decree of Cyrus. Therefore, one hundred and sixty-one years had passed away since their captivity commenced. Slavery takes away half the

worth of man. The state of the Israelites must have been very corrupt in their knowledge of divine revelation, and in their moral conduct. Jeremiah had predicted their captivity, ch. xxv. 11. They must have lost their knowledge of the Ancient Hebrew to so great a degree, that when the law was read they did not understand it. They certainly lost all knowledge of their own alphabet, and adopted the *alphabet of the Chaldees*. They must have conversed in Chaldean language. The ministers who read the Book of the Law to them gave the sense, or translated the original Hebrew into the Chaldee language, and thus caused the people to understand the sense or meaning of the Hebrew. This was the origin of Targums, the Chaldee Targums, or translations of the law and the prophets into Chaldee. Preaching from a text may also have had its origin from this practice of Ezra and of his assistants in the ministry of the word. Was not all this ordered by Divine Providence as the introduction to the synagogue services, which may be considered as the origin of the mode of service adopted by the early Christian Church, and by Reformed Churches in the present day? All dress and ornament and sacrifice and priesthood vanish; and the simple and plain word of God explained, and his worship, plainly and simply conducted, appear in their room. The temple vanishes. The synagogue appears. Rites and ceremonies vanish. "The sun of righteousness appears with healing in his wings." "Let us, therefore, walk in the light, as God is in the light, and feel that the blood of Jesus Christ, his Son, cleanseth us from all sin."

6. The manner and matter of the ministry of Ezra and of his assistants in the ministry of the word may be considered in order:—

(a.) "They read in the book of the law of God."—The words of God, the doctrines of divine revelation, are the proper matter of preaching; for they contain the wisdom of the Most High, and teach man the things which belong to his peace and happiness.

(b.) "They read distinctly."—They analyzed, dilated, and expounded it at large, shewing the import and genuine meaning of every word.

(c.) "They gave the sense."—They shewed the value and utility of the law of God, and the concern which men should feel for their personal interest in all which was revealed.

(d.) "They caused them to understand the reading."—They so instructed their hearers in the word of God that their hearers had a mental taste and perception of the things which were in the reading—in the letter and in the spirit of the text. "They applied verbal criticism and general exposition to their true and most important purposes." They knew the divine will, and approved the things which were more excellent, being (thus) instructed out of the law.—*Rm.* ii. 18.

7. *The modern method of preaching is founded upon this ancient method of expounding the word of God among the Jews.*—We, under the christian dispensation, must "preach the word." "Woe is me if I preach not the gospel."

(a.) Our language is modern, and made up or composed of Greek and Latin words, which are not in common use. These are called dead languages. The study of these languages becomes necessary to obtain a correct knowledge of our own language. Our authorised version of the Old and New Testaments is, perhaps, the best translation from the original Hebrew of the Old Testament, and of the Greek in the New Testament. The knowledge of the Greek and of the Latin languages enables a minister of the Word of God to explain many words in our own language, so as to make very clear to his hearers the meaning of expressions, and words, and sentences, very frequently to the edification of his hearers, and to their comfort and delight.

(b.) Congregations are so composed that few persons who are members have had instruction in Greek and in Latin and in Hebrew, or have leisure to cultivate an acquaintance with any of the dead languages. The minister of the Word must feel the necessity of learning the meaning of words for the purpose of explaining the meaning of God's Word to his hearers.

(c.) Sacred things are illustrated in the Bible by a reference to arts and sciences.—An explanation of these illustrations cannot be given by a minister who is unacquainted with the arts and sciences referred to. It becomes his duty to learn, in these matters, the things necessary for the purposes of exposition.

(d.) Provincial customs and fashions are mentioned in the sacred writings, and must be understood, that many texts may be comprehended and expounded.

(e.) Perhaps the meaning in the Word may be considered as a depth which man cannot fathom.—Yet it is the duty of the minister of the Word to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," that he may "bring out of his treasure things new and old," thus "commending 'his hearers' to God, and to the word of his grace, which is able to build them up, and to give to them inheritance among those who are sanctified." The minister of God's Word should never forget our Lord's prayer: "Sanctify them through thy truth, thy word is truth." *Dr. A. Clarke* has very useful notes on this chapter, and has very just remarks in a note at the close of the chapter. I have availed myself of his wisdom in this review of the ministry of Ezra and of his friends. I consider their ministry, under all the circumstances, as the most important era in ancient history.

8. *The effect upon the people of this reading of the law of God was, "The people wept."* Conscience caused them to feel that they had sinned against the Lord. Nehemiah, the Tirshâtha, or governor, and Ezra, the Priest, the scribe, and the Levites, who taught the people, said unto all the people, "This day is holy unto the Lord your God; mourn not, nor weep." Nehemiah said to the people, "Go your way. Eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto the Lord your God. Neither be ye sorry; for the joy of the Lord is your strength." Enjoy with gratitude the food and the wine which God has given to you in the land of your fathers. In your

[illegible]

[illegible] the Feast of Tabernacles—and [illegible] and [illegible] in all their [illegible] and [illegible] and [illegible] and pine [illegible] and palm branches, and [illegible] to make booths, as [illegible] The people [illegible] the branches [illegible] law of Moses. They made [illegible] every one upon the roof of his [illegible] and in the courts of the house of God, and in the street of the Water Gate, and in the street of the Gate of Ephraim. The [illegible] of Israel [illegible] come out of the captivity [illegible] booths. "From the days of Jeshua the son of Nun unto that day [illegible] This feast was [illegible] The period [illegible] years had not the children of Israel done so." "There was very great gladness." "From the first day to the last day he [Ezra] read in the book of the law of God. They kept the feast seven days. On the eighth day was a solemn assembly, according unto the manner."

(h.) The ninth chapter of the book of Nehemiah introduces a scene of piety: "Now, on the twenty-and-fourth day of this month, the children of Israel were assembled, with fasting, and with sackcloths and earth upon them." The feast of trumpets was on the first day of this month. On the fourteenth began the feast of tabernacles, which, lasting seven days, finished on the twenty second. On the twenty-third they separated themselves from their illegitimate wives and children; and on the twenty-fourth they held a solemn day of fasting and confession of sin, and reading of the law, which business or transaction, ecclesiastical, they closed by renewing their covenants. They may have been sincere. We may hope that they were sincere. We hope that they who come to receive the right of confirmation do, in very deed, take upon themselves the vows made for them by their sponsors in their baptism. Perhaps a question may be put, Do they understand the nature, or the history, or the validity, of the rite which they receive, and in which they are engaging? I cannot answer this question in [illegible] manner which may give satisfaction to the [illegible].

[illegible] "The seed of Israel separated [illegible] and stood and confessed [illegible] and the [illegible] Ezra had commenced a [illegible] but either more [illegible] had taken strange wives, or, [illegible] had separated from the strange [illegible] them again. "They confessed their sins and the iniquities of their fathers." They [illegible] and of their [illegible] Our fathers have sinned, and we have walked in their sinful ways. [illegible] was devoted to their reading in the Book of the Law of the Lord. In another fourth part of the day they confessed, and worshipped the Lord their God.

[illegible] "They began," says Calmet, "on the first hour, and continued these exercises to the third hour. From the third hour they recommenced, and continued till the sixth hour. From the sixth to the ninth. From the ninth to the twelfth or last hour. 1. They heard the law read. They stood during the reading of the law. 2. They prostrated themselves, and confessed their sins. 3. They arose to praise God for having spared them, and for having dealt thus mercifully with them."

(i.) The names of the ministers "who stood upon the stairs," are, (1) Jeshua; (2) Bani; (3) Kadmiel; (4) Shebaniah; (5) Bunni; (6) Sherebiah; (7) Bani; and (8) Chenani. They cried with a loud voice unto the Lord their God.

(k.) Then the Levites—(1) Jeshua; (2) Kadmiel; (3) Bani; (4) Hashabniah; (5) Sherebiah; (6) Hodijah; (7) Shebaniah; (8) Pethahiah—said, "Stand up and bless the Lord your God for ever and ever. And blessed be thy glorious name, which is exalted above all blessing and praise."—ch. ix., ver. 1-5. Verses 6-37 contain the general account given by the Levites in this act of worship, of the kindness and forbearance of God to their fathers and to themselves. They acknowledged God's mercies and judgments. Then, in conclusion, they make a covenant: "And, because of all this, we make a covenant, and write it. Our princes, and Levites, and priests, seal unto it."—Ver. 38.

"Persuaded that we have brought all the miseries upon ourselves by our transgressions, feeling much and fearing more, we make a covenant with thee to devote ourselves to thy service, to do with us as thou pleasest." This may be the intention of all who enter into covenant with God. Now God is one. That is, God is one of the parties. The persons who enter into covenant are the other party. Between the two parties a mediator exists. Moses under the old covenant; Christ under the new. For under the new covenant "there is one Mediator between God and man, the man Christ Jesus." The Deity of our Mediator makes him one with the Father. The humanity of our Redeemer [his human nature] makes him one with us. From the sealing we may

learn that, at this time, the government of the Jews was a mixed aristocracy, composed of the nobles for the civil department, and the priests and the Levites for the ecclesiastical. The church and state mutually supported each other. The Law of Moses was the creed. The regulations of David were the model. The effort made unanimously by the church and state was in furtherance of the law of God, afterwards plainly declared by our Saviour, "Render to Cæsar the things which are Cæsar's, and to God the things which are God's."

(I.) *The tenth chapter of the Book of Nehemiah* contains a list of the names of those who sealed the covenant; of the promise made by all not to have affinity with the people of the land; to observe the Sabbaths; to provide for the sanctuary, according to the law; and to pay the regular tithes for the support of the priests, the Levites, and other officers of the temple.

(a.) The people of the land did join themselves in fidelity to their brethren and their nobles, and entered into a curse, or into a covenant with a curse, for disobedience. The representatives of the people had signed and sealed the covenant. The people resolved to stand to the covenant. The curse for disobedience, and the oath for obedience, bound the people to the following rules of life:—

1. *To walk in* God's law, as Moses had given that law to them.

2. *To have no* intermarrages with the people of the land.

3. *To have no* buying nor selling upon the Sabbath day, nor on a holy day.

4. *To observe the* law of the seventh year. To exact no debts.

5. *To pay every year* the third part of a shekel for the service of the house of God.—[*Exod.* xxx. 11-13 *contains the law, that every man should give a ransom for his soul, from twenty years old and above, half a shekel, twenty gerahs (after the shekel of the sanctuary, that is, a just and true coin), value two shillings and threepence farthing of our money. This law brings the worshipper to a confession of his lost estate, and of his need of ransom for his soul*]—and for the shew bread, for the continual meat offering, for the continual burnt offering, for the Sabbaths, of the new moons for the set feasts, for the holy things, for the sin offerings to make atonement for Israel, and for all the work of the house of our God.

(b.) Verse 32 states that they charged themselves yearly with the third part of a shekel. Then arises a question, Why this reduction? The answer has been given, The poverty of the people. All must offer alike. Though the rich care but little, the poor care much for the most trifling sum. Rich and poor, all were fallen sinners. The equality of the offering proved the equality of the fall. Also they cast lots among the priests, the Levites, and the people, for the wood offering, for the first fruits, for the first born of their sons, of their cattle, of their herds and of their flocks; the first fruits of their dough, their offerings, the fruit of all manner of trees, of wine, of oil. These should be brought "unto the priests, to the chambers of the house of our God." "And the tithes of our ground unto the Levites; that the same Levites might have the tithes in all the cities of our tillage." "The priest, the son of Aaron, shall be with the Levites when the Levites take tithes. The Levites shall bring the tithes into the house of God, to the chambers, into the treasure house."

"For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and of the oil into the chambers, where are the vessels of the sanctuary, and the priests who minister, and the porters, and the singers, *and we will not forsake the house of our God.*"

(c.) Verse 36.—"*The first-born of our sons.*"—*Exod.* xiii. 1-13.—By this law the Lord had a right to all the first-born. In the place of these the Lord was pleased to take the tribe of Levi for the first-born of all the tribes. Thus the Levites served at the tabernacle, instead of the first-born of all the tribes. *Verse* 38.—"The tithe of the tithes." The tithes of the produce of the fields were brought to the Levites. Out of these tithes, a tenth part was given to the priests. This is called "the tithe of the tithes." This law is found in *Num.* xviii. 26.

(d.) Verse 39.—"*We will not forsake the house of our God.*"—This was a resolution worthy of men of sound mind. Happy would the Jews have been, if they had been faithful in keeping a resolution dictated by truly grateful feelings. The words of the resolution do suggest many profitable subjects for consideration. What are these?

a. The house of God is the church of God. He dwells in his church.

b. True believers form the family of God in his house—the church.

The family is composed of, 1. Fathers and mothers. 2. Young persons. 3. Little children. And 4. Servants.

c. The ministers of the word of God are the officers and overseers of this house and family.

d. The worship of God is the grand employment of this family.

e. The ordinances of God are the food of the members of this family, or the means of their spiritual support.

f. They who do not forsake the house of their God are the people who—1, Continue in the faith; 2, Who grow in grace; 3, Who labour in the vineyard; 4, Who bring forth fruit; 5, Who conscientiously attend all the ordinances; and 6, Who take care that the offerings of the house of God shall be duly made, providing for those who labour in the word and doctrine.—*Dr. A. Clarke.*

The address to the reader is worthy of grave reflection. "Reader—1. Art thou of this house? 2. Art thou in this house? 3. To what part of the family dost thou belong? 4. Art thou still an infant in this house? 5. Dost thou attend the ordinances of this house? 6. Hast thou forsaken this house? These questions are of great importance. Answer them as in the sight of God."

(e.) Verse 34: "*We cast lots for the wood offering*" These words require some explanation. There does not appear to have been any wood offering under the law. It was the business of the Nethenims to procure the wood. Hence they were called hewers of wood and drawers of water to the congregation. The descendants of the Gibeonites had been appointed to this office. Perhaps after the captivity few Nethenims could be found. They might feel themselves better circumstanced in Babylon than they could hope to be in Israel, where, for many generations, they had been in a state of slavery under the Jews. The few Nethenims who may have accompanied the Jews, made it necessary for the Jews to supply the deficiency in the ranks of the Nethenims, the hewers of wood and the drawers of water. "Therefore, we cast lots for the wood offering," not *who* should furnish the wood, but *what class* or *district* should furnish it at a particular time of the year, so that there should be a constant supply. Perhaps each district supplied the wood for one month. Perhaps one year was the period during which each district brought its supply of wood to the temple. The Levites cut the wood and stacked it. The Levites delivered the wood, as it was required, to the priests, whose business it was to lay it upon the altar. The districts, in succession, year after year, brought the wood to the temple. The day on which the wood was brought became a great day, and was constituted a feast day, called by Josephus ξυλοφορια. The carrying of the wood.—*Jos de Bell. Ind. lib.* ii. cap. 17, sect. 6. This fact is not mentioned in the sacred writings. *Then* there was no need for such an institution, as the Gibeonites (who were the Nethenims) were sufficiently numerous.—*See Dr. A. Clarke.*

(J.) The eleventh chapter of the Book of Nehemiah, B.C. 445. 1. The rulers of the people dwelt at Jerusalem. The rest of the people cast lots to bring one of ten to dwell in Jerusalem, the holy city, and nine parts to *dwell* in *other* cities. The tenth of the country people was the supply necessary for the defence of Jerusalem. The tenth was chosen by lot, so that no discontent could arise from the appointment by election. The people blessed all the men who willingly offered themselves to dwell at [or in] Jerusalem. At Jerusalem dwelt the chief of the province. But in the cities of Judah dwelt every one in his possession in their cities—Israel, the priests, and the Levites, and the Nathenims, and the children of Solomon's servants.

2. Verses 4-36 contain an account of persons and of their places of residence. The chapter ends with the words: "And of the Levites were divisions in Judah and in Benjamin." The Levites had their divisions in Judah and in Benjamin. This is the probable meaning of these words. *The Syriac says, "They had the half of Judah and Benjamin," which is not likely.* "That the people would make *(as every one felt divinely influenced)* the best provision for God's work, and for all those engaged in God's work, is a very natural supposition. This provision could not be very great, as the complete service was not yet established, and the Levites themselves were few in number."—*See Dr. A. Clarke.*

3. The following cities are unknown—1, Jeshua, in no other place mentioned; 2, Mekonah; 3, Geba, probably the same as Gibeah of Saul; 4, Ananiab, unknown; 5, Hadid, unknown; 6, Nehallat, unknown, Lod and Ono. These towns were built by the sons of Elpaal. 1*st Chron.* viii. 12: "The sons of *Elpaal: Eber* and *Misham* and *Shamed*, who built Ono and Lod, with the towns thereof."

(K.) The twelfth chapter of the Book of Nehemiah, B.C. 536, contains (1.) an account of the priests and of the Levites, who came up with Zerubbabel, the son of Shealtiel, and with Jeshua. The Septuagint omits verse 3, "Shemaiah and Jehoirib and Jedaiah. The Septuagint omits verses 4, 5, 6, 9, 37, 38, 39, 40, 41. The Septuagint retains Shecaniah, ver. 14. The Arabic omits verses 1-26, and 29. Therefore the Arabic omits twenty-seven verses of this chapter.

2. In verse 13, mention is made of Ezra. He is generally believed to be the same Ezra who came to Jerusalem in the time of Cyrus, in company with Zerubbabel. If this were the same Ezra, he must have been, at this time, one hundred years of age. This is not improbable. The Jews acknowledged Ezra as a second Moses. Each lived one hundred and twenty years. Nehemiah must have been a very old man when he died.

3. The dedication of the wall is mentioned, ver. 27: "And, at the dedication of the wall of Jerusalem, they sought the Levites out of all these places, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and harps." The services of the dedication may have consisted of solemn processions of all persons of all classes, with music accompanying the singers, with solemn thanksgiving to God, who had enabled them to finish their national work. They may have prayed also that as they had dedicated the city to God, he might take it [the city] into his care, and defend the city and its inhabitants against all enemies.

4. The ancients, heathens, consecrated their cities to the gods. Their walls were especially sacred in the estimation of the citizens. Romulus laid the foundation of the city of Rome. Romulus and Remus (brothers—twins) contested the honour of giving a name to their intended city, and agreed to submit to a flight of birds. One brother went to the top of the Mount Palatinus, the other to that of Mount Aventinus. Romulus saw twelve birds; Remus saw only six birds. Romulus took the command, according to agreement. *Ovid* describes the ceremonies used upon this occasion:—

Apta dies legitur, qua mœnia signet aratro;
Sacra Palis suberant; inde movetur opus.
Fossa fit ad solidum; fruges jaciuntur in ima,
Et de vicino terra petita solo.
Fossa repletur humo plenæque imponitur ara;
Et novus accenso fungitur igne focus.
Inde premens stivam designat mœnia sulco:
Alba jugum niveo cum bove vacca tulit.
Vox fuit hæc regis: Condenti, Jupiter, urbem,
Et genitor Mavors, Vestaque mater, ades;
Quosque pium est adhibere deos, advertite cuncti;
Auspicibus vobis hoc mihi surgat opus.

Longa sit huic ætas, dominæque potentia terræ;
Sitque sub hac oriens occiduusque dies.
Ille precabatur; tonitru dedit omina lævo
Jupiter, et lævo fulmina missa polo.
Ovid. Fasti, Lib. iv. 819-34

A fit day is chosen [The agreement was made between the brothers Romulus and Remus. They bound themselves to submit to the omen by birds] in which he may mark the walls [the fortified walls—mœnia] by the plough. [*All which follows was done in accordance with the Ritualistic Books of the Etruscans. A deep (ad solidum) round pit was dug in the future comitium. This pit was called Mundus. Into it was thrown a portion of all necessary natural productions, and each person cast into it a little of the earth of his native country. From this, as a centre, the circuit of the city was described.—Plutarch, Rom.* II. [*Keightley*, A.D. 1833.] The Festivals of Pales [*called Palilia. Pales was the goddess of shepherds and of pastures among the Romans. She was worshipped with great solemnity at Rome. Her festivities, called Palilia, were celebrated the very day on which Romulus began to lay the foundation of the city of Rome.—Virg., Geor. iii.*, 294; *Ovid, Fasti iv.* 819.] The [sacra] Festivals of Pales "were on" (suberant). From that date (inde) the work (of the foundation of Rome) is commenced (movetur), or is undertaken. A foss (fossa) is made deeply (ad solidam). Fruits are thrown into the lowest (ima) [part of the foss or pit], and [there is also thrown in] earth sought (or fetched) from the neighbouring ground (de vicino solo). The foss is filled with hume (humo, *i.e.* earth), and an altar is placed upon it when full (pleno). And the new hearth discharges the kindled fire. [*Finditur is in most of the old MSS. which Geirig received. Finditur means—is cleft. The meaning is—the altar is cleft asunder by the kindled fire*]. And pressing the plough-handle (stivam) he marks out (designat) the walls (mœnia—fortifications, or fortified walls) by a furrow (sulco). A white heifer, with a snow-white bull, carried (or bare) the yoke. This was the voice of the king: "O, Jupiter, and Father Mars, and Mother Vesta, be present (ades) to him who builds (or founds—condenti) the city, and whatever gods it is the duty of piety (pium est) to call to aid (adhibēre)." All attend (advertite cuncti). May this work rise for me—"auspicibus vobis"—"Ye being my leaders in the business." (Under your auspices, is an ordinary paraphrase). May this city have long age, and the power of the queen of the earth. [The best MSS. read domitæ; then the meaning is, "and the power over the subdued earth"]. "And (sub hac [urbe]) in this city let there be the rising and the setting day." [That is, let the eastern and western parts of the world be under the dominion of Rome]. He prayed, or was praying, with thunder on the left (tonitru lævo). The left has been considered adverse. The right has been considered prosperous. Thunder on the left is understood in this passage to give favourable or prosperous omens. "Læva fulmina prospera existimantur, quoniam læva parte mundi ortus est."—*Plin N. H.* ii. 53-55. Elsewhere he says, "Fulmina læva prospera, quia sacrificantis vel precantis latis lævum dextrum est ejus qui postulata largitur." "Thunderings on the left are estimated as prosperous, since [tonitrus—the thunder, ortus est—has arisen] it has arisen in the left part of the world." He, *Livy*, says elsewhere: "Thunderings on the left, or left thunderings (fulmina læva), are prosperous, because the left side of the person sacrificing or praying is the right side of him who bestows the things sought for in prayer (postulata)."

5. The last verse of this twelfth chapter is descriptive of the performance of a duty under the old covenant dispensation. Ver. 47: "And all Israel, in the days of Zerubbabel (B.C. 536), and in the days of Nehemiah (B.C. 445), gave the portions of the singers, and of the porters, every day his portion, and they sanctified holy things unto the Levites, and the Levites sanctified them unto the children of Aaron." This may refer principally to the tithes which the people brought to the Levites. The tithe, or tenth of these tithes, the Levites gave to the priests. The *presenting* of these tithes is termed *sanctifying* them, which means *dedicating* them to those sacred or ecclesiastical uses for which they were designed. This is a very general meaning of the word *sanctify* in Holy Scripture.

(L.) The thirteenth chapter of the Book of Nehemiah, B.C. 445, is a continuation of the twelfth chapter, as the thirteenth chapter commences with the words, "On that day," and then relates the conclusion of that day's proceedings.

1. They read in the *Book of Moses*, in the audience of the people, and in the book was found written that "the Ammonite and the Moabite should not come into the congregation of God for ever."—*Deut.* xxxi. 11-12. In the tenth verse, *Deut.* xxxi., "Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the Feast of the Tabernacles." Ver. 11: "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing." Ver. 12: "Gather the people together, men, and women, and children, and thy stranger who is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." This is the authority for reading. The authority for the expulsion from the congregation of God, affecting the Ammonite and the Moabite, is written in *Deut.* xxiii. 3: "An Ammonite and Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever." *Deut.* xxiii. 1-2, contain the law for exclusion from the congregation of the Lord, (1) of men whose private members have been wounded or cut off; and (2) of bastards, even to the tenth generation. In *2nd Kings* xxiii. 1-2, the good king Josiah is described as obeying the law of Moses. *Deut.* xxxi. He gathered unto him all the elders of Judah and of Jerusalem; all went up with the king, both small and great, all ranks of people in church and state, "And he read in their ears all the words of the book of the covenant, which was found

in the house of the Lord." The book of Deuteronomy is thus ascertained to be the book commanded by Moses (prophetically) to be read by the kings of his people, and the book read by Josiah and by Nehemiah.—*Josiah* B.C. 624. *Nehemiah* B.C. 445. The interval from Josiah to Nehemiah is 179 years. The reason for their punishment is given, "Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them. Howbeit our God turned the curse into a blessing." When they heard the law they separated the mixed multitude from Israel. Before this, Eliashib, the priest, who had the oversight of the chamber of the house of our God, was allied unto Tobiah. Eliashib had prepared for Tobiah a great chamber. He had thus converted into a private apartment for Tobiah a chamber which had been before devoted to the sacred purpose of a store house, or store chamber, for meat offerings, frankincense, vessels, tithes of the corn, new wine, oil, which was commanded to be given to the Levites, and to the singers, and to the porters, and further, for the offerings of the priests.—Verses 1-5.

2. Nehemiah writes, ver. 5: "But in all this *time* was not I at Jerusalem; for in the two-and-thirtieth year of Artaxerxes, king of Babylon, came I unto the king, and after certain days obtained I leave of the king." B.C. 534. "And I came to Jerusalem, and understood the evil which Eliashib did for Tobiah, in preparing for him a chamber in the courts of the house of God." "And it grieved me sore." The household stuff of Tobiah was removed from the chamber. The chamber was cleansed. The former goods of the sanctuary, the vessels of the house of God, with the meat offering and the frankincense, were restored to the chamber.—Verses 6-9.

3. Verse 1.—*On that day.* "I am quite of Calmet's mind that the transactions dictated in this chapter did not immediately succeed the dedication of the walls of Jerusalem. It is most likely that when this dedication was ended, Nehemiah returned to Babylon, as himself particularly marks, verse 6, for he returned in the thirty-second year of Artaxerxes; and then, after certain days, supposed to be about the term of one year, he got leave to return to Jerusalem to see how matters were conducted; and there he found the evils which he mentions in this chapter, and which he redressed in the manner which himself describes."—*Dr. A. Clarke.*

The date of the sixth is twelve years later than the date of the first five verses. All things related in the thirteenth chapter, after the fifth verse, must have happened after Nehemiah's return. Whether the first five verses contain an account of what evil things had been committed in Nehemiah's absence, and the reformation effected by Nehemiah after his return, and that the reading of the law in the audience of the people was a new service, may be a question. The first five verses are an introduction to the things related in the thirteenth chapter, and appear to have an immediate reference to the former chapter, and a reference to the things done twelve years afterwards, and related by Nehemiah in the remainder of the chapter, after an interval of twelve years. Nehemiah may have written these first five verses as a connecting link to unite the twelfth chapter with the thirteenth, and to have intended these five verses to serve as an introduction to the remainder of the chapter.

4. The twelve years' absence of Nehemiah had been injurious to the interests of ecclesiastical discipline amongst both priests and people. 1. The Levites had not received their portions. The Levites and the singers who did the work, and had no pay, were compelled to flee, "every one to his field." Nehemiah inquired of the rulers, "Why is the house of God forsaken?" "And I gathered them together, and set them in their place." Then all Judah brought the tithe of corn, and new wine, and oil, into the treasuries. Nehemiah appointed treasurers over the treasuries: (1) Shelemiah, the priest; (2) Zadok, the scribe; (3) and of the Levites, Pedaiah; then (4), Hanan, the son of Zacur, the son of Mattaniah. For they were counted faithful. Their office was to distribute to their brethren. Nehemiah concludes this narrative by a prayer, ver. 14: "Remember me, O my God, concerning this; and wipe not out my good deeds which I have done for the house of my God, and for the offices thereof."

5. The violation of the Sabbath day, and its observance, as a reformation, are related in verses 15-22, inclusive. The violation of the Sabbath day is described by Nehemiah thus: "In those days saw I in Judah some treading wine presses on the Sabbath, bringing in sheaves, and lading asses. I saw also wine, grapes, figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals." Nehemiah thus describes the men of Tyre, who dwelt at Jerusalem, carrying on their trade of fish selling. The Tyrians brought fish and all manner of ware, and sold unto the children of Judah, and to all (customers) in Jerusalem. Nehemiah contended with the nobles, asking them, "What evil thing is this which ye do? and profane the Sabbath day?" He reminded them of the sins of their fathers and of the evils which God sent upon them and upon "this city." And that they were bringing more wrath upon Israel by profaning the Sabbath. Nehemiah commanded that the gates of the city, Jerusalem, should be shut, when the darkness of evening came on, before the Sabbath, and charged that these gates should not be opened till after the Sabbath. He set some of his servants at the gate to watch "that there should be no burden brought in on the Sabbath day." Thus the sellers and merchants were lodged without Jerusalem once or twice. He spake to these sellers and merchants, asking them why they lodged outside the city, "about the wall?" He threatened them: "If ye do so again, I will lay hands upon you." "From that time forth they came no more upon the Sabbath." He commanded the Levites to cleanse themselves, to keep the gates, to sanctify (to keep holy) the Sabbath day. He then prayed to God, "Remember, O my God,

concerning this also, and spare me according to the greatness of thy mercy." The sellers and merchants exposed their wares for sale on the Sabbath day, when Nehemiah had shut the gates against them. He determined to remove them, and, therefore, commanded them, with a threat, to absent themselves on the Sabbath days.

6. Reformation of marriages, and of other abuses, is related in verses 23 to 31, inclusive. Nehemiah saw that Jews had married wives of (1) Ashdod (Philistines), (2) of Ammon, and (3) of Moab. Their children spake half in the speeches of Ashdod, and could not speak in the Jews' language, but (could speak) according to the language of each people. Nehemiah represents himself as very zealous, but certainly as not worthy of imitation in his mode of reasoning with his brethren. "I contended with them, I cursed them, I plucked off their hair and made them swear by God, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." He warned them of the evil consequences of such marriages, by reminding them that by means of such marriages, Solomon, like to whom was no king, who was beloved of his God, did sin against the Lord. "Even this Solomon did outlandish women cause to sin." He warned and exhorted them not to sin in this manner. One of the sons of Joiada, the son of Eliashib, the high-priest, was son-in-law to Sanballat, the Horonite (Horonaim, a town of Moab), "*therefore, I chased him "from me.*" Then Nehemiah prays to God, "Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites."—*Verse* 29. Nehemiah concludes his account of his work in Jerusalem by stating that he cleansed them from all strangers; that he appointed wards of the priests and the Levites, every one in his business; and for the wood offering, at the times appointed, and for the first fruits. "Remember me, *O my God, for good.*"—B.C. 434. Thus ends the book of Nehemiah.

7. The Jews speak of Nehemiah as one of the greatest men of their nation. His love for his country proved itself by actions which could not be mistaken, and established his character for the most disinterested patriotism. He was a captive in Babylon. Yet, his character was so high that the king of Persia, Artaxerxes, appointed him to the most confidential office in his court. He was rich in the court of his sovereign, and had every temporal mercy which a gracious God could bestow. The report of his countrymen, made to him in Babylon, so affected him, that he lost all happiness in his office, and he determined to sacrifise ease and riches for the reformation of manners in Jerusalem, and for the rebuilding of her walls. His sovereign permitted him to visit Jerusalem for the patriotic purpose of improving the condition of the city and of the people. His industry and self-sacrifice were crowned by success. He has been considered by several as an expressive type of Jesus Christ. Many parallels have been shewn in their lives and conduct. The books of Ezra and of Nehemiah have been considered as but one book. The Syriac version ends thus:—"The end of the book of Ezra, the scribe, in which are contained two thousand three hundred and sixty-one verses." Here Ezra is named as the author of the two books united.—*Dr. Adam Clarke.*

CHAPTER IV.

I. *The Book of Esther.* B.C. 521. Some have imagined that the Persian king, Xerxes, who invaded Greece, was the Persian king named in the *Book of Esther*. If dates be referred to, Xerxes must have lived long after the date of the story of Esther. An account of Xerxes is thus given in *Griffin's Cyclopædia of Biography:* "Xerxes, king of Persia, was the son of Darius, and of Atossa, daughter of Cyrus. He succeeded his father, B.C. 485, to the prejudice of his elder brother, Artazabānes. Four years previously the forces of Darius had been defeated by the Greeks under Miltiades, at the battle of Marathon, and the interval had been passed in preparing for a second expedition. These preparations Xerxes conducted on a scale of magnificence almost incredible, and in the spring, B.C. 480, he commenced his march from Sardis. His army consisted of one million seven hundred thousand (1,700,000) foot, and 80,000 (eighty thousand) horse, besides camels, chariots, and ships of war. "Undisciplined crowds attended the army to minister to their necessities." Their varied costumes, the silver and gilded tents, the standards, the costly armour, and the variety of national weapons, must have formed a scene bewildering to the imagination. Some leading politicians in Greece were in league with the Persian court. Leonidas defended the pass of Thermopylæ (7th August, B.C. 480). Themistocles, during this delay, succeeded in rallying his countrymen, and, having created a navy, defeated Xerxes at the battle of Salamis. This great battle took place in the first year of the expedition. B.C. 480. Mardonius formed out of the defeated forces the best army he could form. But in the following year the Greeks defeated this army. Xerxes was assassinated by Artabānus, one of the great officers of his court, who aspired to found a new dynasty (pronounced din-ast-ee) in Persia. B.C. 465 (four hundred and sixty-five). *Lempriere's Dictionary* gives the date of the death of Xerxes, B.C. 464 (four hundred and sixty-four). Xerxes has been represented by Herodotus as comely in person and of tall stature. Justin states that the army which invaded Greece was without a head.

(1) Cyrus, (2) Darius, son of Hystaspes, (3) Xerxes, the son of Darius the husband of the daughter of Cyrus, are the three Persian kings, in succession, who ruled the Assyrian dominions which Cyrus and Darius had conquered. Cyrus and Darius invaded and conquered Babylon, B.C. 536. Cyrus invaded the dominions of Fomīrus, queen of the Massagētæ, and was defeated. The victorious queen, who had lost her son in a pre-

Cur me querētis exanimas tuis ?
Nec Dis amicum est, nec mihi, te prius
Obire Mecænas, mearum
Grande decus calumenque rerum
Ah ! te meæ si partem animæ rapit
Maturior vis, quid moror altera ?
Nec carus æque, nec superstes
Integer.

Why do you render me lifeless (exanimas) by your plaintive expressions (querēlis)? It is a friendly act (amicum est) neither to the gods nor to me, that you should die before me. Mecænas, the great ornament and (columen) chief prop or support of my affairs (mearum rerum). Ah! if a more mature (maturior) violence or force (vis) take away (rapit) you, part of my life (animæ), why do I, the other part, delay? neither equally dear, nor remaining entire (integer).

Why will Mecænas thus complain,
And kill me with the unkindly strain ?
Nor can the gods nor I consent
That you, my life's great ornament,
Should sink untimely to the tomb,
While I survive the fatal doom.
Should you, alas ! be snatched away,
Wherefore, ah ! wherefore should I stay ;
My value lost, no longer whole,
And but possessing half my soul ?
Francis (A.D. 1743).

This most refined in composition of all the poets of the celebrated literary age of Augustus, this man who teaches in his art of poetry all the learning and genius of Aristotle on the same subject, was the slave of the appetites of fallen humanity. Yet we must receive his ode to his slave as a proof that at the board he desired to see his friends entertained with festive appointments dictated by decency and sobriety. He thus addresses his slave (*Od. Lib. I.* 38. 1):—

Persicos odi. puer, adparatus ;
Displicent nexæ philyra coronæ ;
Mitte sectari. rosa quo locorum
Sera moretur.
Simplici myrto nihil adlabores
Sedulus curæ ; neque te ministrum
Dedecet myrtus. neque me sub artâ
Vite bibentem.

Slave, I hate Persian appointments (adparatus). Crowns or chaplets (coronæ) entwined (nexæ) with the linden tree (Philyra—φιλυρα—Grk.) displeases me. Omit to inquire (mitte sectari) in what place (quo locorum—*i.e.* in quo loco locorum) the late rose may delay (moretur).

Sedulous of care—(sedulus curæ, may apply, according to some opinions, either to Horace himself or to his slave; sedulous means diligent, careful, painstaking)—add no labour (nihil adlabores) to the simple myrtle. The myrtle misbecomes, or disgraces, (dedecet) neither you, the servant (ministrum), nor me drinking under the dense (arctu or artu, sub denso umbraculo e vitibus contexto), under a dense awning woven together (contexto) by the vines *(Doering)*:—

I tell thee, slave, that I detest
The grandeur of a Persian feast.
Not for me the linden's rind
Shall the flow'ry chaplet bind ;
Then search not where the curious rose,
Beyond his season loitering grows ;
But beneath the mantling vine
While I quaff the flowing wine,
The myrtle's wreath shall crown our brows,
While you shall wait, and I carouse.
Francis (A.D. 1743).

The word carouse was forced upon Mr. Francis by the necessity of the rhyme. Brows required carouse. The sense is spoiled. Horace was advocating temperance, simplicity of style in entertainments, and the sober enjoyment of an enlightened and refined hospitality.

Verse 8: "The drinking was according to the law; none did compel." The drinking was according to every man's pleasure.

"Among the Greeks every man was obliged to keep the round or leave the company. Hence the proverb, Η ποθι η απιθι—either drink, or go. Horace refers to this, but gives more license:—

"Ante Larem proprium vescor vernasque procaces,
Pasco libatis dapibus. Prout cuique libido est,
Siccat inæquales calices conviva solutus
Legibus insanis, seu quis capit acria fortis
Pocula, seu modicis uvescit lætius. Ergo
Sermo oritur non de villis domibusve alienis,
Nec, male nec ne Lepos saltet ; sed quod magis ad nos
Pertinet et nescire malum est, agitamus : utrumne
Divitiis homines, an sint virtute beati ?
Quidve ad amicitias, usus rectum ne, trahat nos ?
Et quæ sit natura boni, summumque quid ejus ?"
Hor. Sat. Lb. ii. *Sat.* vi. 66-67.

I dine before mine own Lares (household gods), and I feed my wanton slaves upon the viands which I have tasted (libatis dapibus). As each has desire, the unrestrained guest, freed from mad laws (Η ποθι η απιθι—either drink or go), quenches his thirst by drinking, (or dries, siccat) unequal cups, or if any strong guest take strong (pungent, acria) cups—(qui fortitur potunt dicuntur acres potores, ut infra. *Sat.* ii. ver. 4, b. ii. 36: Acres potores—strong drinkers)—or more gladly grow moist by moderate cups (poculis). Therefore (on account of this temperance) conversation or discourse (sermo) arises not about the villas or houses which belong to other people, nor whether or not Lepos dance badly; but what more pertains to us, and it is an evil thing not to know, we agitate (agitamus, *i.e.* we make the subject of our conversation), whether men be happy by riches or by virtue? Or what draws us to friendship, whether utility (usus) or rectitude (rectum? *i.e.* self-interest or virtue)? And what is the nature of good, and what its summum bonum? The country mouse and the city mouse, the fable, is then introduced by one of the company, if any one should, in his ignorance of this world's affairs—,

"Laudat Arelli Sollicitas opes," praise the anxiously acquired and anxiously retained riches of Arellus. *(Sollicitas)*:—

"Thus fare my friends, and feed my slaves,
Alone on what their master leaves.
Each person may drink, and fill
As much or little as he will,

Exempted from the bedlam rules
Of roaring prodigals and fools;
Whether in merry mood or whim,
He takes a bumper to the brim;
Or, better pleased to let it pass,
Grows mellow with a scanty glass.
Not this man's house, nor that's estate,
Becomes the subject of debate;
Nor whether Lepos, the buffoon,
Can dance or not a riggadoon;
But what concerns us more, I trow,
And were a scandal not to know,
If happiness consist in store
Of riches, or in virtue more;
Whether esteem or private ends
Direct us in the choice of friends.
What's real good, without disguise,
And where its great perfection lies."

Francis, (A.D. 1746.)

III. B.C. 518. *That second chapter of the Book of Esther (a)* contains an account of the manner in which the harem or seraglio of the Persian kings was supplied. When the excitement caused by the festive scenes of his palace had died away, cool reflection induced the king to consult his wise men. They advised, and the king adopted their recommendation. The king appointed officers in all the provinces of his empire to gather together all the fair young virgins unto the palace of Shushan, to the house of the women, unto the custody of Hegai, the king's chamberlain ("the king's eunuch,") the keeper of the women. "And let the maiden who pleaseth the king be queen instead of Vashti." "The thing pleased the king, and he did so." In Shushan the palace was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite (*i.e.* of the tribe of Benjamin), who had been carried away from Jerusalem in the captivity with Jeconiah, whom Nebuchadnezzar, the king, had carried away. He brought up Hadassah, his uncle's daughter (Esther), who was his cousin. Esther, or Hadassah, was one of the young virgins brought to the king's house, and committed to the custody of Hegai, keeper of the women. Hegai, the eunuch, perceived at once the beauty of Esther. He appointed seven maidens from the king's house to wait upon her, and he preferred her and her maids unto the best place of the house of the women. Esther obeyed the charge of silence given to her by Mordecai. She did not shew her people or her kindred. Mordecai walked daily before the women's house to know how Esther did, and what should become of her.

(b.) Twelve months' purification of the young virgins was fulfilled, "Six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women." Each virgin went to the house of the king, taking with her from the house of the women whatsoever she desired. She went to the king's house in the evening, and in the morning returned to the second house of the women, to the custody of Shaashgaz, the king's chamberlain (the king's eunuch), who kept the concubines. "She came in unto the king no more, except the king delighted in her, and that she was called by name." This account shews clearly the manner in which the harem or seraglio—consisting of the king's (1) wives, and (2) concubines, and of (3) young virgins—was supplied and regulated. In her turn Esther was taken into the king's house, in the tenth month, in the month Tebeth, in the seventh year of his reign. Esther won the heart of Ahasuerus. "He set the royal crown upon her head, and made her queen instead of Vashti." Then the king made a great feast unto all his princes and his servants, even Esther's feast (or a feast in honour of Esther), and made a release (a remission of taxes) to the provinces, and gave gifts according to the state of the king. Tebeth, the tenth month, answers to the latter half of our December and to the first half of our January.

(c.) When the virgins were gathered together the second time, then Mordecai sat in the king's gate. Mordecai must have been an officer waiting, like to other officers, at the king's gate, to receive orders from the king upon public business. Had Mordecai been a porter Haman might have dismissed him. Esther continued to be silent on the subject of her kindred and of her people, according to the instruction given to her by Mordecai. In these days two of the king's chamberlains, Bigthan and Teresh, conspired to "lay hands on king Ahasuerus." Mordecai knew that these men had thus conspired. He informed Esther, and she, in Mordecai's name, disclosed the information to Ahasuerus. Inquiry was made. The conspiracy was discovered. Bigthan and Teresh were hanged on a tree, "And it was written in the *Book of the Chronicles* (of Persia) before the king."

IV. *The third chapter of the Book of Esther.* B.C. 510. A new scene is now opened, and upon it is introduced Haman, the son of Hadadaman, the Agagite, probably a descendant of that Agag, the Amalekite, spared by Saul, but destroyed by Samuel. The king advanced Haman, and set his seat above all the princes who were with him. All the king's servants, officers, who waited in the gate to receive the king's orders, bowed and reverenced Haman. The king had so commanded concerning Haman. But Mordecai bowed not, nor did him reverence. "Nor did he prostrate himself." to refuse civil honour would have been an unlawful act. It is very naturally supposed that Mordecai refused to render the divine honour]. The king's servants, or officers in the king's gate, said unto Mordecai, "Why transgressest thou the king's commandment?" When Mordecai hearkened not unto their daily inquiries, they told Haman, "*to see how Mordecai's matters would stand.*" Mordecai had told them that he was a Jew. Haman then observed Mordecai, and saw that he bowed not. Haman treated with scorn the notion of taking vengeance upon the solitary Jew who had offended him. His dignified station would sacrifise all Jews "at one fell swoop." Haman decided what was to be his work of vengeance. He entered upon the dangerous road of revenge. "Vengeance is mine; I will repay, saith the Lord." In the first month, that is, the month Nisan, answering to the latter

part of our March and the first part of our April, and the twelfth year of king Ahasuerus, they cast pur, the lot, before Haman from day to day [Pur appears to be a Hebrew corruption of the Persian word pari, which signifies anything which happens fortuitously], and from month to month to the twelfth month, that is, the month Adar [ὥστε απολεται εν μία ημερα το γενος Μαρδυχανου, καὶ επεσεν ὁ κληρος τεσσαρα καὶ δεκατην του μηνος ος εστιν Αδαρ. So that in one day the whole race of Mordecai should perish, and the lot fell on the fourteenth day of the month Adar, which answers to the latter part of our February and to the first part of our March.] Haman appealed to the king against the Hebrew race throughout his dominions, and prayed for and obtained the king's decree for their destruction. "And the king took his ring from his hand and gave it to Haman, the son of Hadadaman, the Agagite, the Jews' enemy." And the king said unto Haman, "The silver is given to thee, the people also, to do with them as it seemeth good to thee." Then the scribes were summoned. They assembled. They obeyed orders. They wrote the king's decree to all his Majesty's subjects. "In the name of king Ahasuerus was it written, and it was sealed with the king's ring." The posts carried the letters into all the king's provinces, to destroy, to kill, and to cause to perish all Jews, young and old, little children and women, in one day, on the thirteenth day of the twelfth month, which is the month of Adar [the latter half of our February and the first half of our March], and to take the spoil of them for a prey. The copy of the writing was published to all people, that they should be ready against that day. The palace of Shushan witnessed the departure of the posts, and Haman sitting down in company with his sovereign to drink. "But the city Shushan was perplexed."

1. In verse 9 Haman makes a promise to the king, in case of the king's pleasure to destroy the Jews. "I will pay ten thousand talents of silver to the hands of those who have the charge of the business, to bring it into the king's treasuries." This is an acknowledgment that the king's revenues would lose by the destruction of the Jews, and that the promise of Haman was made to satisfy the king that if there was any loss to the treasury, he, Haman, would fully make up the loss or deficiency out of his private purse. The value of the sum, ten thousand talents of silver, offered to the king by Haman, is two millions one hundred and nineteen thousand pounds sterling. This reckoning is by the Babylonish talent. But reckoning by the Jewish talent, the sum is more than doubled. *Herodotus* lib. vii. 1, relates that when Xerxes went into Greece, Pythius, the Lydian, had ten thousand talents of silver and four millions of gold darics, which coins united amounted to five millions and a half sterling.

2. Plutarch, in his life of Crassus, relates that Crassus, the Roman general, dedicated the tenth of "all he had" to Hercules, then entertained the Roman people at ten thousand tables, then distributed to every citizen as much corn as was sufficient for three months, and after all these expenses he had seven thousand one hundred Roman talents remaining, which is more than one million and a half of English money.

3. In those days gold and silver were more plentiful than they are at present. This may be seen by a reference to the annual revenue of Solomon. He had gold from Ophir at one voyage, four hundred and fifty talents, equal to three millions two hundred and forty thousand pounds sterling. His annual income was six hundred and sixty-six talents of silver, equal to four millions seven hundred and ninety-five thousand two hundred pounds English money.

4. Crassus, mentioned before, had a landed estate valued at one million six hundred and sixty-six thousand six hundred and sixty and six pounds thirteen shillings and fourpence.

5. C. Cæcilius Rĭdōrus, after having lost much in the civil war, left by will effects amounting to one million forty-seven thousand one hundred and sixty pounds.

6. Lentulus, the Augur, is said to have possessed no less than three millions three hundred and thirty-three thousand three hundred and thirty-three pounds six shillings and eightpence.

7. Apicius was worth more than nine hundred and sixteen thousand six hundred and seventy-one pounds thirteen shillings and fourpence. He spent in his kitchen eight hundred and thirty-three thousand three hundred and thirty-three pounds six shillings and eightpence, and finding that he had no more left than eighty-three thousand three hundred and thirty-three pounds six shillings and eightpence, considered it so little for his support that he judged it best to put an end to his life by poison.

8. The superfluous furniture of M. Scaurus, which was burnt at Tusculum [a town of Latium, about twelve miles from Rome, founded by Telegŏnus, the son of Ulyssus and Circe] was valued at no less than eight hundred and thirty-three thousand three hundred and thirty-two pounds thirteen shillings and fourpence.

9. Anthony owed at the Ides of March the sum of three hundred and thirty-three thousand three hundred and thirty-two pounds thirteen shillings and fourpence, *which sum* Anthony did pay before the calends of April.

"None of these men were in trade to account for the circulation of such immense sums of money through their hands."—*See Dickson's Husband of the Ano.—Dr. A. Clarke.*

V. *The fourth chapter of the Book of Esther* makes known (1.) the feelings of Mordecai when he understood the scheme of Haman. Mordecai rent his clothes, put on sackcloth with ashes, went out into the midst of the city and cried out with a loud and a bitter cry. He came even before the king's gate. None clothed in sackcloth could enter the king's gate. In all the king's provinces there was amongst the Jews extreme terror manifested in their fasting, and weeping, and wailing, and many of the Jews lay in sackcloth and ashes. Esther's maids and chamberlains came and told it to her. Esther was grieved.

She sent raiment to Mordecai, to take his sackcloth from him. He did receive the raiment. Esther commissioned Hatach, her chamberlain, whom the king had appointed to wait upon her, to inquire from Mordecai the reason of his sorrow, "What it was, and why it was?" Hatach performed the duty assigned to him by the queen. Mordecai made known to Hatach the cause of his sorrow, and made Hatach acquainted with the sum of money which Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Mordecai gave to Hatach a copy of the decree given at Shushan to destroy the Jews. Mordecai gave this information to Hatach, that Hatach might communicate it to Esther, to induce her "to go in unto the king, to make supplication unto him, and to make request before him for his people." "Hatach came and told to Esther the words of Mordecai." Esther sent Hatach to Mordecai a second time, to inform him that for the last thirty days the king had not sent for her; and that any man or woman who should go unbidden into the king's presence must, by the law of the king, be put to death upon entering into the inner courts, the sanctum sanctorum, an assumption of divine honours to mask the dread of conspiracy and of assassination. "Uneasy lies the head which wears a crown." If any person dared to approach unbidden, the king might signify his pardon by holding out to him the golden sceptre. They told to Mordecai the words of Esther. Mordecai returned an answer which shewed his thorough knowledge of human nature: "Think not with thyself that thou shalt escape in the king's house more than all the Jews." "*If you be silent, Jewish deliverance shall arise from another quarter; but you and your father's house shall be destroyed;* and who knoweth whether thou art come to the kingdom for such a time as this?" What wisdom! He touches all the springs of patriotism, of self-love, of submission to the duties which she had to perform in her queenly estate, and sinks the timid selfishness which had blinded her judgment. Then Esther appears in that noble character which Mordecai knew was in her. She sent her devoted answer to Mordecai: "Go, gather together all the Jews who are at present in Shushan, and fast ye for me, and neither eat nor drink three days, night nor day. I also, and my maidens, will fast likewise. And so will I go in unto the king"—which going in unto the king is not according to the law—"*and if I perish, I perish.*"

2. "Who knoweth whether thou art come to the kingdom for such a time as this?"

(1.) "To everything there is a season, and a time to every purpose under heaven." (2.) "Therefore, withhold not good from them to whom it is due, when it is in the power of thy hand to do it." (1.) *Ecclesiastes* iii. 1. (2.) *Proverbs* iii. 27.

> "There is a tide in the affairs of men,
> Which, taken at the flood, leads on to fortune;
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries."—*Shakespeare.*

"So Mordecai went his way, and did according to the commandment of Esther, brought to him by her chamberlain, Hatach. No doubt Esther had great faith in the humiliation which she prescribed. She believed in its efficacy. She thus prepared herself as a sacrifice to be offered on the altar of her country.

VI. *The fifth chapter of the Book of Esther* contains an account of the great ability manifested by Esther. She appeared, perhaps on the third day of her fast, in her royal apparel, and stood in the inner court of the king's house. The king sat upon his royal throne, in the royal house, over against the gate of the house. The king saw Esther in the court. Esther obtained favour. The king held out the golden sceptre, which was in his hand, to Esther. Esther drew near, and touched the top of the sceptre.

"The *Septuagint* represents 'the king as being at first greatly enraged when he saw Esther, because she had dared to appear before him unveiled; and she, perceiving this, was so terrified that she fainted away; on which the king, touched with tenderness, sprang from his throne, took her up in his arms, laid the golden sceptre on her neck, and spoke to her in the most endearing manner.' This is more circumstantial than the Hebrew, but is not contrary to it."—*Dr. A. Clarke.*

That the kings of Persia did wear a golden sceptre we have the following proof in Xenophon—'Οτι ου τοδε το χρυσουν σκηπρον το την βασιλειαν διασωζον ἡ εστιν, αλλ' δι πιστοι φιλοι σκηπτρον βασιλευσιν αληθεστατον καὶ ασφαλιστατον.—*Xen. Cyrop. Lib.* 8, p. 139. *Ed. Steph.* A.D. 1581. Because, said Cyrus to his son Cambyses, not this golden sceptre is that which perfectly preserves a kingdom, but faithful friends are the truest and safest sceptre for kings.

1. The king inquired, "What wilt thou, queen Esther? and what is thy request? It shall be given to thee, to the half of the kingdom." Esther replied, "If it seem good unto the king, let the king and Haman come this day unto the banquet which I have prepared for him." The king sent a messenger to summon Haman. The king and Haman came to the banquet which Esther had prepared. At the banquet the king repeated his question, "What is thy petition? What is thy request? It shall be granted to thee, even to the half of the kingdom, it shall be performed." Esther replied, "My petition and my request is, if it be the king's pleasure, and if I have favour in the sight of the king, let the king and Haman come to the banquet which I shall prepare for them, and *I will do to-morrow as the king hath said.*"

2. Haman went forth that day joyful, and with a glad heart. He saw Mordecai at the king's gate. Mordecai stood not up, nor moved for him. Haman was full of indignation against Mordecai. Haman refrained himself. When he came home he sent and called for his friends and Zeresh, his wife. Haman told to them of the glory of his riches and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced

him above the princes and servants of the king. He told also how queen Esther had entertained the king and himself; and that "to-morrow also I am invited unto her with the king." Esther's "banquet of wine" had raised the pride of Haman. He was proud. He gloried in his prosperity. "Yet all this availeth me nothing so long as I see Mordecai, the Jew, sitting at the king's gate." Zeresh, his wife, and all his friends agreed in giving to him their advice, "Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai be hanged thereon; then go thou in merrily with the king unto the banquet." "The advice pleased Haman, and he caused the gallows to be made."

"In former times the Jews were accustomed to burn Haman in effigy, and with him a *wooden cross*, which they pretended to be in memory of that which he had erected for the suspension of Mordecai; but which was, in fact, to deride the Christian religion. The emperors Justinian and Theodosius abolished this custom by their edicts. The practice has ceased from that time, though the principle from which it sprang still exists with the same virulence against Christianity and its glorious author."—*Dr. A. Clarke.*

VII. *The sixth chapter of the Book of Esther*, B.C. 510, represents the king in a state of sleeplessness. He arose, and ordered to be brought to him the book of the Records of the Chronicles. They were brought and read before the king. It was found written that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hands on the king Ahasuerus. The king asked, "What has been done to Mordecai for this?" His servants, who ministered unto him, answered, "There is nothing done for him." The king asked, "Who is in the court?" Now, Haman had come into the outward court of the king's house to speak unto the king to hang Mordecai on the gallows which he had prepared for him. The king's servants said unto the king, "Behold, Haman standeth in the court." And the king said, "Let him come in." The king put the question to Haman, "What shall be done to the man whom the king delighteth to honour?" Haman thought in his heart, "*I am the man.*" Haman said, "For the man whom the king delighteth to honour, let the royal apparel be brought forth, which the king delighteth to wear, and the horse upon which the king rideth, and the crown royal which he set upon his head, and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man *(withal)* whom the king delighteth to honour." The king agreed to Haman's proposal. He ordered Haman to carry to Mordecai the royal dresses and ornaments, and with these, or in these, he dressed Mordecai, and brought him on horseback through the streets of the city, and proclaimed before him, "Thus shall it be done to the man whom the king delighteth to honour." Mordecai came again to the king's gate. Haman hasted to his house mourning, and having his head covered. Haman told to Zeresh, his wife, and to all his friends, everything which had befallen him. His wife and friends united in the opinion which they gave to Haman, "If Mordecai be of the seed of the Jews (Mordecai), before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." Whilst they were engaged in this conversation, the king's chamberlain arrived, and hasted to bring Haman unto the banquet which Esther had prepared.

"One grand design of this history is to shew that he who lays a snare for the life of his neighbour is most likely to fall into it himself, for in the course of divine providence men generally meet with those evils in life which they have been the means of inflicting on others. This is exactly agreeable to the saying of our Lord, 'With what measure ye meet it shall be measured to you again.'—*Matt.* vii. 2."—*Dr. A. Clarke.*

VIII. *The seventh chapter of the Book of Esther* describes the king and Haman at the banquet with Esther.

1. The king, at this second banquet, repeated his question, "What is thy petition, queen Esther? and it shall be granted to thee; and what is thy request? and it shall be performed, even to the half of the kingdom." *There is nothing like love.* If men and women could keep to the law of God, *one to love one*, sin and misery must cease to defile the world. The king felt this love to Esther. He did not understand it. But Esther, a pure and noble-minded woman, knew that the king felt this love towards *her*, which the king had no power to transfer to another woman. The education of the king hid from him this law of God and of nature, which God had created. For God is the creator of nature.

2. Esther answered with great prudence, "If I have found favour in thy sight, O king, and if it please the king, let my life be given to me at my petition, and *let my* people *be given* at my request, for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen I had held my tongue, although the enemy could not countervail the king's damage." That is, even the ten thousand talents (promised by Haman) of silver could not be considered as a compensation to the state for the loss of a whole nation of people, *throughout all their generations.*

3. Then king Ahasuerus answered, and said unto Esther, the queen, "Who is he, and where is he, who durst presume in his heart to do so?" "And Esther said, the adversary and enemy is this wicked Haman." Haman was afraid before the king and the queen. The king, in wrath, arose from the banquet of wine, and went into the palace garden. Haman saw his danger, and arose to make request for his life to queen Esther. The king returned from his walk in the palace garden, entered the banquet-room, and saw Haman fallen upon the couch upon which Esther was reclining. This scene awoke the furies of jealousy in the heart of the king. He cried

out, "Will he force the queen also before me in the house?" As the words went out of the king's mouth they covered Haman's face. This was a sign of his being devoted to death.

4. Harbonah, one of the chamberlains, said before the king, "The gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman." Then the king said, "Hang him (Haman) thereon." "So they hanged Haman on the gallows which he had prepared for Mordecai. *"Then was the king's wrath pacified."*

IX. *The eighth chapter of the Book of Esther* contains an account of the advancement, by king Ahasuerus, of Mordecai, and of the manner in which the Jews were saved from destruction.

1. The king gave to queen Esther, on that day, the house (property) of Haman. Esther informed Ahasuerus that Mordecai was her relative, who had brought her up. The king called Mordecai into his presence, took off his ring, and gave it to Mordecai, and thus invested him with the dignity of the chief office in the state. In fact the ceremony was similar to our own ceremony by which the Lord Chancellor is invested, or by which the Prime Minister is invested, when the seals of office are committed to him. "Esther set Mordecai over the house of Haman."

2. Esther spake to the king, fell down at his feet, besought him with tears to put away the mischief of Haman, the Agagite, and his device, which he had devised against the Jews. The king held out the golden sceptre towards Esther. Esther arose and stood before the king. Esther entreated the king, with her usual mildness, to reverse by writing "the letters devised by Haman, the son of Hammedatha, the Agagite, which he wrote to destroy the Jews who are in all the king's provinces; for how can I endure to see the evil which shall come unto my people? or, how can I endure to see the destruction of my kindred?" The king replied to Esther by informing her that the letters issued in the king's name, and sealed with the king's seal, could not be reversed by any man. He, therefore, ordered that they should issue other letters in the king's name, and sealed with the king's seal (ring), giving liberty to the Jews in all parts of his dominions to arm themselves, and to defend themselves against all persons who might attack them, and to kill such persons, and to take possession of their property. The scribes of the king were called in to prepare these letters, in the third month, that is, the month Sivan, which answers to the latter part of our May and to the first part of our June. These letters reached the authorities in one hundred and twenty-seven provinces, "from India unto Ethiopia, unto every people, after their language, and to the Jews according to their writing, and according to their language." The letters were written in the king's name, and sealed with the king's ring. The letters were sent by posts on horseback, by riders on mules, on camels, and on young dromedaries. Thus the king made to the Jews a royal grant, that in every city they might assemble for self-defence, might stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province which would assault them, both little ones and women, and to take the spoil of them for a prey.

3. Upon one day, in all the provinces of king Ahasuerus, upon the thirteenth day of the twelfth month, which is Adar (the twelfth month of the Hebrew ecclesiastical year, and the sixth month of the Hebrew civil year, answering to the latter half of our February and to the first half of our March), the letters stated that the attacks upon the Jews might be made, and that the Jews had the royal authority for defending themselves, and for taking ample vengeance upon those who attacked them. This state of the law was fully published through the one hundred and twenty-seven provinces of the Persian empire. The posts, riding upon mules and camels, and young dromedaries, pressed on, and hastened by the king's commandment. The decree was given at Shushan, the palace.

4. "Mordecai went out from the king's palace, dressed in royal apparel of blue and white, with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad." "The Jews had light, and gladness, and joy, and honour, in all the provinces and cities to which the royal letters came, and the Jews had a feast and a good day. *And many of the people of the land became Jews, for the fear of the Jews fell upon them."* This conversion was formal. The Gospel has had the same kind of converts in the reign of Constantine the Great, who commanded a cessation of the persecution of the Christians, and when he decreed that Christianity should be the religion of the Roman empire. The Gospel dispensation told its professors, by its founder, "Ye know not what manner of spirit ye are of." From the foundation of Christianity to the present day the spirit of Christianity has been increasing in its influence. Christianity is a spiritual system. It can be propagated only by spiritual influence. The spirit of God and the word of God are the agents of God, co-operating with a living ministry, by which agents only men may be "turned from darkness to light, and from the power of satan unto God."

X. *The ninth chapter of the Book of Esther* may be divided *into four parts*—1. *Verses* 1-11; 2. *Verses* 12-16; 3. *Verses* 17-28; 4. *Verses* 29-32.

1. *Verses* 1-11. The month Adar, which answers to the latter part of our February and to the first part of our March, was the twelfth month of the Hebrew ecclesiastical year, and the sixth month of the Hebrew civil year. On the thirteenth day of this month, "when the king's commandment and decree drew near to be put in execution, the Jews assembled in their cities throughout all the provinces of king Ahasuerus, to lay hand on such as sought their hurt. No man could withstand them. The fear of them fell upon all people." The rulers of the provinces, and lieutenants, and deputies, and officers of the king helped the Jews by supplying them with the

assistance of their soldiers, because the fear of Mordecai fell upon them. The fact of Haman's overthrow, and of Mordecai's exaltation to the chief management of public affairs, made it very necessary that all men in authority, to whom the king's letters had been sent revoking the command in his letters, should most diligently assist the Jews to defend themselves against their enemies. All the provinces heard of the fame of Mordecai, who increased in greatness. "Then the Jews smote all their enemies with the stroke of the sword, and with slaughter, and with destruction, and did what they would unto them who hated them." "In Shushan, the palace, the Jews slew and destroyed five hundred men. They slew the ten sons of Haman (1) Parshandatha, (2) Dalphon, (3) Aspatha, (4) Poratha, (5) Adalia, (6) Aridatha, (7) Parmashta, (8) Arisai, (9) Aridai, and (10) Vajezatha. These ten sons of Haman, the son of Hammedatha, the enemy of the Jews, they slew, but on the spoil they laid not their hand. On that day the number of those slain in Shushan, the palace, was brought before the king."

2. *Verses* 12-16. The king reported to Esther the number slain by the Jews in Shushan, the palace, five hundred men, and the ten sons of Haman. What have they done in the rest of the king's provinces? No answer had reached the king. He asked Esther, "What is thy petition, and it shall be granted to thee? what is thy request further, and it shall be done?" Esther replied, "If it please the king, let it be granted to the Jews who are in Shushan to do to-morrow also according to this day's decree; and let Haman's ten sons be hanged upon the gallows." The king granted the request. The decree was given at Shushan. They hanged Haman's ten sons. On the fourteenth day of the month Adar, the Jews assembled in Shushan, the palace, and slew there three hundred men. But they laid not their hands on the spoil. The other Jews who were in the king's provinces, assembled and stood for their lives, and had rest from their enemies. They slew of their foes seventy and five thousand. But they laid not their hands on the prey. On the thirteenth day of the month Adar, and on the fourteenth day of the same month, they rested, made it a day of feasting and gladness.

3. *Verses* 17-28. The seventeenth verse states the resting and the feasting of the Jews. The Jews in Shushan were engaged in a struggle for life on the thirteenth and fourteenth days of the month Adar. On the fifteenth day of the same month they rested, and made it a day of feasting and gladness. Therefore, the Jews of the villages who dwelt in unwalled towns, made the fourteenth day of the month Adar a day of feasting and gladness, and a good day, and of sending portions one to another. Mordecai wrote these things, and sent letters to all the Jews in the provinces of the king Ahasuerus, both nigh and far, to establish this custom among them,—"to keep the fourteenth and the fifteenth days of the month Adar, yearly." Their sorrow had been turned into joy, and their mourning into a good day; therefore, the anniversaries of these days they should keep, by making them days of feasting and joy, and of sending portions one to another, and gifts to the poor. The Jews undertook to do as they had begun, and as Mordecai had written to them. The Jews called those days Purim, because their enemies, Haman and his friends, had cast *lots*—*Pur*—to fix the day for destroying all the Jews in the Babylonian empire; and the day of slaughter was fixed by lot the thirteenth day of the month Adar.—*Esther* iii. 13. The Jews took upon them, upon their posterity, and upon all such as joined themselves to them, to ordain that it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that this memorial of their deliverance should be kept throughout every generation, every family, every province, and every city, and that these days of Purim should not fail among the Jews—nor the memorial of them perish from their seed.

4. *Verses* 29-32. Then Esther, the queen (the daughter of Abihail), and Mordecai, the Jew, wrote with all authority to confirm this second letter of Purim. They had the king's license to do this, and their own influence was very great. The king could not take part in this ecclesiastical ordinance of the Jewish religion. He was a heathen. No prophet, nor priest, nor high-priest made this ecclesiastical ordinance. The queen, and the queen's cousin—Mordecai—made the law ecclesiastic, to which the succeeding generations of the Jewish people have gladly rendered a willing obedience. Esther and Mordecai had decreed the fastings, and the cry at the commencement of their trouble, for themselves and for their seed—"The decree of Esther confirmed these matters of Purim: and it was written in the book." Esther's decree was received by the Jews with universal assent and consent, and they bound themselves to abide by it. The *Vulgate* is considered to give a strange turn to this verse—"Et omnia quæ libri hujus, qui vocatur Esther, historiâ continentur" —and all things which are contained in the history of this book which is called Esther. The *Targum* says—"And by the word of Esther, all these things relative to Purim were confirmed: and the roll was transcribed in this book. The Syriac is the same as the Hebrew, and the Septuagint in this place is not very different—Καὶ Εσθὴρ λογῳ εστησεν εἰσ τὸν ἀιῶνα. Καὶ ἐγράφη εισ μνημοσυνον. And Esther established (the custom) by her word (decree) for ever; and it was written for a memorial."

The course of Providence in this book does not appear to be of an extraordinary nature; yet it effected a most signal deliverance for the Jews. The lofty were brought low. The lowly were exalted. The lesson taught by the book of Esther is, that pride and ambition lead to tyranny, and tyranny leads to punishment. Haman's pride and ambition and tyranny were humbled. The steady conduct of Mordecai led to his exaltation. It has been frequently remarked that the name of God is not found in any part of the book of Esther. This remark is

true. There is no pretence to anything of religion in the book. It is merely a narrative of a very important event in Jewish history, given as the reason for the establishing of the Jewish festival called Purim.

Zoroaster.—"He was king of Bactria, in Asia. He is supposed to have lived in the age of Ninus, king of Assyria, some time before the Trojan war, which war was ended B.C. 1184.

According to Justin, Zoroaster first invented magic, and rendered himself known by his deep and acute researches in philosophy, the origin of the world, and the study of astronomy. Like to Pythagoras, Zoroaster admitted no visible object of devotion, except fire, which he considered as the proper emblem of a supreme being; which doctrine seems to have been preserved by Numa, in the worship and ceremonies which he instituted in honour of Vesta. The age of Zoroaster is so little known that many speak of two, three, four, and even six lawgivers of that name."—*Lempriere.*

"*Zoroaster, or Zerdusht*, the founder, or as we believe, the reformer of the religion of the Parsees, was born at Urmia, in Azerbijan, about B.C. 589, in the reign of Darius, son of Hystaspes."—*Griffin. Cyclopædia.*

Dean Prideaux states that, "in the time of his reign Darius, (son of Hystaspes, B.C. 486) first appeared in Persia the famous prophet of the Magians, whom the Persians call Zerdusht, or Zaratush, and the Greeks Zoroastres. The Greek and Latin writers much differ about him; some of them will have it that he lived many ages before, and was king of Bactria; and others, that there were two of that name, who lived in different ages, one long before the other, both famous in the same kind. But the oriental writers, who should best know, all unanimously agree that there was but one Zerdusht or Zoroastres, and that the time in which he flourished was whilst Darius, son of Hystaspes, was king, B.C 486. He was the greatest imposter, except Mahomet, who ever appeared in the world, and had all the craft and enterprising boldness of that Arab, but much more knowledge. For he was excellently skilled in all the learning of the east which was in his time; whereas the other could neither read nor write; and particularly he was thoroughly versed in the Jewish religion, and in all the sacred writings of the Old Testament which were then extant, which makes it most likely that he was a Jew. The chief reformation which he made in the Magian religion was in the first principle of it. They had held the doctrine of the existence of two first causes. The first cause was light, or the good God, who was the author of all good; the second cause was darkness, or the evil god, who was the author of all evil. Zoroaster introduced a principle superior to the principle of Magian religion—namely, that there is one supreme God who created both light and darkness. —*Isaiah* xlv. 5-6-7. "I am the Lord, and there is none else. I form the light and create darkness: I make peace and create evil. I, the Lord, do all these things." Under the protection of Hystaspes, the father of Darius, he soon spread his imposture through all that province with great success. 1. The Magians. 2. The Sabians. Zoroaster's book was named the Zendavesta, and, by contraction, Zend. The vulgar pronounce it Zundavestaw, and Zund. Zoroaster lived but a little time before the time of Xerxes. In the invasion of Greece by Xerxes, the Persian king ordered the destruction of all heathen temples. He spared the temple of Diana. Xerxes robbed the temple of Apollo (Didamæan Apollo); he robbed the temples of Sabæans; and is supposed to have committed these robberies in his zeal for the Magian which forbade all use of images in the worship. Xerxes returned richer than he was at his departure from home. The plunder of the temples paid for his losses.—*See Dean Prideaux.*

XI.— The tenth chapter of the Book of Esther contains three verses, which describe king Ahasuerus as laying a tribute upon the land and upon all the isles of the sea, and point to the chronicles of the kings of Media and Persia, as containing an account of all the acts of the power and might of Ahasuerus, and also a declaration of the greatness of Mordecai—to which greatness the king had advanced him. "For Mordecai, the Jew, was near unto king Ahasuerus, and great among the Jews, and accepted by the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

(a.) "The Hebrew text ends here. In the ancient Vulgate, and in the Greek, ten verses are added to this tenth chapter; and six whole chapters are added, making sixteen chapters in the book of Esther. A translation of these may be found in the Apocrypha—bound up with the sacred text, in most of our larger English Bibles. On any part of this work it is not my province to add any comment."

"This [Book of Esther] is the last of the historical books of the Old Testament. For, from this time to the birth of Christ, the Jews had no inspired writers. [Haggai, Zechariah, and Malachi, belonged to part of this age, or period of Jewish history.] And the interval of their history must be sought among the Apocryphal writers—on Jewish affairs. The most complete supplement to this history will be found in that most excellent work of Dean Prideaux, entitled '*The Old and New Testament connected*'—in the history of the Jews and neighbouring nations, from the declension of the kingdoms of Israel and Judah to the time of Christ."—*Dr. A. Clarke.*

I give the following epitome of remarks on the history of the Jews, from the Babylonish captivity, by Dr. John Taylor, in his *Scheme of Scripture Divinity:*—

"After the Babylonian captivity, the Jews no more lapsed into idolatry, but remained steady in the acknowledgment and worship of the one living and true God. Even then they fell into new ways of perverting religion and the wise and holy intentions of the divine law. 1. By laying all the stress on *the external and least momentous* parts of it, while they neglected *the weighty and substantial*—true holiness of

heart and life. This is an error into which mankind are too easily drawn. 2. By speculating and commenting upon the divine commands and institutions till their force is quite enervated. 3. By confirming and establishing the former two methods of corrupting religion by tradition. This system was in force among the Jews for two hundred and ninety years before the coming of Christ. The rejection of the Messiah by the Jews must be assigned to their wilful blindness and obstinacy. They loved darkness rather than light. For many ages the Jews have been well known to the Eastern nations—Assyrians, Chaldeans, Medes, and Persians (they were known also to the Egyptians)—but till the time of Alexander the Great they had no communication with the Grecians.

About B.C. 332, Alexander the Great built Alexandria in Egypt.

About B.C. 320, Ptolemy, one of Alexander's successors, having reduced all Judea and Jerusalem, carried one hundred thousand Jews into Egypt, and there raised considerable numbers of them to places of trust and power; and several of them he placed in Cyrēne and Libya.

About B.C. 300, Seleucus, another of Alexander's successors, built Antioch in Cilicia, and many other cities, in all thirty-five, and some of the capital cities in the greater and lesser Asia, in all which he planted the Jews, granting to the Jews equal privileges with the Greeks and Macedonians. The use of Papyrus for writing was found out about the time in which Alexander built Alexandria. This invention was so favourable to literature that Ptolemy Soter was enabled to erect a museum or library. This extract or epitome of Dr. John Taylor's remarks may serve as an introduction to the outline of the interval of Jewish history, from the close of the inspired records to the coming of Christ.

(b.) The words of Dr. A. Clarke on the value of the Septuagint, may be here introduced as preparatory to further considerations on the subject:—

"To this version Christianity, under God, owes much. To this version we are indebted for such a knowledge of the Hebrew originals of the Old Testament as we could never have had without it, the pure Hebrew having ceased to be vernacular after the Babylonish captivity; and Jesus Christ and his apostles have stamped an infinite value upon it, by the general use they have made of it in the New Testament, perhaps never once quoting directly the Hebrew text, or using any other version than some copy of the Septuagint. By this version—though prophecy had ceased from the times of Ezra, Daniel, and Malachi—yet the law and the prophets were continued down to the time of Christ: and this was the grand medium by which this conveyance was made. And why is this version neglected? I hesitate not to assert that no man can gain a thorough knowledge of the *phraseology* of the *New Testament writers*, who is unacquainted with this version, or has not profited by such writers as derived their knowledge from it." *See Dr. A. Clarke's Commentary.*

Names of the Hebrew months, according to the order of the sacred and civil years:—

Sacred.	Civil.							
7	1	Nisan,	from the middle	of	April	to the middle	of	May.
8	2	Ijar	,,	,,	May	,,	,,	June.
9	3	Sivan	,,	,,	June	,,	,,	July.
10	4	Thammuz	,,	,,	July	,,	,,	August.
11	5	Ab	,,	,,	August	,,	,,	September.
12	6	Elul	,,	,,	September	,,	,,	October.
1	7	Tisri	,,	,,	October	,,	,,	November.
2	8	Marchesvan	,,	,,	November	,,	,,	December.
3	9	Casleu	,,	,,	December	,,	,,	January.
4	10	Thebet	,,	,,	January	,,	,,	February.
5	11	Shebat	,,	,,	February	,,	,,	March.
6	12	Adar	,,	,,	March	,,	,,	April.

The first month was first named Abib, but was afterwards changed to the name Nisan.—*Calmet's Dictionary (Taylor.)*

1	Nisan,	answers to	the second half	of	March	and first half	of	April.
2	Ijar	,,	,,	,,	April	,,	,,	May.
3	Sivan	,,	,,	,,	May	,,	,,	June.
4	Thammuz	,,	,,	,,	June	,,	,,	July.
5	Ab	,,	,,	,,	July	,,	,,	August.
6	Elul	,,	,,	,,	August	,,	,,	September.
7	Tisri	,,	,,	,,	September	,,	,,	October.
8	Marchesvan	,,	,,	,,	October	,,	,,	November.
9	Casleu	,,	,,	,,	November	,,	,,	December.
10	Thebet	,,	,,	,,	December	,,	,,	January.
11	Shebat	,,	,,	,,	January	,,	,,	February.
12	Adar	,,	,,	,,	February	,,	,,	March.

Thus, according to *Calmet*, March, old style, April, old style, and so to the end of the year, may be a fair way of describing the Jewish month as it answers to our months. The words old style and new style require, even in this place, a little explanation. A.D. 1751, an important alteration was sanctioned by Act of Parliament (George II.), for regulating the commencement of the year, and for correcting the calendar as it was then in use. It had been usual up to that time, in England, for the year to begin on the 25th of March. This practice was attended with various inconveniences, one of which was the uncertainty which it introduced into chronology. Part of each year was thus made to belong to its predecessor. For instance, the death of Charles I., which happened January 30, 1649, was made to have occurred on January 30, 1648. Hence the date of that occurrence had to be expressed thus—Jan. 30, 164⅞. This expression is old style; the former expression, January 30, 1649, is new style. A.D. 1649, the difference between old style and new style amounted to eleven days. What we now call January 1, 1874, new style, would be January 12, 1874, old style. This account may assist in shewing that *Calmet's Dictionary* (Taylor) may be considered correct in its mode of comparing the Jewish and the English months.

(c.) A mode of preserving the words of the Sacred text was adopted by learned Jews, who had a school or college at Tiberias, a city of Galilee, which gave its name to the lake. Masora, signifies tradition; it includes all the variations of words, letters, and points which occur in the Hebrew Scriptures. The authors are unknown. Some say Moses was the author; some say Ezra was the author; others say the learned Jews of Tiberias were the authors. It may illustrate this statement to give two examples of the masoretic method of reckoning the books and the verses of the books of the Old Testament Scriptures. The first example is—

1. *The masoretic notes on the Books of Ezra and Nehemiah.*—Ezra and Nehemiah contain six hundred and eighty-eight verses. The middle verse is *Neh.* iii. 32. Sections ten. Also the masoretic notes on the *Book of Esther*. The number of verses in the *Book of Esther*, 167. Middle verse, chapter v. ver. 7. Sections five.

2. *The masoretic notes on the Books of the Prophets.*—In the Jewish reckonings, the twelve minor prophets make but one book. Hence there is no masoretic note found at the end of any of the preceding prophets (the prophets preceding Malachi) with accounts of its verses, sections, &c.; but, at the end of Malachi, we find the following table, which, though it gives the number of verses in each prophet, yet gives the total sum, middle verse, and sections, &c., at the end of Malachi, thereby shewing that they consider the whole twelve as constituting but one book:—

Masoretic Notes on the Twelve Minor Prophets.

1. Hosea has ...	197 verses.	7. Nahum ..	57 verses.
2. Joel	73 „	8. Zephaniah ...	53 „
3. Amos ...	146 „	9. Habbakuk ...	56 „
4. Obadiah ...	21 „	10. Haggai ...	38 „
5. Jonah ...	48 „	11. Zachariah ...	211 „
6. Micah ...	105 „	12. Malachi ...	55 „

The sum of the verses of the twelve minor prophets is 1,060. The middle verse is *Micah* iii. 12. The number of sections in the twelve prophets is 21.—*Dr. A. Clarke.*

(d.) This mode of reckoning may have contributed to the preservation of the text during many generations. The art of printing was not discovered and in use till the middle of the fifteenth century. Manuscripts formed libraries. Scribes, or writers, were the only persons who preserved and transmitted the learning of the days in which they lived, and of the days before their time. An examination of this may lead to the belief that it is owing to a wonderful providence that either the Old Testament Scriptures, or the New Testament Scriptures, have come down to us in their present form, with various readings, but with no various readings which contradict or obscure the plain statements of God's mercy in Christ Jesus to all believers. It is by no means a waste of time or of labour to learn the amount of labour bestowed by past generations to form correct copies of all the books of Holy Scripture. To the industry of those of old time, the past generations, since the reformation, have we been indebted for the present translation of the books of the Old Testament and of the New Testament. That translation was made by order of James I. He ordered that it should be made, not by an immediate turning of the Hebrew of the Old Testament, or of the Greek of the New Testament, into English, but by comparing the former translations into English with the original languages. The result has been an English translation far surpassing the style of the English language of the times in which these translators lived, and a translation which has for many generations improved the style of language acquired by persons in public and in private life.

(e.) A.D. 1873. *A new Bible, called the Speaker's Bible*, is now in course of publication. Mr. Denison, formerly Speaker of the House of Commons, expressed a wish to have this work commenced and accomplished. It was thought, and, perhaps, correctly thought, that a new translation of the Scriptures was intended. I felt convinced that such new translation could not be made. Six volumes of this work, ending with the minor prophets, are *now* (1877) in my possession. They have the authorised version of James I. They have notes in which other readings in English of the original languages are given in black letter, so that the alteration of the text may be seen at a glance upon opening any volume or any part of a volume. This plan is similar to the plan of marginal readings in some of our Bibles. The notes, and introductions, and dissertations in the *Speaker's Bible* are valuable. The whole work is valuable as shewing the opinion of so many learned men that a new translation of Holy Scripture was not only unnecessary, but impossible. Our authorised version was published A.D. 1611. The *Speaker's Bible* is being published A.D. 1877. So that after the lapse of 266 years, the *Speaker's Bible* proves that the authorised version cannot be improved, except in some modes of expression, not materially affecting doctrine, or prac-

tice, or the salvation of any human being. I now make one extract from the *Speaker's Bible* to shew the nature of the work:—

1. *Psalm* cxxxix. 9—"If I take the wings of the morning, and dwell in the uttermost parts of the sea."

[Note.—The morning light is figured with wings, which carry it in a moment from the east to the uttermost parts of the west. The wind has wings. *(a.)* *Ps.* xviii. 10. *(b.)* The sun.—*Mal.* iv. 2.

(a.) "*He rode upon a cherub* and did fly. Yea he did fly upon the wings of the wind."—*Ps.* xviii. 10.

(b.) "*But unto you who* fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall."—*Mal.* iv. 2.]

2. *2nd Samuel* xviii. 22.—"Then said Ahimaaz, the son of Zadok, again to Joab, 'But, howsoever, let me, I pray thee, also run after Cushi.' And Joab said, 'Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?'"

[Note.—"Thou hast no tidings ready? A difficult phrase. The simplest and most literal translation is, Since to thee there are no tidings sufficing. The Cushite has taken all the news I have to send, and there are not left, none forthcoming for thee to carry."]

It is evident from these examples that the divines employed in composing the notes and the new translations in black letters in the notes, have exercised a wise discretion in maintaining the text of the authorised version. I have a very high opinion of Bishop Marsh's lectures. I find that he did advocate a revised translation. I must quote the passage, because it is in strong antagonism to mine own opinion, supported by the practice of the learned men who have edited the *Speaker's Bible*.

(f.) Here the subject requires a few observations on our own authorised version. It was published by royal authority in the reign of James the First, having been then compiled out of various English Bibles which had been printed since the time of the reformation. To judge, therefore, of our authorized version, we should have some knowledge of our previous English Bibles. The first of them was a translation made abroad, partly by Tyndal, and partly by Rogers, but chiefly by the former. It was undertaken soon after the reformation commenced in Germany, and, therefore, several years before the reformation was introduced into England. What knowledge Tyndal had of Hebrew is unknown; but he, of course, understood the Latin Vulgate; and he was likewise acquainted with the German. Indeed, he passed some time with Luther at Wittenburg; and the books which Tyndal selected for translation into English were always those which Luther had already translated into German. Now Luther did not translate according to the order in which the several books follow each other in the Bible; he translated in an order of his own, and the same order was observed also by Tyndal, who translated after Luther. We may conclnde, therefore, that Tyndal's translation was taken, at least in part, from Luther's; and this conclusion is further confirmed by the Germanisms which it contains, some of which are still preserved in our authorized version. Further, when Rogers had completed what Tyndal left unfinished, he added notes and prefaces from Luther. The translation of the whole Bible, thus made by Tyndal and Rogers, was published at Hamburg, under the feigned name of *Matthews's Bible*. Other English editions were *Coverdale's Bible*, *Cranmer's Bible*, (called also the *Great Bible*, and sometimes by the names of the printers, Grafton and Whitchurch), the *Geneva Bible*, and *Parker's*, or *The Bishop's Bible*, which last was published in A.D. 1568, and from that time was used in our churches till the introduction of our present Bible [A.D. 1611, a period of at least 44 years]. Now *The Bishop's Bible* as appears from Archbishop Parker's instructions, was only a revision of *Cranmer's Bible*, and *Cranmer's Bible* was only a correction of *Matthews's Bible*, that is, of the translation made by Tyndal and Rogers. We see, therefore, the genealogy of the *Bishop's Bible;* and the *Bishop's Bible* was made the basis of the *King's Bible*, or our present authorized version. For, the first rule given by James the First to the compilers of it was this: "The ordinary Bible, read in the church, commonly called '*The Bishop's Bible*,' to be followed, and as little altered as the original would permit." But whenever Tyndal's, or Matthew's Bible, or Coverdale's, or Whitchurch's, or the Geneva Bible came nearest to the original (that is, to the editions of the Hebrew Bible and of the Greek Testament then in use), the text of these other English Bibles was ordered to be adopted. Now, as this collation was made by some of the most distinguished scholars in the age of James the First, it is probable, that our authorized version is as faithful a representation of the original scriptures as could have been formed at that period. But when we consider the immense accession which has been since made, both to our critical and to our philological apparatus; when we consider that the whole mass of literature, commencing with the *London Polyglot* and continued to *Griesbach's Greek Testament*, was collected subsequently to that period; when we consider that the most important sources of intelligence for the interpretation of the original scriptures were likewise opened after that period, we cannot possibly pretend that our authorized version does not require amendment. On this subject we need only refer to the work of Archbishop Newcome, entitled "*A Historical View of the English Biblical Translations; the expediency of revising by authority our present English translations; and the means of executing such a revision.*" Indeed, Dr. Macknight, in the second section of his general preface, goes so far as to say of our authorized version, "It is, by no means, such a just representation of the inspired originals, as merits to be implicitly relied on for determining the controverted articles of the christian faith, and for quieting the dissentions which have rent the church."—*Bishop Marsh's Lectures. Part* 2. *On the*

Interpretation of the Bible. Lecture 2, *p.* 293-6. *Ed.* A.D. 1842.

Whilst I continue to hold my opinion that no new translation of the Bible is necessary, and that the editors of the *Speaker's Bible* have acted wisely in publishing the text of the authorized version, I must express my regret that they have not cleansed that version from its grammatical inaccuracies which are to be found on its every page. If a schoolboy wrote a Latin exercise and put *iste* instead of *qui*, or wrote a Greek exercise and put *ουτος* instead of *ὅς*, he would fail to receive a prize. Our authorized version and our *Book of Common Prayer* contain similar mistakes. The demonstrative pronoun "*that*," is used instead of the relative pronoun "*who*."

First:—I quote from the Old Testament: *Isaiah* xliv. 24-28. I will put the relative pronoun "*who*" instead of the demonstrative pronoun "*that*," in the verses quoted:—

24. "Thus saith the Lord, thy Redeemer, and He *who* formed thee from the womb, I am the Lord *who* maketh all things: *who* stretcheth forth the heavens alone: *who* spreadeth abroad the earth by myself:

25. "*Who* frustrateth the tokens of the liars, and maketh diviners mad: *who* turneth wise men backward, and maketh their knowledge foolish:

26. *Who* confirmeth the word of his servant, and performeth the counsel of his messengers: *Who* saith to Jerusalem, 'Thou shalt be inhabited:' and to the cities of Judah, 'Ye shall be built, and I will raise up the decayed places thereof:'

27. "*Who* saith to the deep, 'Be dry,' and I will dry up thy rivers:'

28. "*Who* saith of Cyrus, 'He is my shepherd, and shall perform all my pleasure:' even saying to Jerusalem, 'Thou shalt be built,' and to the temple, 'Thy foundation shall be laid.'"

In these six verses I have found ten grammatical errors, and have made ten corrections.

Second:—I quote from the New Testament, 1*st John* v. 4-12:—

4. "For whatsoever is born of God overcometh the world: and this is the victory *which* overcometh the world, *even* our faith.

5. "Who is he *who* overcometh the world, but he *who* believeth that Jesus is the Son of God?

6. "This is he *who* came by water and blood, *even* Jesus Christ: not by water only, but by water and blood. And it is the Spirit *who* beareth witness, because the Spirit is truth.

7. "For there are three *who* bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one.

8. "And there are three *who* bear witness in earth, the Spirit, and the Water, and the Blood, and these three agree in one.

9. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10. "He *who* believeth on the Son of God hath the witness in himself: he *who* believeth not God hath made him a liar, because he believeth not the record *which* God gave of his Son.

11. "And this is the record, that God hath given to us eternal life, and this life is in his Son.

12. "He *who* hath the Son hath life: and he *who* hath not the Son of God hath not life.

In these nine verses I have found twelve grammatical errors, and have made twelve corrections.

I give the following quotations from the *Book of Common Prayer*:—

First:—"Glory be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

"O Lord, the only begotten Son, Jesu Christ: O Lord God, Lamb of God, Son of the Father, *who* takest away the sins of the world, have mercy upon us. Thou *who* takest away the sins of the world, have mercy upon us. Thou *who* takest away the sins of the world, receive our prayer. Thou *who* sittest at the right hand of the Father, have mercy upon us.

"For thou only art holy: thou only art the Lord: thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father." *Amen.—Communion Service.*

In this beautiful form of praise and of prayer I have found four grammatical errors, and have made four corrections.

Second:—"Almighty and immortal God, the aid of all *who* need, the helper of all *who* flee to thee for succour, the life of them *who* believe, and the resurrection of the dead: we call upon thee for this infant that he, coming to thy holy baptism, may receive remission of his sins by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well beloved Son, saying, Ask, and ye shall have: seek, and ye shall find: knock, and it shall be opened unto you: so give now unto us *who* ask: let us *who* seek find: open the gate unto us *who* knock: that this infant may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord."

In this prayer I have found six grammatical errors, and have made six corrections.

I have now completed my reading of the following books, in which I have found similar grammatical errors, and have made the necessary corrections on pencil in the margins:—

1. Dr. Whiston's Josephus; 2. Dean Prideaux on the Connection between Sacred and Profane History; 3. Dr. Leighton's (Abp. of Glasgow) Commentary on the First Epistle of St. Peter; 4. Dr. Hall's (Lord Bishop of Norwich) Contemplations on the Principal Passages of the Old and New Testaments; 5. Dr. Cave's (Chaplain in ordinary to king Charles II.) Lives of the Apostles; 6. Dr. Cave (Chaplain to king Charles II.) on Primitive Christianity; and 7. Sir Peter King—(Lord High Chancellor of England, (Mr. Locke's nephew,) born A.D. 1669, died A.D. 1734, July 22, aged sixty-five years. He must have lived in the reigns of

William III., of Queen Anne, of George I., and of George II., who came to the throne of England A.D. 1727). (Called also Lord King, Baron of Oakham, in Surrey, May 25, A.D. 1725)—on the Primitive Church.

The English language would be much improved by revised editions of these works, removing the use of the demonstrative pronoun "that," for the relative pronouns "who" and "which," giving the proposition "to" in its required place, and marking the aspirate where it is silent and where it is sounded.

The mistakes made by all public speakers, from the prime minister downwards, and from the archbishops downwards, given in their reported speeches in newspapers, would, in the next generation, disappear if such corrections were made in the English language in the present generation. I include the authorized version of Holy Scripture and our *Book of Common Prayer* in these remarks. Giving clean English is one thing. Giving a new translation is another thing. I do not advocate the latter. I earnestly desire the former.

"Τὸν ἄρτον ἡμῶν τον ἐπιούσιον δὸσ ἡμιν σήμερον.—*Matt.* vi. 11.—*Cambridge Greek New Testament.*

Our needful bread give to us to-day.—*Matt.* vi. 11.

"Panem nostrum supersubstantialem, de nobis hodie."—*Vulgate.*

Our bread *supersubstantial (greedy and barbarous)* give to us to-day.

Psalm lxviii. 4, "ὁδοποιήσοτι τῷ ἐπιβηκότι ἐπὶ δυσμῶν."—*Sep.*

Make a way for him who rideth upon the west.

Prayer Book translation:—"Magnify him *that* [who] rideth upon the heavens as it were upon an horse."

"*A norse.*" What kind of animal is a norse? The *h* is sounded in horse. It should be pronounced. Therefore *a* should go before horse—*a* horse.

"Iter facile ei, qui ascendit super occasum."—*Vulgate.*

An easy way for him who ascends upon the west.

The *Speaker's Bible* has omitted the *norse*. I have quoted the words as an example of the mistake made in the improper silencing of the aspirate.

g. In his eleventh lecture on the interpretation of the Bible, Bishop Marsh, after having stated in his ten preceding lectures the principles of Biblical interpretation, takes a historical view of Biblical interpretation according to the different modes which prevailed in the different ages of christianity.

"In describing the criticism of the Bible (Part I. of his lectures), the historical view preceded the rules of criticism, because a history of criticism is a history of *facts*, and the rules of criticism are founded on those facts. But a history of interpretation is a history of *opinions*, which may properly follow the history of interpretation." I purpose to give an outline of this lecture.

1. "*The earliest interpreters of Scripture were the Jews*, who, because it is divinely inspired, considered the interpretation of it as subject to different rules from those which are applicable to other books." [That this is a mistaken notion has been already shown at the end of the third lecture.] I feel that it is necessary to quote the passage referred to in this note:—

"Lastly, let us inquire whether the rules of interpretation which apply to human authors are still applicable when Scripture is referred to the Holy Spirit as its author. Now, in whatever manner we suppose that inspiration was *communicated*, and whatever degree of *agency* we ascribe to the *writers themselves*, we shall find that the words of Scripture must be still interpreted by the same rules as those which apply to the words of merely *human* authors. If the sacred writers were *so* inspired that, while their *knowledge* was suggested to them, the mode of committing that knowledge to *writing* was left to their own discretion, the words which they employed for that purpose must evidently be interpreted as *their* words, and consequently by the rules above described. Nor will the conclusion be different if the words were inspired. For, if the words *themselves* were dictated by the Holy Spirit, the choice of those words must have been determined by the same rules as if they had been chosen by the *Sacred Writers*. The choice of them must have *equally* depended on their common usage in the intercourse between man and man. If they had not been so chosen they would not have been *understood* by man. They would not have conveyed to the reader what was thought by the author, and the object of Revelation would not have been attained." This ends lecture iii., to which reference has been made in lecture xi. Then lecture eleven describes the Jews in their mode of interpreting Scripture. "They considered, *therefore* (that is, because they considered the interpretation of Holy Scripture subject to different rules from those which are applicable to other books), the words of Scripture as implying more than was conveyed by their literal sense, whence they perpetually sought for remote and mystical meanings." According to Wachner, in his *Antiquitates Ebræorum*, T. I., p. 353, "the Jews supposed that, in the words of Scripture, there was a sensus innatus, and a sensus illatus. And as the sensus mysticus was included in the sensus innatus, we may easily imagine the variety of senses which might thus be extracted from the same passage."

2. *Philo, a Greek Jew of Alexandria*, at the beginning (rather towards the middle) of the first century, had an additional motive to a departure from the literal sense of Scripture. He imbibed the principles of the new Platonic philosophy, which was in high estimation among the Alexandrian Greeks. And as, according to this philosophy, the writings of Homer were explained allegorically, so Philo applied allegorical interpretation to the writings of Moses, and thus converted into fable what was meant for real history.

In A.D. 41, *Philo (Judæus)* was sent as chief deputy from the Jews in Alexandria to the emperor Caligula, to defend them against Apian, who had charged them with the crime of disloyalty.

3. *In the Epistle ascribed to Barnabas*, the first of the

Apostolic Fathers, the author interprets the Old Testament in the mystical manner which was then familiar to the Jews. He dignifies this mode of interpretation with the name of Γνωσις, knowledge. The Shepherd of Hermas is almost destitute of Scripture quotations, so that his principles of Biblical interpretation cannot be discovered. The first Epistle of Clement (the only one which has any claim to authenticity—*i.e.* true matter) contains various quotations from Scripture; but generally without much explanation. Nor do the epistles, ascribed to Ignatius and Polycarp, afford much matter for a history of Biblical interpretation.

4. *Justin Martyr*, born in Samaria at the beginning of the second century, was a Platonic philosopher before his conversion to christianity, and was, like other disciples of that school, attached to allegorical interpretation. He considered that the words of the Old Testament especially contained mystical meanings. This appears from various observations which he has made in his dialogue with Trypho, the Jew. An allegorical interpretation of facts defeats the object of the historian, who intended that what he wrote should be considered as truth. But typical interpretation, though it is regarded as a kind of allegorical interpretation, produces very different effects. The application of a type to its antitype leaves the truth of the history unimpaired. It is not the *principle*, therefore, of typical interpretation which is liable to objection, but the *excess* to which it has been carried. And from this excess Justin Martyr is certainly not free.

5. *The next among the Greek fathers* who is worthy of notice, is Irenæus, who wrote in the latter half of the second century. Though a native Greek, he was bishop of Lyons, in Gall. He objects to the allegorical interpretations of the Gnostics, though his own interpretations are sometimes as fanciful as those of his opponents. The principle of interpretation on which Irenæus chiefly insists is a kind of Traditio Hermeneutica, to which he appeals as authority for the interpretation of Scripture. Here the Recognitiones Clementis are introduced. "The Regula Veritatis, therefore, though previously called Veritas tradita, is here called Regula suscepta ex divinis Scripturis. Such also was the Regula Veritatis of Irenæus. It was not an authority distinct from Scripture, but Scripture itself interpreted by authority.

6. *The order of time brings us to Clement of Alexandria*, who wrote toward the end of the second century. According to Epiphanius he was a native of Athens, but he was educated at Alexandria, where he afterwards resided. His writings are replete with quotations from Greek philosophers and Greek poets; but he was chiefly attached to that species of the platonic philosophy which prevailed at Alexandria. Hence arose his predilection for allegorical interpretation. He explained even the ten commandments in an allegorical sense. He interpreted the fifth commandment as relating not to our earthly parents, but to our heavenly Father and to the divine Gnōsis.

7. *Tertullian, though contemporary with Clement of Alexandria*, was not addicted to allegorical interpretation. Tertullian was a Latin father. He allows an allegorical interpretation in prophecy; but even there only in certain cases. The rule of Biblical interpretation, by which Tertullian was chiefly guided, he calls the "Regula Fidei." He represents the Regula Fidei, as a rule, quam Ecclesia ab Apostolis; Apostoli, a Christo, Christus a Deo tradidit, which the church delivered from the apostles, the apostles from Christ, Christ from God. This Regula Fidei of Tertullian has been compared to the tradition of the Church of Rome.

8. *Origen, the most distinguished among the fathers in the Greek Church*, and Cyprian, the most distinguished among the fathers in the Latin Church, flourished in the third century.

Origen compares the Scriptures with the σωμα (the body), the ψυχη (the soul), and the πνευμα (the spirit), which, according to Plato, are the component parts of man; whence arise three kinds of interpretation denoted by the epithets, σωματικοσ (corporal) ψυχικοσ (animal), and πνευματικοσ (spiritual). Upon the whole, then, we may conclude that Origen had only two modes of interpretation, the grammatical and the spiritual. Origen rejected the allegorical interpretation of the ten commandments which Clement had adopted. He had learned at Alexandria, and finding that the grammatical sense of Scripture was irrational or impossible, according to the spiritual sense given by philosophy, he departed from the literal sense.

Cyprian, as an interpreter of Scripture, does not occupy a large space in the history of Biblical interpretation. He professes to follow Tertullian, but he was much more inclined than his master to depart from the literal sense of Scripture.

9. *The fourth century produced a greater number* of distinguished writers, in the Greek Church, than any other [century produced]. In that century we find the names of, 1. Eusebius; 2. Athanasius; 3. Cyril of Jerusalem; 4. Epiphanius; 5. Apollinarius; 6. Basil of Cæsarea; 7. Gregory of Nazianzum; 8. Amphilochius; 9. Gregory of Nyssa; 10. Theodore of Mopsuestia; 11. Chrysostom; and 12. Cyril of Alexandria.

"The limits assigned to this historical view make it impossible to produce quotations from their works as was done from those of Clement and Origen." Bishop March contents himself by stating the influence which these two celebrated fathers had on their successors of the fourth century. The influence was such that allegorical interpretation was very generally adopted. Theodore of Mopsuestia was the only one by whom it was entirely rejected. By all the rest it was adopted, though in various degrees. The least so by Chrysostom, and the most so by Cyril of Alexandria.

10. In the Latin Church, in the fourth century, the principal writers were: 1. Arnobius; 2. Lactantius; 3. Ambrose of Milan; 4. Hilary; 5. Jerome; and 6. Augustine.

1. "*Arnobius* was a decided adversary of allegorical interpretation. But allegorical interpretation was not rejected by Lactantius, who found a proof of the millenium in the first chapter of Genesis. Ambrose, bishop of Milan, a man of great authority in the Latin Church, was a decided advocate of mystical meanings. Jerome was highly gifted as an interpreter of Scripture. He was perfectly acquainted with Hebrew as well as with Greek, and could read, therefore, the *whole* of the Scriptures in their original languages, which very few of the Greek Fathers, and none other of the Latin Fathers, could. He possessed, therefore, the advantages which were necessary for a *grammatical* interpretation of Scripture, of which he also professed himself an advocate. But he has not unfrequently fallen into the error which he condemned in Origen. In his commentary on Nahum, he admits that he is sometimes compelled to take a middle course between historical (that is, grammatical) and allegorical interpretation. But whoever departs *at all* from grammatical interpretation must approximate to *some* kind of allegorical interpretation. Augustine, whose opinions became authority in the Latin Church, has, in his treatise De Doctrinâ Christianâ, given rules for the interpretation of Scripture. That which relates to grammatical and allegorical (or, as he terms it, figurative) interpretation is given in the following words: 'Iste omnine modus est, ut quicquid in sermone divino neque ad morum honestatem, neque ad fidei veritatem proprie referri potest figuratum esse cognoscas.' That is altogether the mode that whatever cannot properly be referred, *in divine discourse*, to honesty of manners, or to verity of faith, you may understand to be figurative."

"But Augustine, like to Tertullian, appeals also to a Regula Fidei. In the second chapter of the same book, he says that where any man doubts the sense of Scripture, consulat regulam fidei, quam de Scripturarum planioribus locis et ecclesiæ auctoritate suscepit. 'Let him consult the Rule of Faith, which he has taken upon him (suscepit) from plainer places of the Scriptures, and from the authority of the Church.' But though Augustine here adds, ecclesiæ auctoritas, we must not conclude that his Regula Fidei rested on any other foundation than that of Scripture. His third book opens with these words: Homo timens deum voluntatem ejus in *Scripturis Sanctis* diligenter inquirit. The will of God, therefore, according to Augustine, must be sought in Holy Scripture; and, in what he added about the authority of the Church, he meant only an authority to determine the *sense of Scripture*, which, in controversies of faith, is claimed by every Church. He affords no support to the Romish doctrine of tradition, as an authority *independent* of Scripture. And, even were it true that a doctrina tradita existed, the discrepancies which prevailed among the Fathers of the *first four* centuries would show the uncertainty of the vehicle by which it is supposed to have been conveyed."—*End of Lecture* xi. pt. 1.

Part 1 *has twelve Lectures* on Biblical Criticism, and twelve Lectures on Biblical Interpretation. *Part* 2 *has twelve Lectures* on the New Testament.—*Bishop Marsh.*

2. *I have quoted Bishop Marsh* from Part 1, and from Part 2. *These parts are mine own inventions.* His first Lectures refer to the Old Testament—*pp.*532, with an index. His second Lectures refer to the New Testament—*pp.* 296, without an index. Both courses have apendices. O. T., A.D. 1842.

N.T., 1840.—I have these two courses handsomely bound. I regard the book as a rich treasure. I bought Bishop Marsh's Lectures and read them carefully long before my ordination. I have read "Essays and Reviews" seven times consecutively when they were published. The arguments in favour of infidelity which they set forth "passed by me as the idle winds which I regard not." Bishop Butler and Bishop Marsh should be, with Archdeacon Paley, the foundation books, with Dr. Isaac Watts' Logic, of every school-boy, who is destined to receive a liberal education. It may be said, "school-boys cannot understand subjects so abstruse." The reply is, They *can* understand. Teach them. I attribute the errors of the Established Church of England, in its officials *of Joseph's coat theology*, to a deficient education in matters theological. I address myself to the young.

3. The twelfth Lecture of Bishop Marsh opens with a statement that he found it necessary to conduct his historical view of Biblical Interpretation on a narrower scale, and in a summary manner, compared with the scale and manner which he had adopted in his explanation of the history of Biblical Interpretation in the first four centuries. "Nor does the history of Biblical Interpretation require that minuteness of research in the subsequent ages of Christianity, which is necessary for a right understanding of the earlier fathers." I must conclude, from this statement of Bishop Marsh, that the great divines of the fourth century of the Christian era completed the work of "the Mystery of Iniquity," which St. Paul declared was at work in his time. These talented, learned, devoted fathers of the Eastern and Western Churches, laid the foundation of that compromise of heathenism with Christianity, or of Christianity with heathenism, which originated the one thousand years of religious darkness, called "the dark ages," and which has continued to the present day, a cloudy sky, endeavouring to obscure and obstruct in its course "the light of the knowledge of the glory of God in the face of Jesus Christ."

¶ 4. *The names of the most distinguished among the writers of the Greek Church in the fifth century* were (1) *Euthalius*, (2) *Theodoret*, (3) *Isodore of Pelusium.* Some of the fathers mentioned by Bishop Marsh, in Lect. ii., as having lived in the fourth century, are referred also to the fifth century, because they continued to live in that age.

(a.) Euthalius so far contributed to the interpretation of the Acts, and of the Epistles of St. Paul, that he made the references to them more easy. As Eusebius had divided the Gospels into κεφαλαια (chapters), Euthalius did the same with the Acts and the Epistles.

And the division into στίχοι, as it marked the pauses, determined frequently the sense.

(b.) Theodoret wrote commentaries on both the Old Testament and the New. Like to Chrysostom and Theodore of Mopseustia, he took great pains in the investigation of the literal sense; but this did not prevent him from the adoption of the allegorical interpretation.

(c.) The same observations apply to Isodore of Pelusium, a town of Egypt, situated at the entrance of one of the seven mouths of the Nile, called (that is, the mouth of the Nile on which the town was situated) from it Pelusian.

(d.) Andreas, Bishop of Cæsarea, in Cappadocia, wrote, at the beginning of the sixth century, a commentary on the Apocalypse, which abounds with mystical meanings. His commentary is accompanied with the text, and is, therefore, of some use in the criticism of the *Bible*. To the commentary of Andreas is commonly added that of Arĕthas, who was likewise Bishop of Cæsarea, in Cappadocia, though some authors refer him to a later age than the sixth century.

In this age original commentators began to decrease. The Greek Church originated a fashion to make collections from former commentaries, and to arrange them under the portions of Scripture to which they belonged. These collections acquired afterwards the name Σειραὶ, or catēnæ, or chains, in which the original writers were considered as so many links. Hence we have, 1. *Catena Patrum* in Genesin; 2. Catena Patrum in Exodium, &c.; a Catena Patrum in Matthæum, a Catena Patrum in Marcum, &c. "For a further account of these Catenæ Patrum, I must refer the reader to '*Fabricii Bibliotheca Græca.*'"—*Bp. Marsh.*

(e.) From the end of the sixth to the middle of the eighth century the only Greek commentator of any note was Johannes Damascēnus. In the ninth century Photius, Patriarch of Constantinople, wrote on religious subjects (perhaps he wrote commentaries); "but his writings contain little of Biblical interpretation.

(f.) In the tenth century Œcumenius, Bishop of Tricca, in Thessaly, wrote a commentary on, 1, the Acts of the Apostles; 2, on the (fourteen) Epistles of St. Paul; and 3, on the Catholic Epistles. But the remarks are taken chiefly from Chrysostom, Cyril, and other preceding writers.

(g.) In the eleventh century Theophylact, Archbishop of Bulgaria, wrote commentaries on, 1, the Four Gospels; 2, the Acts of the Apostles; and 3, the Epistles of St. Paul. He wrote also commentaries on some of the minor prophets. The works of Theophylact were held in high estimation by the Greek Church. Chrysostom was his principal guide. The European Greeks ever entertained the most profound veneration for Chrysostom. Therefore they held Theophylact in high estimation.

(h.) In the twelfth century a monk at Constantinople, Euthymius Zigabēnus, composed a work called *Panoplia Dogmatica*. He wrote also commentaries on the Psalms, the Gospels, and the Epistles. Matthäi, who first published the Greek of Euthymius on the Four Gospels, very highly extols his author as an accurate and judicious interpreter. "And here," says Bishop Marsh, "we must close the catalogue of Greek writers who have contributed to the illustration of the *Bible*. To these names may be added the unknown authors of the Greek scholia." Bishop Marsh refers to Matthäi's Greek Testament. Also to the Greek Glossaries of Hesychius and Suidas.

4. "*The Latin Church is described by Bishop Marsh*, in the progress which it made in the interpretation of Scripture after the fourth century. In the fifth century, "we find, 1. Tychonius. 2. Vincentius Lirinensis. 3. Eucharius. 4. Genadius. And in the sixth century, 1. Cassiodorius. 2. Facundus. 3. Vigilius Tapsensis. 4. Fulgentius. 5. Primasius. 6. Junilius. 7. Isidore of Seville; and 8. Gregory the Great. "But it would be a waste of time to examine their writings, in the expectation of finding anything useful for the interpretation of the Bible. The original languages of Scripture were unknown to them; grammatical interpretation was consequently disregarded; and mystical meanings were adopted without control." "Indeed, the west of Europe, from the end of the fifth century, was, partly from the devastation by the Goths, and by other northern tribes, and partly by other causes, immersed in barbarism of every description." "Pope Gregory the Great, who laid the foundation of that power which his successors exercised with unlimited sway, employed his authority, not for the promotion but for the suppression of learning." "He became, indeed, an interpreter of Scripture, taking Augustine for his principal guide; and he acquired all the celebrity which might be expected from the darkness of the age, and the situation which he held."

5. "*The seventh century produced no Biblical commentator in the Latin Church;* nor did Italy produce a Biblical commentator during many ages."

6. *In the eighth century England produced* those distinguished writers, Bede and Alcuin. Germany produced Rabanus Maurus. Bede's commentaries were commentaries on the Latin Vulgate, and were principally derived from the works of Ambrose, Jerome, Augustine, and Gregory the Great. He adhered to literal interpretations, especially in the New Testament. He sometimes deviated into mystical meanings. He was a native of Yorkshire. Alcuin was a native of Yorkshire. His works contain various remarks on Scripture. But, like to those of Bede, they were chiefly taken from former writers. 1. Bede, 2. Alcuin, natives of Yorkshire, were engaged in keeping alive in England a knowledge of and a love for the interpretation of Holy Scripture.

a. In the same (the eighth) century, Rabanus Maurus, born at Mayntz, A.D. 776, was a disciple of Alcuin, and successively became Abbot of Fulda and Archbishop of Mayntz. His commentaries were commentaries on the Latin Bible. He is said to have been acquainted with Hebrew. Rufinus had translated the works of Origen into Latin. Therefore, the Latin writers could read the works of Origen. Many

adopted Origen's fourfold sense of Scripture. Rabanus Maurus was in this way acquainted with the works of Origen, and adopted his mode of Biblical interpretation. The learning and high rank of Rabanus Maurus obtained particular notice for his sentiments on Biblical interpretation.

b. In the ninth century, Walafrid Strabo, a disciple of Rabanus Maurus, a monk in the abbey of Fulda, and afterwards Abbot of Reichenau, compiled a commentary on the Bible, which was subsequently called Glossa Ordinaria, on account of its general adoption. No other commentator of the ninth century is worthy of notice, except Druthmar, a monk of Corbie, who wrote a commentary on St. Matthew.

7. *The tenth and eleventh centuries produced* no commentator in the west of Europe who is worthy of notice.

8. *In the twelfth century* the most distinguished writer was Petrus Lombardus, who, from the work which he composed, acquired the title of "Magister Sententiarum." He followed Jerome and Augustine.

9. *In the thirteenth century* flourished Thomas Aquinas, another eminent divine, who, from this eminence which he had acquired, was styled Doctor Angelicus. He followed Augustine. He contributed little to Biblical interpretation.

a. In the same century, Hugo de St. Caro adopted Origen's fourfold interpretation of Scripture. He composed a concordance. He divided the *Vulgate* into chapters, which are now in use. In this thirteenth century are found the names of Albertus Magnus and Bonaventura. The former was Bishop of Ratisbon, and attempted to unite the Aristotelian philosophy with an allegorical interpretation of the *Bible*. The latter, who acquired the title of Doctor Seraphicus, was a cardinal, and Bishop of Alba. He was both a mystic and a scholastic divine. He adopts four senses, and afterwards adds three senses, thus making Scripture have a sevenfold sense. He calls these three senses (1) the symbolical, (2) synechdochical, (3) the hyperbolical. He remarked in his annotations on the Apocalypse, that the book with the seven seals, in the fifth chapter, was emblematical of the *Bible* with seven senses.

10. *Bishop Marsh then notices the general effects of the scholastic theology* on the interpretation of the *Bible*. This species of theology embraced all the subtilties of Dialectics or Logic. It derived its name, *Scholastic Theology*, from its having served during the middle ages, A.D. 500 to A.D. 1500, as the groundwork of theological disputation in the public schools of the universities. The *Bible* was brought into disuse by a system of theology which was defended by Dialectics. The Church of Rome derived advantage from the adoption of Dialectics as a substitute for the *Bible*, in proportion as doctrines were introduced which had no support in the *Bible*. Berengarius and his followers denied the doctrine of transubstantiation. They were silenced by arguments from the scholastic theology. Petrus Lombardus, Duns Scotus, and Thomas Aquinas, displayed great mental power in their scholastic theology, and in their disputations. Their theology, named scholastic, impeded both the use and the understanding of the *Bible*. Towards the close of the twelfth century an attempt was made to counteract these effects. The parties who made the attempt went into the opposite extreme, and rejected the literal sense of Scripture altogether. From the passage in the *Vulgate*—litera occidit, spiritus vivi cat—the letter killeth, the spirit giveth life—they argued to the interpretation of the *Bible*. Hence they acquired the name of Mystics. They created by their perversions of Scripture evils equalled only by those evils which the neglect of Scripture had caused. At length Albert and Bonaventura, at the end of the thirteenth century, united the subtilties of the scholastic theology with the fancies of the mystical theology, and produced a compound which was in no respect advantageous to the interpretation of the *Bible*.

11. *During this period of the perversion of the Scriptures by men who were acquainted only with the Latin translation of them*, there existed in the south of Spain many learned Jews, who devoted their attention to the study of the *Hebrew Bible*.

The south of Spain was then occupied by the Moors, who spake a dialect of the Arabic, which was then used in the north of Africa, from the Red Sea to the Atlantic. Arabic was then the language of learning. The south of Spain became the seat of oriental literature in the twelfth century. It will be sufficient to mention the names of (1) Aben Ezra, (2) David Kimchi, and (3) Moses Maimonides, whose writings contributed to the diffusion of Hebrew learning in the rest of Europe.

12. *In the fourteenth century Nicolæus Lyranus*, a native of Normandy, but supposed to have been of Jewish origin, was, among all the Christian interpreters who either preceded him, or lived at the same time with him, the most distinguished for his knowledge of Hebrew. His principal work was entitled *Postillæ Perpetuæ seu Brevia Commentaria in Universa Biblia*. He retained the fourfold sense of Scripture which was then in common use. The fourteenth century was likewise distinguished by the attempts made both in England and in Germany to make the *Bible* known to the people at large. In England the Anglo-Saxon version, and in Germany Ottfried's German translation had long ceased to be understood. In the latter half of the fourteenth century Wickliffe undertook to translate the *Bible* into English; and about the same period translations were made into the German language. These were translations from the Latin *Vulgate*. Yet they opened the Scriptures to the common people, who had long been kept in darkness. This was the age in which printing was invented on the continent. The anxiety of the people to gain access to the *Bible* was evinced by the fact that those German translations were among the earliest books which were printed by Faust and Schaeffer.

13. "*The fifteenth century prepared the way for the study of the Bible in its original languages.* At the beginning of that century Manual Chrysolosus taught

Greek in Italy; and the fall of the Greek Empire, about the middle of that century, brought Theodorus Gaza, Georgius Trapezuntius, Bessorion, Demetrius Chalcodulas, Constantinus Lascaris, and other distinguished Greek scholars, into the west of Europe. Before the close of that century the study of the Greek and Latin classics began to revive in Italy, and the taste which was thereby acquired contributed to dispel the barbarism of the middle ages. In the same century (15) *the Hebrew language*, which had taken deep root in Spain, began to spread itself into other parts of Europe. To these advantages was added in the same century the important invention of printing by moveable types. In 1488 the whole *Hebrew Bible* was printed at Soncino in Italy, and other editions soon followed. The learned Jews, who had been invited to superintend those editions, soon propagated a knowledge of Hebrew, not only throughout Italy, but into the adjacent countries of Germany and France." "Though numerous editions, containing either the whole or parts of the *Hebrew Bible*, were printed in the fifteenth century, no part of the Greek Testament was printed in that age." "But Laurentius Valla, a noble and learned Roman, who wrote about the middle of that (15) century, procured manuscripts of the Greek Testament. In his note on *Matt.* xxvii. 22, 'Pilate saith unto them, What shall I do then with Jesus, who is called Christ?' 'They all say unto him, Let him be crucified.' He says, 'Tres codices Latinos, et totidem græcos habeo, quum hæc compono, et nonnunquam alios codices consulto.' I have three Latin manuscripts (codices) and as many Greek (manuscripts). When I compare these, I also (et) at the same time and place (nonnunquam) consult other manuscripts." Many of these manuscripts were then brought into the west of Europe. He wrote annotations on many passages of the New Testament, which, as might be expected from his taste and judgment, were grammatical. They were afterwards printed by Erasmus, A.D. 1504.

14. *The sixteenth century had, at the commencement*, that highly gifted and distinguished scholar, Erasmus. He prepared the first edition of the Greek Testament, accompanied with a new Latin translation, and with valuable annotations, in which the grammatical sense was again the chief object of inquiry.

(a.) In the year following (A.D. 1517) Luther commenced the reformation in Germany, and in A.D. 1522 he published his German translation of the Greek Testament. Like to Erasmus, Luther was a decided advocate of grammatical interpretation, which was ably defended by Melancthon. [Calvin was not the originator of the grammatical interpretation in the time of the reformation]. The Greek of the New Testament was interpreted like to the Greek of a classic author, the tropological and analogical senses, which had been ascribed to the Latin *Vulgate*, disappeared, and the names themselves ceased to occupy a place in the nomenclature of a Biblical interpreter. It became a maxim among Protestants that "The words of Scripture had only one sense, and that they who ascribed to them various senses made the meaning of Scripture altogether uncertain."

The propensity to mystical meanings, to which fanatics of every description are invariably attached, has displayed itself at various times and in various places, even in Protestant countries. But such a manifold interpretation of Scripture was then the exception, and not the rule, as it had been in the middle ages. "*The great majority of Protestant commentators, especially they whose commentaries have been employed on the original languages of Scripture, have made it their chief object to discover the grammatical or literal sense.*"

In the sixteenth century, besides Erasmus, Luther, and Melancthon, who have been already mentioned, we find (1) Camerarius, (2) Osiander, (3) Chemnitz, (4) Calixt, (5) Zwingli, (6) Bucer, (7) Calvin, (8) Beza, (9) Isaac Casaubon, (10) Drusius, (11) Scaliger, and other eminent writers, who were again advocates of a single sense, "to be determined by a grammatical investigation of each word."

15. *The seventeenth century is described by Bishop Marsh* as producing (1) I. and L. Capellus, (2) Frederic Spanheim, (3) Loius de Dieu Pricæus, (4) Lightfoot, (5) Arminius, (6) Grotius, (7) Episcopius, (8) Le Clerc, and other eminent writers, who were again advocates of a single sense, and of a literal interpretation. But, towards the close of that century, an effort was made by Cocceius, at Leyden, and by some German divines at Berlin and Halle, to restore the manifold interpretation of Scripture, which the reformation had banished. During a period of many years their efforts were attended with success; but good sense and good taste *gradually restored the Scriptures to the same mode of interpretation which is applied to classic authors. And, with a few exceptions, which it is unnecessary to mention, the same kind of interpretation has continued to prevail.*

"Here, then, I will conclude, without further remarks, the historical view of the modes which have been adopted in the interpretation of Scripture from the earliest ages of Christianity to the present day."

In a note at the end of Bishop Marsh's first course of Lectures (in which note he states "that an account of the commentaries on the *Bible*, given in a historical view, would require another volume, or, I suppose, another course of Lectures, at least twelve in number,") he proceeds, "Walch has described the commentaries, which have been written in various languages, either on the whole, or on various parts of the *Bible*, from the time of Luther to the year 1765, and that description fills more than four hundred and fifty pages of large octavo."—*Biblica Theologica, Tom.* iv. p. 451-854. Not less than one hundred pages would be sufficient for a continuation of the history of Biblical Interpretation to the time when Bishop Marsh delivered his Lectures, A.D. 1842. Bishop Cleaver's catalogue contains many works on the subject of Biblical Interpretation which were published between the time of the reformation and A.D. 1800. The most complete and best arranged catalogue of theological books to A.D. 1800, is that which was published by Dr. Noesselt, professor of divinity at Halle (a city of Prussia). Berlin, the capital of Prussia, has acquired a deserved reputation for the publication of the original manuscripts of the Old and

New Testaments, and for the most diligent search for the most ancient manuscripts which could be found. By original manuscripts can be intended only manuscripts in the original languages, as old manuscripts as could be discovered. In proof of this statement I refer to a copy of the Greek New Testament published at Berlin A.D. MDCCCXLII. in two volumes octavo. On each page the Greek is given, and the *Vulgate* is given at the foot of the page; and between the original and the *Vulgate* on each page, the words, called various readings from various manuscripts, are given. Thus every page presents—1. The original; 2. The *Vulgate*, or Latin translation; and 3. The various readings taken from the various manuscripts which could be collected. This publication at Berlin is dated A.D. 1842, the year in which is dated my copy of Bishop Marsh's Lectures. *The publication* of *Bishop Marsh's Lectures on the New Testament* is dated A.D. 1840, that is two years earlier than the date of the Berlin edition of the New Testament. Bishop Marsh adds, in his note, "Since the year 1800, the explanations of the *Bible*, which have been published abroad, are not generally such as would commend themselves to an English divine; and those which have been published in England during that period are generally known."

In Lecture V. Bishop Marsh gives an example from Horace, to explain *allegory* as a form of speech used in Holy Scripture. After having referred to the beautiful allegory in the eightieth Psalm, "Thou hast brought a vine out of Egypt, thou hast cast out the heathen and planted it;" and having quoted the words of the psalmist to the words, "Return, we beseech thee, O God of Hosts, look down from heaven, and behold and visit this vine;" and after having explained this allegory as describing the unhappy state of the Jews, contrasted with their former prosperity, he had previously quoted other passages of scripture—as Nathan's parable when he addressed David—Bishop Marsh proceeds thus:—"After these examples from Scripture, let me be allowed to quote an instance of allegory from *a profane* author, especially as it has been made a subject of examination by *Quintilian*. It is the well known passage in Horace—*Odes*, bk. i. ode 14. I wish to bring the whole passage, the entire ode, before the reader:—

Ad Rempublicam.

O Navis, referent in mare te novi
Fluctus! O quid agis! fortiter occupa
Portum. Nonne vides, ut
Nudum remigio latus,
Et malus celeri saucius Africo
Antennæque gemant! ac sine funibus
Vix durare carinæ
Possint imperiosius
Æquor? Non tibi sunt integra lintea,
Non Di, quos iterum pressa voces malo:
Quamvis Pontica pinus,
Silvæ filia nobilis,
Jactes et genus et nomen inutile,
Nil pictis timidus navita puppibus
Fidit. Tu, nisi ventis
Debes ludibrium, cave.
Nuper sollicitum quæ mihi tædium,
Nunc desiderium, curaque non levis
Interfusa nitentes
Vites æquora Cyclades.

To the Republic.

O ship, will new waves carry thee back into the sea? O what are you doing? bravely *(refer fortiter ad constantiam consilii—to constancy of counsel)* occupy the port. Do you not see that your side is stript of its *rank* of oars *(remigio)*, and your mast rent *(saucius—wounded,—put for laceratus, rent)* by the south-west wind (Africo, blowing out of Africa — ventus Africanus) groan *(gemant, h.e. stridorum edunt.)* And your keels *(carinæ, plural for carina, singular by poetic licence)*, without ropes *(under girding, also ropes for anchors)*, can scarcely endure *(or sustain in the attack of)* the too imperious *(or put for impetuous)* sea. *Your* sails, *(linten, any linen cloth, meton. sails)*, you have not perfect *(intergra, sound)*, nor have you gods *(images of the gods carried in the ships)*, whom you may call upon, when you are pressed by evil. Although a pine of Pontus—daughter of a noble wood—you may boast as useless both race and name. [*The pine region of Pontus, in Asia, produced pine of such excellent quality, that ships built of Pontic pine were esteemed the best ships.*] The timid sailor has no confidence in painted sterns *(puppieus)*. Do you beware, unless you owe a sport *(ludibrium)* to the winds. O you who were lately my anxious *(sollicitum)* weariness *(tædium)*, now my desire and not light care, avoid the seas *flowing* between the shining *(nitentes—on account of the splendour of the marbles produced there)*, cyclades *(interfusa—poured between.* [Cyclades, a name given to certain islands of the Ægean Sea, those particularly which surround Delos, as with a circle, whence the name κυκλος, circulus]. [Theseus, when returning from Crete, instituted in *Delos* festivals in honour of Apollo, calling the festivals *Delia*. Theseus placed a statue there which he had received from Ariadne].

The translation in verse by Mr. Francis may be acceptable to the learner—

Ill-fated vessel! Shall the waves again
Tempestuous bear thee to the faithless main!
What would thy madness! Thus with storms to sport!
Ah! yet with caution seize the friendly port.
Behold thy naked decks; the southern blast.
Hark! how it whistles through thy rending mast!
Nor without ropes thy keel can longer brave
The rushing fury of the imperious wave:
Torn are thy sails; thy guardian gods are lost,
Whom you might call, in future tempests tost.
Once though majestic in your pride you stood,
The noblest daughter of the Pontic wood,
Now may you vainly boast an empty name,
Or birth conspicuous in the rolls of fame;
No mariner, when storms around him rise,
Pale with his fears, on *painted sterns* relies.
Ah! yet take heed, lest these new tempests sweep,
In sportive rage, thy glories to the deep,
Thou late my deep anxiety and fear,
And now my fond desire and tender care,
Ah! yet take heed, avoid those fatal seas,
Which roll among the shining cyclades.

Francis.

When I compare the translation in verse with mine own literal prose translation, I am surprised by the discovery of the great success of Mr. Francis in giving, with faithful accuracy, the expression of the original. The discussion of allegory used by the sacred writers suggested to Bishop Marsh this allegory used by Horace. The chief passage selected from Holy Scripture by Bishop Marsh is the eighteenth Psalm. I shall quote the passage from the Septuagint—

Psalm lxxx., verses 8-15. v. 8. Ἄμπελον ἐξ Αἰγύπτου μετῆρας, ἐξέβαλες ἔθνη καὶ κατεφύτευσας αὐτήν. Ὡδοποίησας ἔμπροσθεν αὐτῆς, καὶ κατεφύτευσας τὰς ῥίζας αὐτῆς, καὶ ἐπλήσθη ἡ γῆ. Ἐκάλυψεν ὄρη ἡ σκιὰ αὐτῆς, καὶ αἱ ἀναδενδράδες αὐτῆς τὰς κέδρους τοῦ Θεοῦ. Ἐξέτεινε τὰ κλήματα αυτῆς ἕως θαλάσσης, καὶ ἕως ποταμοῦ τὰς παραφυάδας αὐτῆς. Ἵνα τί καθεῖλες τὸν φραγμὸν αὐτῆς, καὶ τρυγῶσιν αὐτὴν πάντες οἱ παραπορευόμενοι τὴν ὁδόν; Ἐλυμήνατο αὐτὴν σῦς ἐκ δρυμοῦ, καὶ μονιὰς ἄγριος κατενεμήσατο αὐτήν. Ὁ Θεὸς τῶν δυνάμεων ἐπίστρεψον δή, ἐπίβλεψον ἐξ οὐρανοῦ καὶ ἴδε, καὶ ἐπίσκεψαι τὴν ἄμπελον ταύτην.—*Tischendorf.*

"Thou hast brought a vine out of Egypt, thou hast cast out the nations (*εθνη*, translated also heathens and Gentiles) and planted it. Thou hast made a way before it, and thou hast planted its roots, and the land was filled; and the shadow of it covered the mountains, and its branches [covered] the cedars of God [the great cedars of Lebanon]. It stretched forth its boughs to the sea (the Mediterranean), and her branches to the river [Jordan. The eastern and western sides]. Why hast thou thrown down her hedge, and all who pass along the way pluck her grapes? The boar out of the forest has wasted it, and the solitary wild beast has pastured upon it. (*μονιος αγριος κατεναμησατο.*) O God of Hosts, turn *we pray thee* (δὴ), look upon it, and see, and visit this vine."

Bishop Marsh has these words:—"In this allegory was finely depictured the then unhappy state of the Jews, contrasted with their former prosperity; and its application was sufficiently obvious without any formal explanation; *for the vineyard of the Lord of Hosts was the house of Israel.*" "*It is indeed an essential requisite in every allegory which is left to explain itself, that the application be easy and obvious.*"

Bishop Marsh then quotes the following words of Horace:—

> O Navis referent in mare te novi
> Fluctus O quid agis? Fortiter occupa
> Portum.

"On this passage Quintilian observes, "Navim pro republica; fluctuum tempestates, pro bellis civilibus (the contest between Octavius and Mark Antony was about to commence); portum pro pace atque concordia dicit." The ship for the republic; the tempests of waves for civil wars; the port he speaks of, *dicit*, for peace and concord. "But, though the passage may be explained by the substitution here made, it is not that the *words* used by Horace are *synonymous* with the words used by Quintilian for the explanation, but because *the things signified* by the former may be *compared* with the *things signified* by the latter." "It is not that *Navis* can signify a republic, or that *Fluctus* can signify civil wars, or that *Portus* can signify peace." But a ship tossed by the waves may be *compared* with a nation agitated by civil wars, as a ship, lying safely in harbour, may be again *compared* with a nation enjoying the blessings of peace. Here then we have another proof that allegorical interpretation is an interpretation not of *words*, but of *things*.

Horace wrote this allegorical ode after the great slaughter at the battle of Philippi, U.C. DCCXLII. The distressing scenes of the battle, in which Horace took part, and his flight and dangerous voyage by sea, and the severe storm he encountered on his return to Italy, at the promontory of Palinūrus, so impressed his memory that when he saw a prospect of a new civil war between Octavius and Marcus Antonius, he expressed his thoughts in this celebrated allegorical poem.

"The eighteenth Psalm is found joined with the seventy-ninth Psalm, as one psalm, in one ancient MS. in the public library in Cambridge. The subject of both psalms is the same. The date of the composition is fixed to the time of the Babylonish captivity by the internal evidence which it contains, when the city of Jerusalem lay in heaps, the temple defiled, and the people were in captivity."—*Dr. A. Clarke.*

Two subjects present themselves for inquiry—1. From whom may Horace have received the notion of his allegorical poem? and 2. What psalm or psalms may support the description of Jewish backsliding, given in the eightieth Psalm?

1. The poet Alcæus, of Mitylene, in Lesbos, a large island in the Ægean Sea. Alcæus was a lyric poet. He flourished about six hundred years before the Christian era. He fled from a battle, and his enemies hung up, in the temple of Minerva, the armour which he left in the field, as a monument of his disgrace. He is the inventor of Alcaic verses. He was cotemporary with the famous Sappho, to whom he paid his addresses. Of his works nothing remains except some fragments found in Athenæus.

Sappho, or Sapho, celebrated for her beauty, her poetical talents, and her amorous disposition, was born in the island of Lesbos, about six hundred years before Christ. Her father's name was, according to Herodotus, *Scamanisonymus*, according to others, *Symon*, or *Etarchus:* and her mother's name was Cleis. She was unable to guide herself, and became the slave of the passions of our common nature. She even descended to unnatural means of gratifying her natural passions. How far these statements may be correct, is a matter for inquiry. The names of her favourite female companions are given, Telesiphe, Atthis, and Megara. On account of her criminal acquaintance with these female companions, Sappho received from those who believed and stated the matter, the name Tribas. Sappho conceived such a passion for Phaon, a youth of Mitylene, that, upon his refusal to gratify her desires, she threw herself into the sea from Mount Leucas.

Her compositions were all extant in the age of Horace. The Lesbians were so sensible of her merit, that, after her death they paid [to] her divine honours, and raised [to] her temples and altars, and stamped their money with her image. She is supposed to have invented the verse called after her name—the Sapphic. Horace did write odes in the Sapphic and Adonic meters; and in the Alcaic, supposed to be the invention of Alcæus. These poetic persons flourished more than five centuries before Horace was born. The vices of the heathen described by St. Paul, in the first chapter of his Epistle to the Romans, were manifested in the life of Sappho.

Alcæus is said to have been the author of many Lyric allegorical poems against tyrants. The following is a fragment which may serve to shew that Horace had an example which he followed very successfully:—

Τὸ μὲν γὰρ ἔνθεν κυμα κυλίνδεται
Τὸ δ' ενθεν' ἄμμεσ δ' ον τὸ μὲσσον·
Ναϊ φερόμενα σῦν μελαίνη,
Χειμῶνι μοχθεοντεσ μεγὰλω· καλὰν
Πὰρ μὲν γὰρ ἄντλοσ ἱστοπέδον ἔχει.
Λαῖφοσ δὲ παν ἄδηλον ἤδη
Καὶ λακίδεσ μεγάλαι κατ' αὐτὸ
Χαλᾶσι δ' αγαιραι. . . . . .

For, indeed, the wave is rolled from this side and [the *wave* is rolled] from that side, and we (αμμεσ—pro—ημεισ) together with the black ship, are carried into the midst—(του πελαγουσ) of the sea, toil worn (μοχθεοντεσ) by great storm. For indeed, luckily (καλὰν—καλα—adv. opportune—a—καλοσ pulcher) the ship-pump (metaph, the rabble) holds the mast's socket. (The sail Λαιφοσ—το—gen. του λαιφεοσ—ουσ—vestis velum). But all the sail is now obscure; and great rents (fissures, λακιδεσ—a—λακισ—η—gen. τησ λακιδοσ—a—ληκεω—sono. is a rent made by a storm) are through it, (κατ—αυτο-κατ—cum accus, per) and the anchors are loose—(αγκυραι—δε—χαλᾶσι—metaph, the supports of the state are loose (χαλαω).

Doering, from whose notes on Horace I have made this extract, remarks, "Habuit autem, quem Horatius in hâc allegoria lequeretur—(viz.) Alcæum, plurium in tyrannos carminum allegoricorum auctorem, cujus in hanc rem fragmentum apud Heraclidem Pont," &c.

But Horace had, in his allegory, one whom he could follow—Alcæus, the author of many allegorial odes (carminum) (carmen seculare, of Horace, proves that carmen means ode), a fragment of which upon this subject (or to this purpose, in hanc rem) in the writings of Heraclides of Pontus, *sic legitur*, &c., as above quoted.

2. *Two Psalms*, cv. *and* cvi.—Several verses of this Psalm, cv., are found in 1*st Chronicles* xvi., from which circumstance David was evidently the author of the principal part of this Psalm. It was probably enlarged, and sung at the restoration of the people from the Babylonish captivity. Psalm cvi. is found in 1*st Chronicles* xvi., that is, the last two verses of this Psalm, just as a part of Psalm cv. is found in 1*st Chronicles* xvi. The Psalm cvi. is supposed to be the composition of some person in the Babylonish captivity, representing the Jewish captives, penitent, repentant, confessing their sins, and seeking the pardoning mercy of God. The passage which I select to shew their awful backsliding and sinfulness, contains seven verses. Psalm cvi. 34-40.—

Ουκ ἐξωλόθρευσαν τὰ ἔθνη ἃ εἶπε Κύριοσ αὐτοῖσ, καὶ ἐμίγησαν ἐν τοῖσ ἔθνεσι, καὶ ἔμαθον τὰ ἔργα αὐτῶν· καὶ ἐδούλευσαν τοῖσ γλυπτοῖσ αὐτῶν, καὶ ἐγενήθη αὐτοῖσ εἰσ σκάνδαλον. καὶ ἔθυσαν τοὺσ υἱοὺσ αὐτῶν καὶ τὰσ θυγατέρασ αὐτῶν τοῖσ δαιμονίοισ, καὶ ἐξέχεαν αἷμα αθῶον, αἷμα υἱῶν αὐτῶν καὶ θυγατέρων, ὧν ἔθυσαν τοῖσ γλυπτοῖσ Χαναάν· καὶ ἐφονοκτονήθη ἡ γῆ ἐν τοῖσ αἵμασι, καὶ ἐμιάνθη ἐν τοῖσ ἔργοισ αὐτῶν· καὶ ἐπόρνευσαν ἐν τοῖσ ἐπιτηδεύμασιν αὐτῶν· καὶ ὠργίσθη θυμῷ Κύριοσ ἐπὶ τὸν λαὸν αὐτοῦ, καὶ ἐβδελύξατο τὴν κληρονομίαν αὐτοῦ. Καὶ παρέδωκεν αὐτοὺσ εἰσ χεῖρασ ἐχθρῶν, καὶ ἐκυρίευσαν αὐτῶν οἱ μισοῦντεσ αὐτούσ.—*Tischendorf (Sep.)* 34 v. They did not destroy the nations which the Lord said to them, and they were mingled with the nations, and they learned their works, and they served their graven images, and it became a stumbling block to them, and they shed innocent (αθωον) blood, the blood of their sons and of their daughters, whom they sacrifised to the graven images of *Canaan* (*or* ὢν-αιμα), *whose blood they sacrifised*, and the land was stained by blood (τοισ αιμασι—plur.—by continuous blood shedding), and was polluted by their works: and the Lord was angry with great wrath (ωργισθη θυμω, *i.e.*, was very angry) (θυμοσ, expresses violent emotion, θυω—ruo.) against his people: and (He) abhorred his own inheritance, and delivered them into the hands of their enemies, and they who hated them ruled over them.—*v.* 41.

The moral depravity of the Jewish people is plainly described in these words. The statement of the writer refers to the history of his people who had been released from the Babylonian captivity. This dates B.C. 536. The condition of the heathen, both political and moral, is similar to that of the Jews. Alcæus, Sappho, and Horace have given examples of sins and of crimes descriptive of morals, in public life and in private, in heathen nations. The "law and the prophets" describe the Jews as equally depraved in public life and in private.

From the fall of man to the deluge—from the deluge to the call of Abraham—from the call of Abraham to the death of Moses—from the death of Moses to the Babylonish captivity—from the Babylonish captivity to the coming of Christ, the religion of the world may be given in few words: idolatry, tradition, amongst those who had knowledge of God's laws: idolatry and mythology, or "old wives' fables" concerning gods and goddesses, amongst the heathen to whom God had not given the knowledge of his laws. *God's own word was sought and obeyed by few amongst the Jews.*

The Lectures of Bishop Marsh are in my estimation so valuable as specimens of composition, of learning, and of argument, that I wish every student to possess a copy of those Lectures, and above all things, and

before all things, to read them, not once, not seven times, but seventy times seven, that is, that he should read one lecture every working day. I may endeavour to give some notion of the value of Lectures iv. and v., by a small collection of extracts from both. In Lecture iv., towards the end, I find these words:—

1. "Either an *arbitrary sound* must have been invented, without any *attempt* at similitude between the sound and the thing to be represented by it; or some similitude between the sound and the thing to be represented by it; or some similitude must have been sought between the *abstract notion*, for which the word was *wanted*, and some *other* notion, already *provided with a word*. The latter mode was not only more easy and obvious, but also more consonant with an early state of civilization, when the imagination is always more employed in finding *resemblances*, than the judgment in discovering *differences*. In such cases, therefore, it would frequently, and perhaps *commonly* happen, that words provided for *one* purpose, would, for want of *new* words, be applied to *another* purpose, in consequence of some *resemblance*, whether real or imaginary, between the *primary* and the *secondary* purpose."

2. Bishop Marsh, in this representation of the origin and formation of language, sees the *foundation* of those distinctions in the senses of words which are observed in all languages, and which are expressed by the terms, *proper* and *improper* sense, *literal* and *figurative* sense, *grammatical* and *tropical* sense. "The *literal* sense of a word corresponds to its *proper* sense so far that the term *literal*, by referring to the *elements* of which a word is composed, implies that the word is used in its original simplicity, or in its original sense. But as the original sense of a word is frequently lost, especially in its translation from one language to another, some *derivative* sense, occupying the *place* of the original sense, becomes, from that time, the *literal* sense. Now the literal sense is no other than the grammatical, the term *grammatical* having the same reference to the Greek language as the term *literal* to the Latin. They equally refer to the *elements* of a word. For a similar reason, the *tropical* sense is no other than *the figurative* sense."

3. "When a word is *turned* from its literal or grammatical sense in language derived from Greek, that *a trope* [a τρεπω, verto], we say, just as in language derived from Latin, that *a figure* is used, because, in such cases, the meaning of the word assumes a new form. The same opposition, therefore, which is expressed by the terms *literal sense* and *figurative sense*, is expressed also by the terms *grammatical sense* and *figurative sense*. But the opposition expressed by the terms *proper sense* and *improper sense* is of a different description. When a word is diverted from its *proper* sense, the senses to which it is applied are, *all* of them, denominated improper senses, of whatever number or kind those senses may be. But though a figurative sense is always an *improper* sense, as being equally a departure from the first sense, an *improper* sense is not always *a figurative* sense. To make a sense *figurative*, in the common acceptation of the term, there must be not only *a departure* from the first sense, as in the case of an improper sense, but there must, at the same time, be excited something like an image in the mind."

4. Bishop Marsh applies this explanation thus:—"But the Church of England, with due attention to that figurative style so frequently employed by our Saviour on *other* occasions, has interpreted his words on that *solemn* occasion by the rules of analogy, and by the dictates of common sense. We eat the bread in *remembrance* that Christ died for us. We feed on him only in our *hearts* by faith with thanksgiving. We believe that the blood of Christ was *shed* for us, and will preserve us unto everlasting life. But the cup which we drink, we drink *only in remembrance* that Christ's blood was shed for us."

Luther held that the corporal presence of Christ was in the elements. This doctrine was termed consubstantiation, as the former was termed transubstantiation. After Luther's death a controversy arose between the followers of Luther who maintained his doctrine of consubstantiation, and the divines of Switzerland who objected to the Lutherans that our Saviour could not be everywhere *corporally* present, which the doctrine of consubstantiation implied, while the Lutherans, on *their* parts, endeavoured to remove that objection, by accounting for the hypostatic union on the ground of what they technically termed 'communicatio idiomatum,' or the communication of properties. And since Christ, as God, must be omnipresent, in respect to his divine nature, they hence inferred, that as this *divine* nature had him united to his *human* nature, there existed a communication of properties from the former to the latter, which made him *corporally* present where he was *spiritually* present. The argument, however, did not satisfy their opponents [*no wonder*], who thought it wiser to *prevent* the difficulty by a uniform interpretation of figurative language.

5. "In short, the figure with which we are chiefly concerned is metaphor: for it is a figure which is more frequently employed than all other figures of rhetoric put together. Now, as similitude is the foundation of figurative language *in general*, so is it especially of metaphor. Indeed, a metaphor is *itself* a simile, though not in the *form* of a simile. For instance, if we say of a distinguished divine, that he supports the established religion, as a pillar supports the incumbent edifice, we make use of a simile, drawn out in the *form* of a simile. But if we *contract* the simile into *a single* position, and give a *metaphorical* sense to the word pillar, which before was used *literally*, we may then say of such a person, that he *is a pillar of the Church*. On the other hand, as any one who was secretly at work for its *destruction* might be compared with a man who was *undermining* an edifice, we should say, in metaphorical language, that *such* a person was *undermining* the Church. But if the mine should, at length, *explode*, and the Church should *fall*, the defender of that Church might exclaim, again in metaphor, and again in truth:"—

Impavidum ferient ruinæ.—*Hor. Od. III.*, iii. 8.
The ruins shall strike me undaunted.

Thus ends Bishop Marsh's fourth Lecture on the *Interpretation of the Bible.*

6. His fifth Lecture leads him from metaphor to allegory, and from this Lecture I have made extracts. The commencement of this fifth Lecture contains an introduction to the Lecture. Therefore an outline of this introduction must be useful. *(a.)* Metaphor, as the word signifies, is a *transfer* whenever a word, belonging *properly* to one subject, is transferred to *another* subject, to which it does not *properly* belong. The word pillar is properly applied to a building; if transferred to a person, it is applied to what it does not properly belong. Therefore, *the metaphorical sense*, like the *figurative sense* in general, belongs to a class of *improper* senses. "It possesses, in an *eminent* manner, *that* character of the figurative sense, which consists in presenting an image to the mind. A statesman is called a pillar of the State; a churchman is called a pillar of the Church. This figure presents to the mind what is meant, more forcibly than the literal form of expression could present the description intended to be conveyed. *Metaphorical* interpretation is an interpretation of *words*. *Allegorical* interpretation is an interpretation of *things*, not of *words*. *Allegory* has been considered sometimes as *a lengthened metaphor*, at other times *a continuation of metaphor*. As metaphor means a transfer, so allegory means a representation of *one* thing which is intended to excite the representation of *another* thing. Two examinations of an allegory—1. What is the *immediate* representation? 2. What *other* representation is the allegory intended to excite? Now, in most allegories, the *immediate* representation is made in the form of *a narrative;* it is designed to convey *a moral*, not *a historic truth*. The narrative is commonly fictitious, and the *immediate* representation is of no further value than as it leads to the *ultimate* representation. "It is the *application* or the *moral* of the allegory which constitutes its *worth*. We must never forget that the *allegorical* interpretation is the interpretation of the *things signified* by the *words*, not of the *words themselves*. The subject of allegorical interpretation, if this distinction be lost sight of, will immediately be involved in obscurity.

Bishop Marsh gives examples, shewing that as every parable is a kind of allegory, our Lord's parable of the sower may be considered as an especially clear and correct example. When our Lord had finished the *narrative*, or the *immediate* representation of the allegory, he then gave the *explanation*, or the *ultimate* representation of it.

Nathan addressed David in an allegory. When he had finished the narrative, David, not immediately perceiving the intended application, replied by passing sentence upon the guilty man. Nathan declared, "Thou art the man;" and explained the *narrative* by giving not its *immediate* but its *ultimate* sense. Bishop Marsh having given these examples from Scripture, proceeds to give an example of an allegory noticed by Quintilian. It is the well-known passage in Horace, "O Navis, referent, &c."

CHAPTER V.

I. *The nature of figurative language*, and the difference between the *literal* and the *figurative* use of words in the interpretation of Scripture, can require no further illustration. "But in *all* cases the *literal* meaning of a word must be the *first* object of our inquiry," because its *figurative* meaning is only its *applied* meaning; and to judge of the *propriety* of the application, we must understand the nature of the thing applied.

"If a word have *one* sense, that sense is, of course, considered as its *literal* sense. But if it have *various* senses, it then becomes a matter of inquiry, and sometimes of *difficult* inquiry, in what manner those various senses shall be arranged."

"Now, as the words which relate to the compound notions of reflexion are used for the most part with the *greatest* latitude, an examination of the manner in which the various senses of *such* words may have been *successively formed*, will most easily suggest the general principle on which the senses of words should be *arranged*."

II. *Bishop Marsh illustrates his principle* by referring to the act of the mind in subtraction and in addition with respect to compound notions. He supposes an original compound notion expressed by a word. He imagines the subtraction of one notion from the compound notion, and the addition of a new notion in its place. The name of the compound remains the same. The change in the notion is small. The original notion has passed from its first state to its second state. By a similar addition and subtraction it passes to a third state, and goes in like manner to a fourth and to a fifth state, each successive state resembling the preceding state, but differing more and more from the first state, till the word applied to the fifth state has little or no resemblance to the original notion which has passed through so many stages of subtraction and addition. Suppose this order of succession to be lost, the mind is at a loss to discover how the same word could have acquired such a variety of meanings, and whether a word which admits of one sense is capable of being applied in another. The effort must be to discover which sense may be the origin of the rest; this must have been the *primary sense*. That which most resembles it must be the *second sense*, and so onward. A genealogy of the senses or meanings of words may be thus formed, showing a resemblance between the parent and the immediate offspring, "though all resemblance be lost between the ancestor and the latest descendant."

III. "*No lexicographer has paid such attention to this* genealogy of sense as Schleusner, in his *Lexicon to the Greek Testament*, a Lexicon which should be in the possession of every student in Theology."—*Lec.* iv., *Bk. Interp.* I have marked the extracts, and have left unmarked the passages which I have *translated* into mine own words, to facilitate the progress of the student in mastering an important history of thought which Bishop Marsh declares to be difficult.

I hope that his twelve Lectures on the Criticism of the Bible; his twelve Lectures on the Interpretation of the Bible; and his twelve Lectures on the New Testament, may become the companions of all Theological students.

IV. *Dr. Sumner, sometime Archbishop of Canterbury,* recommended those whom he ordained, if they were anxious to acquire a good knowledge of the Greek Testament, to read one chapter in the Greek Testament daily; beginning at the beginning, and ending at the end of the Greek Testament. Use the Latin Testament in the same manner. The custom should commence in the school, and be continued in the university, and through life. The importance of the Greek language must appear in the revolution which caused the overthrow of the Persian Empire, and which subjected all the civilized nations of the world to Grecian goverment. The changes of the senses of words will appear a necessary result of the changes in the habits and circumstances of nations whose governments were changed by successive invasions.

V. *The invasion of Asia by Alexander the Great* (B.C. 335), *king of Macedon,* when he was only twenty years of age, his early death, when he was only thirty-two years of age, and the wonders which he effected in his brief reign, have formed subjects for consideration to succeeding generations, as well as to that generation which witnessed his exploits. He caused cities to be built in his new dominions; and formed colonies of Jews in all commercial cities, in Europe, Asia, and Africa, for the purpose of employing their talents for commerce, in promoting the commercial interests of the cities in which he stationed them. His successors imitated his example in this political movement. Alexander and his successors permitted the Jews to establish synagogues and proseuchæ in whatever city or place they were stationed. They were permitted by the governments of the countries in which they lived to worship God in their synagogues, and to hear Moses and the prophets read every Sabbath day. They heard these Scriptures expounded; and listened to the word of exhortation addressed to them by those brethren who might have a word of exhortation for God's people. As the Greek language was spoken throughout the dominions of Alexander and of his successors, Ptolemy, king of Egypt, caused the Hebrew version of the Old Testament to be translated into Greek by seventy Jews, who, at his request, were sent from Jerusalem to Alexandria for this purpose. It is supposed that six learned men were chosen to represent one tribe, and that twelve tribes were represented by seventy-two persons. Septuaginta, seventy, was the name given to this Greek translation, on account of the number of the translators. The Septuagint was designed for, and was used by, the Jews in Alexandria at first, but, in time, it was used by all the Jews dwelling in the Grecian cities, in all parts of the world, which were governed by Alexander's successors.

VI. *When the Romans conquered Greece,* and gradually subdued all parts of the world included in the Grecian empire, the language of Greece still maintained its hold upon men's minds; and the Romans themselves were taken captive by the language and by the refined arts of the people whom they conquered. The Septuagint continued to be read. Our Lord and his apostles have made their quotations from the Septuagint.

VII. *The preparation for the preaching of the Gospel throughout the civilized world was thus made in the order of divine providence.* "The Acts of the Apostles," written by St. Luke, is a narrative of the manner in which this providential arrangement enabled the apostles to preach the gospel at Jerusalem and in the Holy Land, and how, by such divine arrangement, the word of the Lord ran, had free course, and was glorified. And the ministry of St. Paul, in Asia and in Europe, proves that this preparation for the preaching of the gospel was the wise design of an over-ruling providence, to aid in the work of the ministry of the gospel those whom God called to and made for his service. The evidence of a superintending providence, seen in this arrangement, arising out of the successive revolutions of empires, carries the mind onward to see a further evidence of the truth of the gospel and of divine revelation. The faith of the christian is strengthened by such evidence afforded by the mercy of God. The value of the gospel rises in his estimation. His gratitude to God for his unspeakable gift is increased, and he thanks God and takes courage, and goes on his way rejoicing.

VIII. *The History of Alexander III., surnamed the Great,* becomes interesting, not merely from the wonders of his exploits, but from the influence which his exploits had upon the future history of the world. He was the son of Philip the Second, king of Macedon and of Olympias. Philip was the fourth son of Amyntas, king of Macedon. Alexander, son of Philip and Olympias, was born B.C. 355. On the night of his birth the temple of Diana at Ephesus was burnt by *Erostartus,* written also Erostratus, and Eratostratus. The magicians declared that this event was an early prognostic of his future greatness. Philip received a present from a neighbouring governor. The present was a horse, which received the name Bucephalus (Βουσ, taurus, Κεφαλη, caput), Ox-head, because the animal had a head similar to the head of a bull or of a cow (ὁ καὶ, ἡ-Βουσ). The horse disputed sovereignty with those who attempted to mount him. Philip expressed his astonishment that any neighbouring governor should send to him as a present an animal who refused all government; and he had determined to send the horse back to him who had sent him as a present. Alexander asked permission to try whether he could tame the horse. He obtained his father's consent. The keen eye of the youthful prince saw that the shadow of the horse was the cause of the uneasiness, and by turning the face of the horse to the sun, removed the shadow which caused the fright. The horse stood quietly. Alexander mounted Bucephalus, and rode him with ease, to the great admiration of his father and of the

courtiers. Philip, with tears in his eyes, said to Alexander, "Son, seek a kingdom worthier of you than Macedon." Olympias, during her pregnancy, declared that she was with child by a dragon. On the day of Alexander's birth, two eagles perched for some time on the house of Philip, as if foretelling that his son would become master of Europe and Asia. The double eagle may have a similar meaning. The crest of Russia—the double eagle—may have its origin from this ancient story. The prophecy of *Amos* ix. 6, "*A bastard shall dwell in Ashdod*," had its fulfilment in the invasion of the Holy Land by Alexander, the son of Olympias, and of the dragon. Aristotle was Alexander's tutor for five years. The prince always respected the abilities of his preceptor. Aristotle took up his residence in Pella when Alexander had reached his fourteenth year. He instructed the young prince in, 1. grammar, 2. rhetoric, 3. poetry, 4. logic, 5. ethics, 6. politics, and in those branches of physics, which had even at that time made some considerable progress. Aristotle made a new collection of the Iliad for the use of his pupil. Philip died B.C. 336. Alexander succeeded to the throne, when in the twentieth year of his age. Aristotle continued to live with Alexander as his friend and counsellor till Alexander set out on his Asiatic campaign, B.C. 334. Aristotle was then fifty years of age. He had a delicate constitution, and the intellectual habits of a philosopher. He could not accompany his pupil in his martial career. He returned to Athens. Alexander wished Aristotle to compose a book upon natural history. In his Asiatic campaign Alexander employed about one thousand men to collect animals either in fishing, hunting, or hawking, which were carefully transmitted to the philosopher. Alexander had given to Aristotle eight hundred talents to assist him in the work: "*The Natural History of Animals.*" Aristotle died in the sixty-third year of his age, B.C. 322. Some have accused him of being accessory to the death of Alexander: and have said that he drowned himself in the river Euripus, because he could not find out the cause of its flux and re-flux.

When Philip went to war, Alexander, in the fifteenth year of his age, was left governor of Macedon, where he quelled a dangerous sedition, and soon after followed his father to the field, and saved his father's life in a battle. He was highly offended when Philip divorced Olympias, and married Cleopatra. He caused the death of Attalus, the new queen's brother. He retired from court to his mother Olympias. He was recalled. Philip was assassinated. Alexander punished the murderers of his father, and gained the affections of his subjects by his prudence and moderation. He conquered Thrace and Illyricum and destroyed Thebes. He was chosen chief commander of all the forces of Greece. Then he declared war against the Persians, who, under Darius and Xerxes, had, in their invasions of Greece, laid waste and plundered some of the Grecian cities. With an army of thirty-two thousand foot and five thousand [illegible] invaded Asia. He defeated Darius at the river of Bithynia, May 22, B.C. 334, when six hundred thousand Persians were defeated by thirty thousand Macedonians. He conquered all the provinces of Asia Minor. He obtained other two victories over Darius, at Issus, a town of Silicia, on the confines of Syria, October, B.C. 333. In this battle the Persians lost one hundred thousand foot and ten thousand horse: the Macedonians lost only three hundred foot and one hundred and fifty horse; and at Arbēla, a town of Persia, on the river Lycus, October 2, B.C. 331. He, by these victories, overthrew the Persian Empire, and ruined the last of the Median or Medo-Persian Sovereigns. He took Tyre after an obstinate siege of seven months, and slaughtered two thousand of its inhabitants *in cold blood*. He made himself master of Egypt, Media, Syria, and Persia. He visited the temple of Jupiter Ammon, when he was in Egypt, and bribed the priests who saluted him as the son of their god, and enjoined his army to pay divine honours to him. He built a town on the western side of the Nile, and called it Alexandria, after his own name. He extended his conquests to India. He fought and conquered Porus, a powerful king of the country. He invaded Scythia. He visited the Indian Ocean. His troops refused to proceed farther in the work of conquest. Alexander retired to Babylon, laden with the spoils of the East. The magicians foretold that his entrance into the city would be fatal to him. Their prediction was fulfilled. He died at Babylon on the twenty-first of April, in the thirty-second year of his age, after a reign of twelve years and eight months of continual success, B.C. 323. Some state that Alexander died from the effects of cold whilst in a boat on the waters of the Euphrates. Others say that he died from the effects of intemperance. Others maintain that one of his own chief officers poisoned him. His successors were his chief officers, who had various fortunes in their wars, after their great leader's death. The division of his vast possessions was finally arranged in the following order:—

1. Ptolemy had (1) Egypt, (2) Arabia Petræa, (3) Cœlo Syria.
2. Cassander had (1) Macedon, (2) Greece.
3. Lysimachus had (1) Thrace, (2) Bithynia.
4. Seleuchus had Asia, east and north.

IX. *The Tyrians* had disappointed the hopes of Nebuchadnezzar. They were unable to resist the persevering ingenuity and the daring valour of Alexander. The deserted city afforded materials for the construction of a road in the sea from the main land to the new city of Tyre on the island. The work was completed. Tyre was attacked by sea and by land. The road in the sea enabled the land army to commence and successfully to continue their operations under the walls of Tyre; whilst the shipping, at the command of Alexander, renewed their efforts to take the city. Tyre fell. Time has explained the prophecy concerning that once proud mistress of the seas. Verily, there is a God who rules in the affairs of the children of men. The Tyrian prosperity fell, and has never revived.—*Isaiah* xxiii.

Alexander, whilst besieging Tyre, felt that the necessities of his soldiers demanded supplies. Judæa,

or the Holy Land, was rich in stores of provisions. Alexander applied to the existing government for supplies. Their fidelity to the Persian government caused the rulers of Jerusalem to refuse to grant supplies to Alexander. The haughty conqueror determined on revenge. He moved upon Jerusalem. A procession of a strange character came from Jerusalem and met Alexander at the head of his victorious army. His soldiers and their commanders expected to hear the voice of Alexander ordering the slaughter of the strange beings who came from Jerusalem. The leader of the procession was Jaddŭa, the high priest. He was followed by the priests in their robes, and by the citizens in robes of white. The sword of the destroyer was sheathed. The wild spirit of revenge was still. The astonished soldiers and their officers saw their great leader on his knees before the high-priest. Then they all entered Jerusalem in peace. An exemption from tribute every seventh year, because the land lay idle on that year, was the request made by the Jews in reply to the gracious offer made by Alexander to grant to the Jews whatever favour they required. The Jews must be favoured in all parts of the new empire founded by Alexander. Why? Such was the question put by his officers to Alexander. His reply was, "I did not kneel to Jaddŭa, but to the God whose name was on the forehead of the high-priest. When I meditated in Macedon upon the invasion of Asia, I dreamed that a man, dressed as Jaddŭa was dressed, came to me and assured me that I should succeed in my invasion of Asia." In this manner Alexander satisfied the minds of his officers and of his soldiers. The Jews obtained full religious liberty by the grant of Alexander.

X. *Jaddŭa failed not to shew to Alexander the prophecies of Daniel.*

1*st Daniel* viii. 21: "And the rough goat is the king of Grecia, and the great horn which is between his eyes is the first king."

2*nd Daniel* xi. 3: "And a mighty king shall stand up, who shall rule with great dominion, and do according to his will."

His successors, with the exception of Antiochus Epiphanes, followed the example of Alexander in shewing kindness to the Jews.

Alexander marched into Egypt, which he subdued. He peopled it with many nations, among whom were many Jews, to whom he granted the same privileges which he had granted to his own soldiers, the Macedonians. On the following spring he routed the ruined Darius Codomanus, king of Persia, at Arbēla, whom he had routed twice before, and thus made himself master of Persia.

1. *Alexander I.* succeeded his father as king of Macedon, B.C. 501. Died B.C. 451.

2. *Alexander II.*, the elder brother of Philip, the father of Alexander the Great, succeeded as king of Macedon, B.C. 369. Assassinated B.C. 367.

3. *Alexander III., surnamed the Great, son of Philip, king of Macedonia*, was born at Pella in the autumn of (B.C.) 356.

"The history of Alexander forms an important epoch in the history of mankind. Unlike to other Asiatic conquerors, his progress was marked by something more than devastation and ruin. At every step of his course the Greek language and civilization took root and flourished; and, after his death, Greek kingdoms were formed in all parts of Asia, which continued to exist for centuries. By his conquests the knowledge of mankind was increased, the sciences of geography, natural history, and other sciences received vast additions. And it was through him that a road was opened to India, and that Europeans became acquainted with the products of the remote east."—*Griffin's Bib. Dicty.*

4. Alexander's love for literature may be seen in the care which he is described as having taken of the copy of the works of Homer, arranged for him by Aristotle. He came into possession of a golden casket, adorned by precious stones of great value. This had been the property of the ruined Darius. Alexander placed in this casket the manuscript of Homer, arranged and prepared for him by Aristotle. He placed the casket and its more valuable contents under his pillow every night when he retired for his night's rest.

5. Unfortunately some minds desire to imitate that which is worthy of reprobation rather than that which is worthy of approbation. Alexander, in his admiration of Achilles, determined to imitate his example. When Alexander invaded the Holy Land, he proceeded to Gaza, and upon his arrival, found the city provided with a strong garrison, commanded by Bētis, one of the eunuchs of Darius. Gaza was in the way to Egypt. Alexander must besiege it. The garrison fought with the utmost bravery. Alexander and his army were forced to lie two months before the city. The fury of Alexander was at its height. He resolved to treat the governor, the inhabitants, and the soldiers of the garrison with a barbarity absolutely inexcusable. He conquered Gaza. He caused ten thousand men to be cut to pieces. He sold the rest, with their wives and children, as slaves. When Bētis, the governor, who had been taken prisoner in the last assault, was brought before him covered by honourable wounds, Alexander said, "Bētis, thou shalt not die the death thou desiredst. Prepare, therefore, to suffer all those torments which vengeance can invent." Bētis remained silent, with a firm and a haughty air. Alexander said, "Observe, I beseech you, that dumb arrogance. Has he bended the knee? Has he spoken so much as one submissive word? But I will conquer this obstinate silence, and will force groans from him, if I can draw nothing else."

Alexander ordered a hole to be made through the heels of Betis, a rope to be put through the holes, and tied to a chariot, and caused Betis to be dragged round Gaza till he died. Alexander boasted that on this occasion he had imitated Achilles, from whom he was descended. Homer relates that Achilles did thus drag the dead body of Hector three times round the walls of Troy. Alexander dragged the living

Betis, a brave and honourable soldier, round the walls of Gaza. This act of Alexander is a stain on his character which cannot be effaced by any process of moral chemistry. He was an imitator of inhumanity, an imitation which must be denounced wherever, and whenever, and however it may make its appearance. The vices of men, even of the old covenant saints, must be reprobated. Their virtues must be imitated. Reprobate the lying, the perjury, the deceit, the fraud of Jacob, and cast them away for ever. Imitate the piety of Jacob, and the determination of Jacob—he worshipped God in a pure and spiritual worship, burying at the root of the tree the idols of the land of his servitude.

6. Alexander sent the greatest part of the plunder he found in Gaza to his mother Olympias, to Cleopatra his sister, and to his friends. To Leonidas, his tutor in his childhood, he sent one hundred quintals of myrrh. The reason of this present to Leonidas is thus explained: Alexander, when a child, had, upon one occasion, taken up whole handfuls of incense at a sacrifice, and had thrown the incense into the fire. Leonidas said to Alexander: "Alexander, when you shall have conquered the country which produces these spices, you may then be as profuse of incense as you please, but, till that day comes, be sparing of what you have." Alexander wrote thus to Leonidas: "I send to you a large quantity of incense and myrrh, in order that you may no longer be so reserved and sparing in your sacrifices to the gods." —*Rollin*, vol. v., p. 113-15.

7. No one, say Plutarch and Arrian, suspected *then* that Alexander had been poisoned; and yet, it is at this time [time of death] that such reports generally prevail. The corpse of Alexander lay quite neglected for several days in Babylon, which stands in a hot climate, and did not shew the least sign of putrefaction. This may be considered as a fact which proves that Alexander did not die from the effect of poison. It was believed afterwards, that Alexander was poisoned by the treachery of Antipater's sons; that Cassander, the eldest of them, brought the poison from Greece; that Iolas, his younger brother, threw the fatal draught into Alexander's cup, of which he was the bearer; and that he cunningly chose the time (a banquet in which Alexander entertained twenty guests, and at which he drank almost impossible and fabulous quantities of wine) that the enormous drinking of Alexander might conceal the true cause of his death. The Macedonians believed that Antipater was the author of the poisoning of Alexander. They detested Antipater as long as he lived, as a traitor who had poisoned their king.

8. Alexander was guilty of indiscretion in his excess of bravery; and of cruel murder in the violence of a jealous and vain-glorious temper. In the first case he leaped from the wall of the city Oxydrăcæ, a city of the Malli, a people of India, which he was besieging, into the city, and was severely wounded. He was followed by his soldiers in sufficient time to save his life. In the second case, a noble captain, who had seen long and faithful service, spoke in praise of Philip, the father of Alexander, and preferred the exploits of Philip to those of Alexander. The murderous hand of the conqueror of Persia seized a javelin, and by it slew Clitus, his foster-brother and his faithful friend. Alexander was inconsolable for the loss of a friend whom he had sacrifised in the hour of drunkenness and of dissipation.

9. The instances of the generosity of Alexander and of his self-control are many. He shewed great respect to the wife of Darius, and to her family and household, when they became his prisoners. He shewed very great liberality to his soldiers. He married Statira, the eldest daughter of Darius. He gave the youngest to his favourite, Hephæstion. He persuaded eighty of his officers to imitate his example. They chose from the noblest families in Persia eighty young maidens whom they married. The nuptials were solemnized after the Persian manner. He gave a feast to all the Macedonians who had before that time married in that country. Nine thousand guests were at this feast. Alexander gave to each of them a golden cup for the libations.

10. Not satisfied with this bounty, he would also pay his soldiers' debts. The soldiers feared that this was a plan to discover those who had wasted their substance. Alexander appointed in his camp offices in which all debts were paid without asking the name of debtor or creditor. The sums paid amounted to ten thousand talents, equal to fifteen hundred thousand pounds sterling, *i.e.* one million and a half in English money. He reproached his soldiers for seeming to suspect the truth of his promise, and said to them, "That a king ought never to forfeit his word with his subjects, nor his subjects suspect that he could be guilty of so shameful a prevarication." This is a truly royal maxim. It forms the security of a people, and the most solid glory of a prince.—*See Rollin An. Hist.*

11. The death of Alexander was sudden. He raised himself upon his elbow, and presented to his soldiers his dying hand to kiss. His principal courtiers asked him to whom he left the empire. He answered, "To the most worthy." He added that "he saw the decision of this would give occasion to strange funeral games after his decease." Perdiccas asked, "At what time shall we pay divine honours to you?" He replied, "When you are happy." These were his last words. Soon after he uttered these words he expired. He gave his ring to Perdiccas before he died. Alexander was thirty-two years and eight months old when he died, of which period he had reigned twelve years. He died in the middle of spring, the first year of the hundred and fourteenth Olympiad.—*Rollin.*

XI. 1. *Gordius, a Phrygian*, though originally a peasant, was raised to the throne. During a sedition, the Phrygians consulted the oracle, and were told that all their troubles would cease as soon as they chose for their king the first man they met going to the temple of Jupiter, and mounted in a chariot. Gordius was the object of their choice, and he im-

mediately consecrated his chariot in the temple of Jupiter. The knot which tied the yoke to the draught-tree was made in such an artful manner that the ends of the cord could not be perceived. From this circumstance a report was soon spread that the empire of Asia was promised by the oracle to him who could untie the gordian knot. Alexander, in his conquest of Asia, passed by Gordium. He wished to leave nothing undone which might inspire his soldiers with courage, and make his enemies believe that he was born to conquer Asia. Therefore, he cut the knot with his sword. He then declared that the oracle was fully verified and fulfilled, and that his claims to universal empire were fully justified.—*Lempriere.*

2. "Alexander crossed the Hydraōtes, and left to Pōrus all the lands he had conquered as far as the Hyphasis. He reconciled Pōrus with Taxĭlus, and settled a peace between them equally advantageous to both. Thence he proceeded and encamped on the banks of the Arcesĭnes. The floods of this river forced him to encamp on higher ground. Here the king and the whole army had to bewail the loss of Cœnus, whom a fit of sickness carried off. No greater officer was in the army of Alexander. Cœnus distinguished himself in a very peculiar manner in every battle in which he engaged. Alexander now prepared for his departure. His fleet consisted of eight hundred vessels, as well galleys as boats to carry the troops and provisions. The whole army embarked about the setting of the Pleiades, or seven stars, that is, about the end of October. On the fifth day the fleet arrived where the Hydaspes and Acesĭnes mix their streams. The rivers unite with such prodigious rapidity that as great storms arise in this part as in the open sea. His ships were very much shattered in this meeting of the waters. At length he came into the country of the Oxydrăcæ, and of the Malli, the most valiant people in those parts. These people were always at war, the one with the other. They united their forces to oppose Alexander for their mutual safety. They formed an army of fourscore thousand foot, ten thousand horse, and nine hundred chariots. In several engagements Alexander defeated them. He dispossessed them of their strongholds, and, at length, marched to the city of the Oxydrăcæ, to which city the greatest part of the native army had retired. Alexander ordered the scaling ladders to be set up. The order was not obeyed with sufficient promptitude to please Alexander. He seized a scaling ladder from a soldier. He, the first, ran up, covered by his shield. He reached the top of the wall. He was followed by Peucestes and Limoneus. His soldiers swiftly followed his example, in their anxiety to succour him. The ladders brake. The king was left alone. Alexander saw that he was the mark against which all the arrows and javelins of the enemy must be directed. In his rashness, or excess, or overflow of valour, he leaped into the city. He fell upon his feet. He repulsed the enemy. He killed the general who came to run him through. Alexander leaned against the trunk of a great tree which was near to the place in which his feet had found a rest. His shield received the darts of his enemies. No man dared to approach him. At length an Indian let fly an arrow, three feet long (that being the length of their arrows), which pierced Alexander's coat of mail, entered a considerable way into his body, a little above the right side. His blood flowed. He dropped his arms. He lay as dead. This was the fate of rashness. The Indians ran to strip him. Alexander revived. He grappled with the Indian, and plunged his dagger into his side. Some of his chief officers, Peucestes, Leonătus, and Limoneus, accompanied with some soldiers, had reached the top of the wall. They threw themselves into the city, and formed a bulwark around the body of their sovereign, and sustained the whole effort of the enemy. A mighty battle was fought around Alexander. The officers and soldiers who were thus defending their king saw a little gate. They opened it. The Macedonians entered. The town was taken. All the inhabitants were put to the sword, without distinction of age or sex. Alexander was brought into his tent. The surgeon discovered that a bearded arrow had entered. The wound must be enlarged to allow the extraction. Alexander endured the painful operation without any expression of agony. His blood flowed copiously. He fainted. All thought that Alexander had died. The blood ceased to flow. Alexander revived, and knew the persons about him. During that day and the night after, the army continued under arms round his tent; and would not stir from their posts till certain news was brought of his being better, and that he began to take a little rest." —*Rollin*, vol. v. "When he was a little better and able to go out, the soldiers who were upon guard brought to him his litter. He refused to go into the litter. He called for his horse. They brought his horse. Alexander mounted him. The shore and all the neighbouring forests echoed with the acclamations of the army, who imagined that they saw him rise (as in a figure) from the grave. He came near to his tent. He alighted and walked a little way. The soldiers surrounded him; they kissed his hands; they clasped his knees; they touched his clothes; they looked at him; all burst into tears, and called for blessings from heaven, and wished for him long life, and an uninterrupted series of prosperity."—*Rollin*, vol. v. The people who submitted to Alexander acted so generously that he restored their hostages and appointed Philip their governor, that is, governor of the Oxyd-ră-cæ, and of the Malli. Then Cratĕrus became the speaker to Alexander on behalf of the army. The subject of the uselessness of the campaign was introduced. Alexander received this expression of opinion unfavourably. "I will be answerable to you for all the events of the war." Alexander "fancied himself born merely for glory, and that no glory could be acquired but by unbounded, unjust, and irregular conquests. In his impetuous sallies after a mistaken glory, he followed neither reason, virtue, nor humanity; and, as if his ambitious caprice ought to have been a rule

and standard to all other men, he was surprised that neither his officers nor soldiers would enter into his views, and that they lent themselves very unwillingly to support his ridiculous enterprises."—*Rollin*, vol. v.

3. The Jewish interests were served by the favour which Alexander and his successors manifested to them. The commercial and intellectual interests of all nations received benefit from the invasion of Asia by Alexander the Great. The religious opinions of the Jews became tinctured by the philosophy of the Greeks, who had become masters of the world. Heathen rites and ceremonies no longer had their attraction for the seed of Abraham. Literature and Philosophy held the rule and governance of the Jewish literati. Divisions arose amongst them. Sects were formed to maintain certain distinct and different opinions. These sects sprang into existence after the troubles which arose from the invasion of Asia by Alexander, and from the wars which arose after his death, between his successors.

4. Under the Persian government Ezra and Nehemiah effected a reformation amongst the Jews—in their civil as well as in their ecclesiastical polity. The civil and religious condition of the Jews under the Grecian empire becomes a subject for consideration, deriving its importance from its influence being as extended as the civilization of the then civilized world. Sects were formed by the teachers of rhetoric, of logic, and of philosophy, amongst the heathen. Sects were formed amongst the Jews to represent opinions upon matters of religion, respecting the value of Holy Scripture, the resurection of the dead, the existence of angels and of spirits, the manner of the worship of God, and the condition of "*the saved*" in another world. These sects arose after the establishment of the Grecian empire. Their origin must have its date within the three centuries before the advent, or first coming, of our blessed Lord.

5. Alexander has obtained the notice of learned men in all successive ages of the world. His invasion of India has been imitated. The British arms have almost accidentally (or providentially) succeeded in obtaining dominion in India. The love for learning manifested by Alexander has been the object of imitation in the campaigns of enlightened invaders who aspired to military greatness. The faults of Alexander have been noticed by learned men in a manner expressive of thoughts and feelings of very deep seriousness. The natural affections of Alexander were strong. The ambition of Alexander was still in excess of his natural affection. In his attachment to his friend Hephæstion, he shewed how far he could cling with fidelity to a friend. When Hephæstion died Alexander solemnised the burial of his departed friend "with a magnificence the like of which had never been seen."—*Rollin*, vol. v. 289. Stasicrătes was the architect appointed by Alexander to superintend the erection of the wonderful building which was to serve as a monument to tell the world how much Alexander valued his friend Hephæstion.

The city of Corinth offered to Alexander the freedom of their city. He received the offer with contempt. He laughed at the thought that he who had conquered the world should be ennobled by the freedom of the city of Corinth. But Alexander was informed that Hercules, from whom he declared he was descended, had accepted the honour of the freedom of the city of Corinth. Alexander then received with gladness the honour of the freedom of the city of Corinth. The conduct of Sisygambis, the mother of the ruined Darius, proves the exalted notion which she entertained of the character of the conqueror of her son. "Who now," would she say, "will take care of my daughters?" "Where shall we find another Alexander?"

The Egyptians and Chaldeans embalmed the king's body after their manner. Aridæus, bastard-brother to Alexander, was appointed to convey the corpse to the temple of Jupiter Ammon. Two whole years were employed in preparing for this magnificent funeral. Olympias bewailed the fate of her son, who had ranked himself among the gods, and was so long deprived of a burial. The meanest have the privilege of a burial allowed to them in due time after their decease.

6. The faults in the character of Alexander may be seen in the very enumeration of the good qualities which adorned his character. He was almost always in excess. But the disposition to excess forced him onward to the performance of those exploits which some have considered as the works of military genius, and others have regarded as the extravagant and successful sallies of a madman. The believer in revealed religion rests his opinion upon the word of God, and believes that the work of Alexander was the design of a superintending providence, and a fulfilment of prophecy, and a preparation for the further accomplishment of the predicted designs of him by whom kings reign and princes decree judgment. It has been observed that the great prince Condè did not think anything more worthy of admiration in the conduct of Alexander than the noble haughtiness with which he spoke to the rebellious soldiers who refused to follow him. The patience and moderation of Alexander are no less worthy of admiration.

The Scythian ambassador spake to Alexander very judiciously when he reasoned with Alexander upon the unlawfulness of attacking nations who did not know him, and who did not desire his presence. "Thou boastest that the only design of thy marching is to extirpate robbers. Thou thyself art the greatest robber in the world." A pirate spake to Alexander to the same effect, and in stronger terms. Alexander asked the pirate "what right he had to infest the seas?" The pirate replied, "The same right which thou hast to infest the world. Because I do this in a small ship I am called a robber. Because thou actest the same part with a great fleet thou art entitled a conqueror." This was a witty and just answer, says St. Austin, who has preserved this small fragment of Cicero.

An examination of the character of Alexander has engaged the minds of very great scholars in all ages since his time.

Thais, a Greek courtezan of remarkable beauty, who accompanied Alexander to Asia, and became one of the wives of Ptolemy.

His (Alexander's) last decisive battle was at Arbēla, a town in Persia [Arbela is also a town in Sicily], where he routed an immense host, and, in consequence, became master of Babylon, Susa, and Persepolis, the last of which cities he gave to pillage and conflagration at the persuasion of Thais, a courtezan.

Mr. Pope composed a poem on the subject.

The drunkenness of Alexander cannot excuse the horrible brutality of his conduct in this scene of massacre and robbery.

XII. 1. The effects of the invasion of Asia and Africa by Alexander the Great, and the establishment of the Grecian empire, and of the subdivision of that empire, upon the commercial, the political, and the religious interests of the world, may be considered as a profitable subject for inquiry. The Jews, by the providence of God, became missionaries in all parts of the civilized world. The reformation of the Jewish religion, which Ezra and Nehemiah had effected, now proved the wisdom of its authors. The association necessarily arising from the revolution caused by Alexander's invasion, which the Jews must have formed in all parts of the world with the heathen amongst whom they dwelt, caused, in the minds of the Jews especially, some changes and alterations in their religious opinions. The inquiry "how far?" may be worth the careful examination of the student. The statement of their places of worship, and of their sects and parties, formed after the Babylonish captivity, and extended after the establishment of the Grecian empire, must assist in the examination. The ministry of John the Baptist, of our Lord and of his apostles, was received by Jews and by heathens in such a degree as finally to overthrow Jewish and heathenish religions, and to establish itself upon the ruins of both in the great Roman empire, which embraced all the civilized nations of the world.

2. *Synagogues*, or places of assembly, secured to the Jews, in all parts of the civilized world where they might be stationed, the pure and public worship of God, and the reading, and the hearing read, of Moses and the prophets, every Sabbath day. *(Acts* xiii. 27.*)* Not less than ten persons of respectability composed a synagogue (συναγωγη—a—συν—together —ot—αγω—I bring). No synagogue was built where this number could not be found. Jerusalem is said to have contained *four hundred and eighty synagogues.* The chief things belonging to a synagogue were:—

(1.) The ark, or chest, in imitation of the Ark of the Covenant, containing the Pentateuch.

(2.) The pulpit and desk, in the middle of the synagogue, on which *he* stood *who* read and expounded the law.

(3.) The seats or pews for the men below, and the galleries for the women above.

(4.) The lamps to give light in the evening service, and at the Feast of the Dedication.

(5.) Apartments for the utensils, and alms chests.

(6.) Service was performed in the synagogues three times a day, morning, afternoon, and night. *(Dr. A. Clarke).*

The writing of copies of the Holy Scriptures for the use of the synagogues, gave employment to persons who devoted their time to the work. Thus, a knowledge of Holy Scripture was given to people by a providential arrangement.

3. *Targums.*—The Jews, during their captivity in Babylon, had lost their knowledge of Hebrew, so as to be unable to understand the word of God when read and expounded. The Chaldee alphabet was chosen; and versions of the Old Testament were made in the Chaldee character, and expositions of the law and of the prophets were given in the same character. The chief of those Targums which have survived the ravages of time are—

(1.) The Targum of Onkelos, on the Law of Moses.

(2.) The Targum of Jonathan, Ben Uzïel, on the Prophets.

These Targums were valued by the Jews as being equal to the Hebrew text.

In *Daniel* there are two hundred verses written originally in Chaldee, sixty-seven in *Ezra*, and one in *Jeremiah*, chap. x. ver. 11. For this reason some think there is no Targum on *Daniel* and *Ezra*. There is no Targum on *Nehemiah*, though his book be called Hebrew.

4. *Prosenchæ*, prayer places (προσ το ευχομαι—I pray), were enclosures, without roofs, built in fields or upon the mountains. Our blessed Lord (*Luke* vi. 12) spent a whole night in a prosenchæ. In these prosenchæ prayer was wont to be made.—*Acts* xvi. 13-16. [ἐν] ὁυ [τοπου] ινομιζετ προσευχη ειναι. "*in which place proseucha was sanctioned by law to be.*" νομιζω—*lege sancio.—Hedericus Lexicon.* This is a literal translation. Our authorised version has the words, "*Where prayer was wont to be made.*"

5. *The result* of these arrangements was the preservation of the Jewish people from idolatry, and the propagation of pure religion according to the law and the prophets.

6. *Proselytes* (προσ το ερ-χομαι—I come) were so called because they came from one persuasion (religious) to another. Amongst the Jews it is a general opinion that their proselytes were composed of two classes: *(a.) Proselytes of Righteousness*, called also *Proselytes of the Temple;* and *(b.) Proselytes of the Gate.*

(a.) Proselytes of Righteousness, or of the Temple, were they who had been heathen, but who had been converted to the Jewish religion, who had been circumcised, and who had been admitted by the Jews into the inner courts of the temple. (*b.*) Proselytes of the Gate were the strangers within the gates of the Jewish families. *Commandment* iv.: "*The stranger who is within thy gate.*" The heathen came to the Jew, and wished to serve and to worship the true God. *The Proselytes of the Gate* were permitted by the Jews to enter the outer court of the Gentiles. The Gentiles who would worship the God of Israel had a court about the temple appointed for them. When that court of the Gentiles was built, this arrangement was made for the accommodation of the Proselytes of

the Gate. But they were not permitted to enter into the inner court.

7. *Nehemiah turned out Manasseh, the son of the high-priest* (perhaps his grandson), because Manasseh had married the daughter of *Sanballat, the Horonite.*—*Nehemiah* xiii. 28. Sanballat came from Horon, or Oroniam, a city of Arabia.—*Nehemiah* ii. 10, &c. "And one of the sons of Joiada, the son of Eliashib, the high-priest, was son-in-law to Sanballat, the Horonite, therefore I chased him from me."—*Nehemiah* xiii. 28.

(a.) Sanballat procured a grant from Darius Nothus, then king of Persia, to build on Mount Gerizim, near Samaria, a temple like to that at Jerusalem, and to make Manasseh, his son-in-law, the high-priest of the temple.

(b.) The rebellious and self-excommunicated Jews fled to Samaria. The idolatry of the foreign settlers (*2nd Kings* xvii. 24-41) disappeared; and the worship in the new temple on Mount Gerizim resembled the worship of the God of Israel, commanded in the law of Moses. The Samaritans received the Pentateuch, B.C. 441.

(c.) The enmity between the Jews and the Samaritans arose in its most violent form from these circumstances: in the time of our blessed Lord we learn from *John* iv. 9, "The Jews have no dealings with the Samaritans." From *John* viii. 48, we learn also, that when the Jews would express their utter abhorrence of our blessed Lord, they said: "Thou art a Samaritan, and hast a devil."

(d.) During the existence of the Persian empire, the king of Persia appointed governors of Judea, and sometimes interfered in the appointment of the high-priest. Thus, Bagōses, governor of Syria, appointed Jeshua, the younger brother of the high-priest, Johanan, or Jonathan, to depose him. The younger was slain by the elder in the temple.

(e.) When Alexander died, the Jews became subjects of Ptolemy, king of Egypt, and were subject to the kings of Egypt: (1) Ptolemy Soter; (2) Ptolemy Philadelphus; (3) Ptolemy Philopater.

(f.) Mosollam, a Jew, who followed Ptolemy Soter, was riding in company with a Jewish troop of horse, which a heathen, a soothsayer, commanded to stand still, because a bird appeared in the way; and they must advance, or retire, or proceed in whatever direction that bird might point out by its flight. Mosollam, being a great archer, shot the bird by an arrow, and said, "How could that poor wretched bird foreshew to us our fortune, which (bird) knew nothing of its own (fortune)?" This was Mosollam's mode of condemning the superstition of the heathen.

8. *Seleucus, in Lesser Asia*, built many cities in Lesser Asia, or Asia Minor. He built many cities in the Greater Asia, also (Asia Major). The following may be considered as a list of the cities built by Seleucus:—

(1.) *Antioch.* Sixteen cities, named Antioch, from Antiochus, his father.

(2.) *Seleucia.* Nine cities, named Seleucia, from his own name.

(3.) *Laodicea.* Six cities, named Laodicea, from his mother Laodice.

(4.) *Apamēa and Stratonice*, other cities named from Apamēa and Stratonïce, his wives.

In all these cities he planted colonies of Jews, and gave to them privileges equal to the privileges which he had granted to the Greeks and to the Macedonians.

9. *Simon the Just.*—*Ecclesiasticus* ch. l.—A high-priest of the Jews who merited the title of the Just. (Aristides, the Greek, was (also) called the Just). Simon the Just deserved the title, "The Just," by his holiness towards God, and by his justice towards men. He was the last of the Great Synagogue.

10. *The Great Synagogue.*—One hundred and twenty elders of the Jews, in an unbroken succession, after the return of the Jews from Babylon, were continually labouring to restore the Jewish Church and State; and to publish the Holy Scriptures to the people with the greatest possible accuracy. Of this "Great Synagogue," *Simon the Just* is supposed to have added to the Canon of Holy Scripture—(1) *Two Books of Chronicles;* (2) *Ezra;* (3) *Nehemiah;* (4) *Esther;* and (5) *Malachi.* Ezra may have compiled and arranged these books. Simon the Just may have revised these books, and thus have added them to the Canon of Holy Scripture.

11. *Traditions.* *(a.)* Mishna. *(b.)* Gemāra. *(c.)* Talmud.

(a.) Mishna—Traditions. *(b.)* Gemāra—The Commentary on the Traditions. *(c.)* Talmud—The Traditions or Mishna, and the Commentary, or Gemāra, in one volume.

(1.) The Traditions were not embodied in the Mishna till the beginning of the second century of the Christian era. Thus more than one hundred years of the Christian era passed away before the Jews formed into a book, called The Mishna, that collection of Traditions which they regard as a solemn authority. In the time of our blessed Lord the Jews regarded their Traditions as a second law. Our Lord declared to the Jews, "Ye do make the Law of God void (of no effect) by your traditions."—*Mark* vii. 13. *See Matt.* xiii. 2.

(2.) The Jews pretend that God gave certain information to Moses, which Moses never committed to writing, but delivered orally to the chief men whom he had elected, by the advice of his father-in-law, to manage the affairs of the people whom he governed. These elected men delivered orally this information to those who were to succeed them in office. Thus the unwritten word was handed down (trado) from generation to generation till it was formed into the Mishna, in company with the Gemāra as its commentary, the whole book being called the Talmud. Rabbi Judah Hakkadesh was the author (or compiler) of the Mishna. He collected the Traditions.

(3.) *The Talmud has had two editions.*—The same Mishna, or Traditions, appear in each edition of the Talmud. The Gemāra, or Commentary, may be different. *(a.) The Jerusalem Talmud* was completed about three hundred years after the death of our blessed Lord. *(b.) The Babylonian Talmud* was completed about A.D. 500.

12. *Bagōses' resentment for the murder of Jeshua.*—Bagōses was the chamberlain of Holofernes. Bagoas, Bagasa, (Greek, Bagoioi, Eunuchs). Bagōses would enter into the inner court of the temple. The Jews forbade him to enter because he was a heathen, and unclean, as being a heathen. "I am, said the governor, purer than the dead body of Jeshua whom ye have slain." He fined the priests thirty-one shillings for every lamb which might be offered in sacrifice during the year.

13. *Alexander had a son by Barsīna,* and called him Hercules. When Alexander died, his wife, Roxāna, was advanced in her pregnancy. He had a natural brother named Aridæus. Alexander, on his death-bed would name no heir. He gave his ring to Perdiccas. The result was war between his generals, and, finally, the division of his empire between the four successful generals, who are called the successors of Alexander the Great

14. *Traditions.*—The chief teachers of this secondary law, the Mishna, were:—

(1.) *Antigŏnus, of Socho,* a town in Judah *(Joshua* xv. 25; 1*st Sam.* xvii. 1), afterwards fortified by Rehoboam, 2*nd Chron.* xi. 7.—Heber had previously repaired Socho, 1*st Chron.* iv. 18. There were two cities of this name, the higher and the lower, nine miles from Elentheropŏlis, toward Jerusalem. Elentheropŏlis is not a scripture name. It was a city of Judea, very celebrated in the time of Eusebius and of Jerome. It was an Episcopal city, whence these authors estimated the distances and positions of other cities. Josephus says it was twenty miles from Jerusalem. Antonius places it twenty-four miles from Askelon, and eighteen miles from Lydda. Eusebius says Elentheropŏlis was five miles from Gath; six miles from Lachish; twenty-five miles from Gērar; twenty from Jattir, a city of Dan; and eight miles from Keilah.

Antigŏnus was the first of the teachers of tradition.—He was an eminent scribe in the law of God, president of the Sanhedrim or senate of the elders of Jerusalem, a great master of the Jewish school, a teacher of righteousness to the people, and a teacher of these traditions.

Afterwards, in the New Testament, the teachers or doctors of the Jewish law were called, sometimes scribes, sometimes lawyers, sometimes those who sat in Moses' seat.

Out of these the Sanhedrim was chosen, and the lesser council of twenty-three, which was in every city of Judea. These were called rulers or elders, or counsellors. Such were Nicodēmus, Joseph of Arimathea (supposed to be the modern Ramlè or Ramla, about thirty-five miles north-west of Jerusalem, on the road to Jaffa), and Gamaliel.

(2.) *Sadoc* mistook the doctrine of his master, Antigŏnus of Socho, "That we ought not to serve God in a servile manner, merely with respect to the reward." Sadoc inferred from these words that there was no future state, that there were no rewards in a future state. He formed the sect of the Sadducees. It may be doubtful whether this sect, and these dangerous doctrines arose, at once, among the Jews.

(3.) *The library of Alexandria* was founded by Ptolemy Sōter. This was a man of a kind disposition. He sought the welfare of his subjects. In the Bay of Alexandria was an island named Pharos, seven furlongs distant from the continent. It was joined to the continent, or Egyptian shore, by a causeway, by Dexiphănes, B.C. 284. Upon this island Ptolemy Sōter built a celebrated tower, perhaps completed in the reign of Ptolemy Philadelphus. This tower was called the "Tower of Pharos." It was one of the seven wonders of the world. It was built of white marble. Fires were constantly lighted on the top of this tower to direct sailors. The cost of the building was eight hundred talents—equal to £165,000, English. But if the talents were Attic or Alexandrian, they would be equal to double that sum.

The architect put the inscription, "Ptolemy, the king, to the gods, the saviours, for the benefit of sailors," on mortar. Underneath the mortar he had fixed an inscription upon stone. The mortar and inscription disappeared in the course of time. Then appeared the inscription on stone—"Sostratus, the Cnidian" (Cnidus, or Gnidus, a town and promontory of Dōrus in Caria, in Asia Minor), son of Dexiphănes to the gods, the saviours, for the benefit of sailors." ΣΩΣΤΡΑΤΟΣ ΔΕΞΙΦΑΝΟΥΣ ΚΝΙΔΙΟΣ ΘΕΟΙΣ ΣΩΤΗΡΣΙΝ ΤΩΝ ΠΛΩΙΖΟΜΕΝΩΝ.—*Lucian.*

The library which Ptolemy Soter founded, and which must have increased during eight centuries and a half, was destroyed by fire when the Caliph Omar conquered Jerusalem, A.D. 637, and afterwards conquered Alexandria, A.D. 640. He commanded the destruction of the library: "Do these books contradict the Koran? If so, burn them. Do they agree with the Koran? If so, they are useless. Burn them." Omar was assassinated by a Persian slave, A.D. 644. The second Omar succeeded A.D. 717, and was assassinated A.D. 720.

(4.) *Ptolemy Philadelphus, son of Ptolemy Soter,* commanded the translation of the Old Testament scriptures to be made into the Greek language. This translation was called the Septuagint, and was made for the benefit of the Jews who resided in the dominions of Ptolemy, and for the benefit of his own heathen subjects. This may be considered as the beginning of the preaching of the gospel to the Gentiles.

(5.) *Aristĕas and Josephus* make statements to this effect, that Ptolemy had paid the ransom of one hundred thousand Jews, and had thus gained the favour of their countrymen. He procured six elders out of every tribe *(twelve)* of Israel, seventy-two elders, to come to his court. He made trial of their wisdom, and appointed them to translate the Hebrew scriptures into the language of Greece. He shut them up in the isle of Pharos. They completed their work. Ptolemy approved of their translation, which was named the Septuagint, or the Seventy, from the number of the elders (seventy-two) who made the translation. *The law of Moses was the subject.*

(6.) *Philo, the Jew, who lived about the time of our blessed Lord,* reports that each of the seventy-two elders was put into a separate cell, that they were thus ordered, every man apart, to translate the whole

Bible (the Old Testament), and that every word of every one of the seventy-two translations (thus separately made) agreed fully. This agreement was believed to be miraculous, even by some of the fathers of the Christian Church.

(7.) *In the time of Antiochus Epiphanes* the books of the prophets were translated into the Greek language. Thus the Greek version, called the Septuagint, was completed.

(8.) *Ptolemy Philopater.*—He would offer sacrifices upon the altar of the temple of the God of the Jews, at Jerusalem, for his success against Antiochus the Great, the successor of Seleucus, king of Syria. He would enter the "Holy of Holies." The priests, the Levites, and all the people, lifted up their hands to God in prayer. The Egyptian king, as he was entering into the temple, was smitten by God with such terror and confusion of mind, that he was carried out of the place half dead. He would have revenge upon the Jewish nation. When he came to Alexandria, he ordered the Jews to sacrifise to his gods. If they refused, he deprived them of their privileges which they had enjoyed from the time of Alexander the Great. He ordered that they should be enrolled amongst the common people; that they should have the mark of an ivy leaf, the badge of his god Bacchus, impressed upon them by a hot iron. If they refused, they were made slaves or were put to death. The Jews made a noble resistance, and abhorred those of their communion who yielded to the commands of their king.

Ptolemy resolved to destroy all the Jews. He ordered that all of the Jewish nation who lived in Egypt should be brought in chains to Alexandria, to be slain by his elephants, which were made drunk by wine and frankincense, and were let loose upon the Jews. The elephants turned their rage upon the spectators, and destroyed great numbers of them.

Ptolemy feared the vengeance of God. He revoked his cruel edict. He gave back to the Jews their privileges. He gave to them permission to put to death such of their brethren as had abandoned their religion and had worshipped idols. This story is found in that which is called "the third *Book of the Maccabees.*" It is found in many of the manuscripts of the "Septuagint," and particularly in the "Alexandrian manuscript," in the king's library.

When Ptolemy Philopater was dead, and Ptolemy Epiphănes succeeded to the crown of Egypt, the Jews submitted to the king of Syria, Antiochus the Great.

(1) *Antiochus the Great* granted to the Jews at Jerusalem, who received him gladly, privileges similar and equal to those which he had granted to the Jews in Babylon, and in Mesopotamia, the land between the rivers Tigris and Euphrates. The Jews had been always faithful to him. He stationed many Jews in the Lower Asia, from Babylon, to keep his garrisons. Their descendants were found in that country in the time of the apostles of our blessed Lord.

(2.) *Seleucus Philopater, his son, succeeded him.* Simon, a Benjamite, governor of the temple, had an *enmity* against Onĭas, the high-priest. He determined upon revenge. He informed Apollonius, the governor under Seleucus, that great treasures were hid under the temple. Helliodōrus, the treasurer, was sent to seize them. Helliodōrus had a vision. A horse with his rider opposed him in his work. The horse smote him with his forefeet. Helliodōrus fell senseless to the ground. The prayers of Onĭas restored him. He acknowledged the power of God, and departed from the city. Perhaps this story may be received with caution.—*2nd Mac.* iii.

(3.) *Antiochus Epiphanes* received a bribe from Jason. The result was, *Onĭas* was banished to Antioch, and his good brother *Jason* was established in the priesthood. His equally good brother *Menelaus* acted as Jason had acted. Jason sent Menelaus to the Syrian court to pay his tribute. He paid. But he bribed. Jason fled. Menelaus was high-priest. *Lysimachus*, Menelaus' deputy, became sacrilegious. An insurrection and the death of Lysimachus were the results. Jason, finally, perished in a stronghold, unhonoured and unburied. *2nd Mac.* v. 5-10: "And he who had cast out many unburied, had none to mourn for him, nor any solemn funeral at all, nor sepulchre with his fathers." B.C. 170.

When Antiochus had received an account of these occurrences, he supposed that the Jews had revolted. He caused his men of war to slay in three days, eighty thousand people. Menelaus brought Antiochus into the temple. Antiochus robbed the temple of its remaining treasures. 1. The altar of incense. 2. The golden table. 3. The candlestick. 4. The golden ornaments. 5. The hidden treasures were carried away. He left Jerusalem *(after he had offered, in sacrifice, a large sow, an unclean beast, upon the altar of burnt offering)*, a heap of mingled blood and mourning. *Two years afterwards*, he sent Apollonius, his collector of tribute, with one thousand men. They attacked the city on the Sabbath day. Slaughter and robbery were perpetrated. A fortress, on a high hill in the city of David, was built opposite to the temple, for the purpose of annoyance, and as a depository for the spoils of the city. He prohibited the exercise of their religion to the Jews. He consecrated their temple to the worship of Jupiter Olympus, set up his image on the altar, and sacrifised to it. He commanded a complete denial and disregard of the law of Moses, and destroyed the books of the law, wherever they could be found.

The image of Jupiter, or, the image of the eagle, the bird of Jupiter, is the abomination of desolation.

Daniel ix. (*a.*) 27; xi. (*b.*) 31; 12 (*c.*) 11.—*(a.)* "And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate, or desolator."

(b.) "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place

the abomination which maketh desolation. *(c.)* And from the time in which the daily sacrifice shall be taken away, and the abomination which maketh desolate set up, there shall be one thousand two hundred and ninety days."

These prophetic days must be considered as years, and, therefore, represent twelve hundred and ninety years. This prophecy was uttered B.C. 534. We may suppose that its fulfilment must have been A.D. 756. There may be some difficulty in ascertaining the date of the commencement of the course of time intended in the prophecy. Interpretations may be different, as the dates may differ. Popery and Mahomedanism commenced their career A.D. 606, or, in other words, in the beginning of the seventh century. A blessing is pronounced upon him who believes this revelation. Time explains the prophecy. The believer before the fulfilment of the prophecy, "walks by faith" in that prophecy: the believer after the fulfilment of the prophecy, "walks by sight" in that prophecy fulfilled.

Antiochus Epiphanes, called the Jewish antichrist, is a type of the christian antichrist. The apostle John prophesies of the Roman antichrist, in the christian church, things similar to those things which Daniel prophesies concerning the Jewish antichrist—Antiochus Epiphanes.

The Samaritans joined Antiochus in this new system of religion. They desired that their temple on Mount Gerizim might be made the temple of the Grecian Jupiter—"The Defender of Strangers."—2 *Mc.* vi.

A passage in the history of Antiochus Epiphanes may serve to illustrate his own character, and the character of the Roman State, then rising into importance. Antiochus intended to possess himself of Egypt, availing himself of the distracted affairs of that country. The two brothers, who were at variance, appealed to the Romans. Ptolemy Philomēter, and Ptolemy Euergētes, surnamed Psychon, which means "Big Belly," became reconciled to each other, and entreated the Romans to interfere in their behalf against the ambitious designs of Antiochus.

Antiochus was marching upon Alexandria, the possession of which would have made him master of all Egypt. The Roman ambassadors had left Rome, and had landed at Alexandria at the very time in which Antiochus was marching to besiege it. The ambassadors met him at Eleusina, one mile from Alexandria. The king saw Popillius. He remembered the kindness of Popillius to him when he had been a hostage in Rome. The king opened his arms to embrace his old friend. The Roman ambassador felt himself to be a public man. He desired to know whether he spake to a friend or to an enemy of Rome. He gave the king the decree of the senate, desired that he would read it over, and give to him an immediate answer. Antiochus read the decree, and promised to give an answer when he had considered the matter with his friends. Popillius, enraged by the king's reply, drew, by the wand which he held in his hand, a circle round Antiochus, and then, raising his voice, said, "Answer the senate before you stir out of that circle." This reminds the reader of the words of St. Paul, *Rom.* xii. 1. As if the apostle had drawn by the wand of the gospel a circle of divine love around the Christians in Rome, he writes, "I beseech you, therefore, brethren, *by the mercies of God,* that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Antiochus was confounded by the haughty address of Popillius. He replied, "I will act according to the desire of the senate." Then Popillius and Antiochus were on their former terms of friendship. The Roman, by a few words, disarmed the king of Syria, and saved the king of Egypt. The news of the victory obtained by the Romans over Perseus, king of Macedon, had arrived.

4. *Lycurgus,* in governing Sparta, effected such obedience to his laws as proceeded from pure love to the country. Pædarētus, having missed the honour of being chosen one of the three hundred who had a certain rank in the city (Sparta) chosen to go on a certain expedition, went home extremely pleased and satisfied, saying, "He was overjoyed that there were three hundred men in Sparta more worthy (or worthier) than himself (than he).

The love of country in Popillius, the Roman, and in Pædarētus, the Spartan, raised the character of themselves and of their countrymen to be an example worthy of the imitation of every succeeding age.

"Dulce et decōrum est pro patria mori."—*Hor. Od.* Lib. ii. 13.

It is sweet and decorous to die for one's country. This sentiment finds abundant illustration in the history of the Maccabees.

5. *Philopāter, Philomēter, Philodelphus*—signifying, *fond of father, fond of mother, fond of brother*—were names given to those Ptolemies who had killed a father, a mother, a brother.

(A.) Infidelity in its reasonings upon the subject of revelation, *whether there be a revelation,* has directed its attention to the history of the Jews, and to the prophetic promises made to that nation. The chief attack by infidelity has been made upon the prophecies of Jeremiah and of Ezekiel. These prophets were ordained by God to the great work of making known to the Jews the mind of Almighty God during a most eventful period of Jewish history. Jeremiah prophesied in Jerusalem before, during, and after the Babylonish captivity. Ezekiel, in Babylon a captive, uttered his terrific words of prophecy. Infidelity endeavours to prove from predictions of these prophets, and from the history of those times of the Jews, that these prophets were deceivers, and that the doctrine of inspiration is false. The arguments of infidelity have been advanced by Mr. Paine. The arguments of faith have been supported by Dr. Watson, Bishop of Landaff. It is necessary, for the better understanding of this controversy, to recall the history of Josiah, king of Judah, and of his three sons and one grandson who succeeded him in the government of Judah.

(a.) The immediate successor of Josiah was his own son, Jehoahaz; that is, Shallum.—*Jeremiah* xxii. 10-12; *2nd Kings* xxii. 20. *Jeremiah* xxii. 10-12: 10. "Weep not for the dead, neither bemoan him; but weep sore for him who goeth away, for he shall return no more, nor see his native country." 11. "For thus saith the Lord touching Shallum, the son of Josiah, king of Judah, who reigned instead of Josiah, his father, who went out of this place; he shall not return thither any more; but he shall die in the place whither they have led him captive, and shall see this land no more." *2nd Kings* xxii. 20: "Behold, therefore, I will gather thee (Josiah) unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again." *2nd Kings* xxiii. 29: "In his days Pharaoh-Necho, king of Egypt, went up against the king of Assyria, to the river Euphrates; and Josiah went against him; and he (Pharaoh-Necho) slew him (Josiah) at Megiddo, when he saw him." And in verse 30, "And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre."

(b.) Eliakim, brother of Jehoahaz, both sons of Josiah, fell under the power of Pharaoh-Necho, king of Egypt, who changed the name Eliakim into Jehoiakim, and took away Jehoahaz into Egypt, where he died.—*2nd Kings* xxiii. 34. Jehoiakim was ruined by Nebuchadnezzar, king of Babylon. Jehoiakim slept with his fathers, that is, he died, and was buried in Jerusalem.—*2nd Kings* xxiv. 6; *Jeremiah* xxii. 18-19. (K.) "So Jehoiakim slept with his fathers, and Jehoiachin, his son, reigned in his stead."—(Jen.) "Therefore, thus saith the Lord, concerning Jehoiakim, the son of Josiah, king of Judah, 'They shall not lament for him *(saying)*, Ah! my brother! or, Ah! sister! They shall not lament for him *(saying)*, Ah! Lord! or, Ah! his glory!' He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

(c.) Jehoiachin.—*Jeremiah* xxii. 24: "As I live, saith the Lord, though Coniah, the son of Jehoiakim (and grandson of Josiah), king of Judah, were the signet upon my right hand, yet would I pluck thee thence."—v. 28: "Is this man, Coniah, a despised broken idol? Is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into a land which they know not?" v. 29: "O earth! earth! earth! hear the word of the Lord." v. 30: "Thus saith the Lord, 'Write ye this man childless, a man who shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Israel.'" Then, *2nd Kings* xxv. 27: "And it came to pass in the seven-and-thirtieth year of the captivity of Jehoiachin, king of Judah, in the twelfth month, in the seven-and-twentieth day of the month, that Evil-Merodoch, king of Babylon, in the year that (in which) he began to reign, did lift up the head of Jehoiachin (grandson of Josiah), king of Judah, out of prison:" v. 28: "And he spake kindly unto him, and set his throne above the thrones of the kings, who were with him in Babylon:" v. 29: "And changed his prison garments; and he (Jehoiachin) did eat bread continually before him (Evil-Merodoch) all the days of his life:" v. 30: "And his allowance was a continual allowance given to him by the king, a daily rate for every day, all the days of his life."

(d.) Mattaniah, called Zedekiah by Nebuchadnezzar, king of Babylon, was made king of Judah, in the room of Jehoiachin, his nephew, as Zedekiah was the brother of Jehoiakim, who was the father of Jehoiachin.

(B.) Jeremiah advised Zedekiah to go forth to the king of Babylon, and promised safety, in the event of his obedience to this command which was from God; but did shew that evil must come upon Zedekiah, if he refused to obey the voice of the Lord.—*Jeremiah* xxxviii. When the king of Babylon took Jerusalem, Zedekiah fled, hoping to escape. He was taken prisoner by the Chaldeans, and brought to Nebuchadnezzar, king of Babylon, to Riblah, in the land of Hamoth, north of the Holy Land, where Nebuchadnezzar gave judgment upon Zedekiah. The king of Babylon caused the sons of Zedekiah to be slain before the eyes of their father; caused the eyes of Zedekiah to be put out; and bound him with chains to carry him to Babylon.—*Jeremiah* xxxix. Jeremiah prophesied that Zedekiah should see, and yet not see, Nebuchadnezzar, with his eyes.—c. xxxiii. 4-5; c. xxxiv. 3.

Ezekiel, xii. 13, prophesied that Zedekiah should not see Babylon, though he should die there. These prophecies, though apparently contradictory, were fulfilled. The time of Zedekiah's death is unknown.

Josiah's four successors were:—

1. Jehoahaz, Shallum, son of Josiah.
2. Eliakim, Jehoiakim, son of Josiah.
3. Jehoiachin, Coniah, son of Jehoiakim, and grandson of Josiah.
4. Mattaniah, Zedekiah, son of Josiah.

(C.) Specimens of infidel objections to prophecies may be considered for the purpose of assisting the mind to enter more extensively into the study of the evidences of revealed religion.

Voltaire states that the prophets made promises to the Jews of the most unbounded riches, dominion, and influence. So that even if they became possessors of the globe itself, they must fail to obtain possession of the promises. The statement is false. The promises are all conditional, and not so extensive as infidelity represents them. The Jews failed to obtain the promises because they failed to keep the conditions. Infidelity cannot deny that the threats, uttered as from God by the prophets, were very accurately fulfilled.

Paine, in imitation of those of like mind with himself, who had gone before him in the publication of their infidelity, denies that the prophecy of Isaiah to Ahas has been fulfilled. Bishop Watson (Llandaff) thus answers. *Letter 5. Apology:—*

"The prophecy is quoted by you to prove, and it is the only instance you produce, that Isaiah was a lying prophet and impostor. The history of the prophecy, as delivered in the seventh chapter, is this: Rezin, king of Syria, and Pekin, king of Israel, made war upon Ahaz, king of Judah, not merely, or perhaps not at all, for the sake of plunder, or the conquest of territory, but with a declared purpose of making an entire revolution in the government of Judah, of destroying the royal house of David, and of placing another family upon the throne. Their purpose is thus expressed, 'Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal.' Now, what did the Lord commission Isaiah to say to Ahaz? Did he commission him to say, 'The kings shall not vex thee?' No. 'The kings shall not conquer thee?' No. 'The kings shall not succeed against thee?' No. God commissioned Isaiah to say, 'It (the purpose of the two kings) shall not stand, neither shall it come to pass.' I demand, did it stand? Did it come to pass? Was any revolution effected? Was the royal house of David dethroned and destroyed? Was Tabeal ever made king of Judah? No.

"The prophecy was perfectly accomplished. You say, 'Instead of these two kings failing in their attempt against Ahaz, they succeeded. Ahaz was deposed and destroyed.' I deny the fact. Ahaz was defeated, but not destroyed. And even 'the two hundred thousand women, and sons and daughters,' whom you represented as carried into captivity, were not carried into captivity. They were made captives, but were not carried into captivity; for the chief men of Samaria, being admonished by a prophet, would not suffer Pekah to bring the captives into the land. 'They rose up and took the captives, and, with the spoil, clothed all who were naked among them, and arrayed them, and shod them, and gave to them to eat and to drink, and anointed them, and carried all the feeble of them upon asses (some humanity, you see, among those Israelites whom you everywhere represent as barbarous brutes), and brought them to Jericho, the city of palm trees.'—*2nd Chron.* xxviii. 15. The kings did fail in their attempt. This attempt was to destroy the house of David, and to make a revolution. But they made no revolution. They did not destroy the house of David. For Ahaz slept with his fathers, and Hezekiah, his son, of the house of David, reigned in his stead."

Paine accused Jeremiah of false prophecy. *Dr. Watson*, Bishop of Landaff, thus refuted the false reasonings of Paine:—"In the 34th chapter is a prophecy of Jeremiah to Zedekiah, in these words, ver. 2: 'Thus saith the Lord, Behold I will give this city into the hands of the king of Babylon, and he shall burn it with fire; and thou shalt not escape out of his hand, but thou shalt surely be taken and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee, mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the Lord. O Zedekiah, king of Judah, thus saith the Lord, thou shalt not die by the sword, but thou shalt die in peace; and with the burning of thy fathers, the former kings which were before thee, so shall they burn odours for thee, and will lament thee, saying, Ah! Lord! for I have pronounced the word, saith the Lord.' Now, instead of Zedekiah beholding the eyes of the king of Babylon, and speaking with him mouth to mouth, and dying in peace, and with the burnings of odours at the funerals of his fathers (as Jeremiah declared the Lord himself hath pronounced), the reverse, according to the 52nd chapter, was the case. It is there stated, ver. 10, that the king of Babylon slew the sons of Zedekiah before his eyes. Then he put out the eyes of Zedekiah, and bound him in chains, and carried him to Babylon, and put him in prison till the day of his death."

"What can we say of these prophets, but that they are impostors and liars?"

"I can say this, that the prophecy you have produced was fulfilled in all its parts; and what then shall be said of those who call Jeremiah a liar and an impostor?" "Here, then, we are fairly at issue. You affirm that the prophecy was not fulfilled, and I affirm that it was fulfilled in all its parts. 'I will give this city into the hands of the king of Babylon, and he shall burn it with fire.' So says the prophet. They (the forces of the king of Babylon) burnt the house of God, and broke down the walls of Jerusalem, and burnt all the palaces there with fire.—*2nd Chron.* xxxvi. 19. 'Thou shalt not escape out of his hand, but thou shalt surely be taken, and delivered into his hand.' So says the prophet. What says the history? 'The men of war fled by night, and the king went the way towards the plain, and the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his (Zedekiah's) army was scattered from him. *So they took the king, and brought him up to the king of Babylon to Riblah.*'—*2nd Kings* xxv. 5.

"The prophet goes on: 'Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee, mouth to mouth.' No pleasant circumstance this to Zedekiah, who had provoked the king of Babylon by revolting from him. The history says: 'The king of Babylon gave judgment upon Zedekiah,' or, as it is more literally rendered from the Hebrew, '*Spake judgment with him at Riblah.*' The prophet concludes: '*And thou shalt go to Babylon.*' The history says: 'The king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.'—*Jeremiah* lii. 11.

"'Thou shalt not die by the sword.' He did not die by the sword; he did not fall in battle. 'But thou shalt die in peace.' He did die in peace. He expired neither on the rack nor on the scaffold, was neither strangled nor poisoned, no unusual fate of captive kings. He died peaceably in his bed, though that bed was in a prison. 'And with the burnings of thy fathers shall they burn incense before thee.' I cannot prove from the history that this part of the prophecy was accomplished, nor can you prove that

it was not [accomplished]; and I have two reasons on which I ground this probability:—

"1st. Daniel, Shadrach, Meshach, and Abednēgo, to say nothing of other Jews, were men of great authority in the court of the king of Babylon, before and after the imprisonment of Zedekiah; and Daniel continued in power till the subversion of the kingdom of Babylon by Cyrus. Now it seems to me to be very probable that Daniel and the other great men of the Jews would have both inclination to request, and influence enough with the king of Babylon to obtain, permission to bury their deceased prince, Zedekiah, after the manner of his fathers.

"2nd. But if there had been no Jews at Babylon of consequence enough to make such a request, still it is probable that the king of Babylon would have ordered the Jews to bury and lament their departed prince after the manner of their country. *(Jehu, Jezebel, 'for she is a king's daughter).*'—*2nd Kings* ix. 34. 'Bury her, for she is a king's daughter.'

"Monarchs, like other men, are conscious of the instability of human condition; and when the pomp of war has ceased, when the insolence of conquest is abated, and the fury of resentment is subsided, they seldom fail to revere royalty, even in its ruins, and grant without reluctance proper obsequies to the remains of captive kings.

"They war not with the dead."

(D.) The pride and insolence of conquest are acknowledged infirmities of human nature. The acknowledgment is seen in the custom appointed and continued by the Romans in the triumph decreed by the senate to their victorious generals. A slave was appointed to ride in the same chariot with the general in the triumphal procession, that the general might not be too much elated. And the slave, carrying a golden crown sparkling with gems, stood behind the general, and frequently whispered in his ear, "*Remember that thou art a man.*"

1. *Achilles* is the leading character in *Homer's Iliad.* His chief characteristic is revenge. His birth is fabulous. His goddess-mother loved a mortal. Thetis loved Peleus. Peleus, king of Thessaly, son of Æacus and Endeis, the daughter of Chiron. Peleus married Thetis, one of the *Nereides*, and was the only one among the mortals who married an immortal. Their nuptials were celebrated with the greatest solemnity. All the gods attended and made to the bride and bridegroom the most valuable presents. The goddess of discord was not present. She had not received an invitation. She punished this neglect by throwing into the midst of the assembly the apple of discord, with the inscription "Pulchriori detur"—"Let it be given to the fairer." The goddesses *Juno, Minerva, Venus*, contended for the prize. Paris, son of Priam, king of Troy, was chosen as judge. Venus obtained the apple. *Paris*, under the influence of *Venus*, seduced *Helĕna*, the wife of *Menalāus, king of Sparta.* Menalaus was the brother of Agamemnon, king of Mycene and Argos. Agamemnon and Menalaus are called by Homer the sons of Atreus. They were the sons of Plisthĕnes, and the grandsons of Atreus. Plisthĕnes was the son of Atreus. Thetis was one of the Nereids, nymphs of the sea, daughters of Nareus and Doris. Fifty is the number of the Nereides. *Thetis* plunged her son Achilles—(Αχοσ—grief. Λαον—of the people)—into the river Styx, and thus made every part of his body invulnerable except the heel. His education was entrusted to the Centaur Chiron, who taught war to him, and who instructed him in music. Chiron fed Achilles upon the marrow of wild beasts to render him vigorous and active. *Phœnix*, whom Achilles ever afterwards loved and respected, taught to him eloquence. Thetis sent her son Achilles to the court of Lycomēdes, king of Scyros, an island in the Ægean sea, that he might not go to the Trojan war. *Ulysses* was king of the islands of *Ithaca and Dulichium*, islands of the *Ionian sea.*

Ulysses, in the habit of a merchant, visited the court of Lycomēdes. He set forth his goods. Achilles was dressed in the clothes of a female. He chose armour. Ulysses thus discovered Achilles, and forced him to go to the Trojan war. He slew Hector, the best of the sons of Priam, king of Troy. He bound Hector to his chariot by Hector's own belt, which Ajax, a Grecian chief, had given to Hector on the field of battle. Hector had given a sword to Ajax in token of friendship. The gifts of enemies are always fatal. Ajax killed himself with Hector's sword, in a fit of madness, because Ulysses obtained, in preference to Ajax, the place of honour left vacant by the death of Achilles.

Paris would avenge the death of Hector. Achilles fell in love with Polyxĕna, a daughtor of Priam. When the marriage ceremony was being performed in the temple of Minerva, in Troy, Paris, a skilful archer, aimed an arrow at the vulnerable heel of Achilles. The arrow was poisoned. Achilles died. His body was buried in Sigæum, a town of Trōas, on a promontary of the same name where the Scamander falls into the sea. Divine honours were paid to Achilles, and temples were raised to his memory. It is said that after the taking of Troy the ghost of Achilles appeared to the Greeks, and demanded of them Polyxĕna, who accordingly was sacrifised on his tomb by *Nioptolĕmus* (Achilles' son by Deidamia), called *Pyrrhus*, from the yellow colour of his hair. He was called Neoptoleum, from νεοσ, new, and πτολεμοσ, war, because he arrived at Troy after the death of his father—*New Warrior.* Some say that Polyxĕna was so grieved by the death of Achilles, that she sacrifised herself on his tomb. The Thessalians sacrifised, every year, a black and white bull on the tomb of Achilles. It is reported that Achilles married Helen, after the siege of Troy. Others maintain that this marriage was solemnized after the death of Achilles, in the island of Leuce (Leuce, an island in the Euxine sea, between the mouths of the Danube and the Borysthenes, a large river of Scythia falling into the Euxine sea.) According to the poets, the souls of the ancient heroes were placed in *Leuce*, as in the Elysian fields, where they enjoyed perpetual felicity, and reaped the re-

pose to which their benevolence to mankind, and their exploits during life, seemed to entitle them. From that circumstance it has often been called the Island of the Blessed. According to some accounts Achilles celebrated there his nuptials with Iphigenīa, or rather Helen, and shared the pleasures of the place with the mānēs of Ajax and other heroes.

When Achilles was young his mother asked him whether he preferred a long life spent in obscurity and retirement, to a few years of military fame and glory? and that, to his honour, he made choice of the latter (Lempriere). Some ages after the Trojan war, Alexander, going to the conquest of Persia, offered sacrifices on the tomb of Achilles, and admired the hero who had found a Homer to publish his fame to posterity.

2. *Cassandra*, daughter of Priam and Hecŭba. She was passionately loved by Apollo, who promised to grant to her whatever she might require, if she would gratify his passion. She asked the power of knowing futurity. Apollo granted what she requested. She refused to fulfil her promise, and slighted Apollo. The god of the sun (Apollo), in his disappointment, wetted her lips with his tongue, and, by this action, effected that no credit or reliance should ever be put upon her predictions, however true or faithful they might be. Cassandra and Helĕnus, her brother, were, when young, placed one night in the temple of Apollo, where serpents were found wreathed round their bodies and licking their ears, and thus, according to some, they acquired the knowledge of futurity. Many princes courted her. The Trojans considered that she was insane. When Troy was taken, Ajax found her in the temple of Minerva, and, with the greatest cruelty, violated her person at the foot of Minerva's statue. Cassandra, in the division of the spoils, fell to the lot of Agamemnon, who was enamoured of her, took her as his wife, and returned with her to Greece. Cassandra repeatedly forewarned Agamemnon of the calamities which awaited his return. He believed not her predictions. These predictions were fulfilled. Agamemnon was assassinated by his wife Clytemnestra. Cassandra shared his fate, and saw all her prophecies but too truly fulfilled.

3. *Achilles* remembered the lessons of his tutors, *Chiron* and *Phœnix*, who taught him, amongst other subjects, the necessity for the acquirement of self-government, of the control of passion, of appetite, and of the manifestation of humanity, to the beating down of all suggestions of cruelty. Achilles shewed that the lessons of his tutors were not given to him in vain, when he restored to the king of Troy the body of Hector. In this act of humanity Achilles did sink the spirit of vengeance at the command of that cool wisdom which points out the mutability of human affairs, and the certainty of our mortality.

(E.) Philosophy preserved the government of Greece. Philosophy gave stability to the laws, to the manners, and to the customs of Greece, by calling out into exercise both reason and good sense. 1. Pythagoras; 2. Thales; 3. Anexagŏras; 4. Socrates; 5. Archytas; 6. Plato; 7. Xenophon; 8. Aristotle; 9. Anaximander; and many other philosophers gave to the Greeks their noble precepts. The Theology of the heathen philosophers is thus stated by Bishop Warburton (Gloucester). He named the Grecian philosophers:—"*The Philosophic Quaternion of Dogmatic Theists.*" *He divided them into four schools:*—I. *The Pythagoric;* II. *The Platonic;* III. *The Peripatetic;* and IV. *The Stoic.* The authors and founders of these schools were:—I. *Pythagoras;* II. *Plato;* III. *Aristotle;* and IV. *Zeno, of Citium*, a town of Cyprus.

Bishop Warburton observes, "And that the reader may not suspect that *this kind* of phrases," "that the soul is part of God, discrepted from him, of his nature," which perpetually *occur (occurs)* in the writings of the ancients, to be only highly figurative expressions, and not to be measured by the severe standard of metaphysical propriety, he is desired to take notice of one consequence drawn from this principle, and universally held by antiquity [heathen], which was this: that the soul was eternal—"*a parte ante*" and "*a parte post,*" which the Latins express by the word "*sempiternus,*" "always eternal." The bottle filled with water swimming awhile on the sea, then broken, and the water which the bottle contained mingling again with the element from which it was taken, is the imagery used by the philosophers to express the origin and final condition of the soul of man.

Whatever may have been the opinions of the ancients, and however varied those opinions may have been, the philosophers taught what they and their pupils believed, that the soul's final destiny was its reunion with the Deity, from whom, as its source, it had derived its being.

This teaching of the learned, however unknown to the vulgar, maintained that the "human soul" had no individuality, no reponsibility, finally no future rewards nor future punishments.

The Greeks loved the poems of Homer because he celebrated the victories of Greece over Asia. On the side of Asia was Venus, that is, the pleasures, the idle loves, and effeminacy. On the side of Greece was Juno, that is, gravity, with conjugal affection; Mercury, with eloquence; and Jupiter, with wise policy. With the Asiatics was Mars, an impetuous and brutal deity, that is, war carried on with fury. With the Greeks, Pallas, Minerva, or, in other words, the science of war and valour, carried on and conducted by reason.—*Rollin's An. Hst.*

(F.) The study of heathen mythology is essentially necessary to a right understanding of the *Bible.* Heathenism is error arising from tradition corrupted. The sad disposition of man to fall into error, theological, is seen in the deification of the air which he breathes, of the natural health, and sickness, and decay, and death of the frail tabernacle which he inhabits; of the house in which he lives; of the garden and farm which he cultivates; of the wife whom he loves; of the children which she bare to him; and of the organs of the human frame. Thus

he was led to imagine deities who presided over every part of the human body, and over every thing possessed of life, whether animal or vegetable.

How far heathenism may have corrupted Christianity is unfortunately too easily discovered in the creeds and forms called Christian. The philosophy and the theology and the false worship of heathenism, are too manifest in the philosophy, in the theology, and in the false worship of the Church of Christ, visible here on earth.

Some learned men have imagined that the heathen, in their degeneracy, have ascribed to their heroes the virtues of certain characters described in the *Bible*. The fact that Herodŏtus, the father of ancient [Grecian] history, wrote, one thousand years after Moses had finished his mortal course, must be kept in memory. We must pardon the ingenuity of the heathen historian if we doubt the accuracy of the facts stated. Thus the Sampson of the *Bible* may be turned into the Hercules of heathen mythology. The Joseph of the *Bible* may be turned into the Bellerŏphon of heathen mythology. Bellerŏphon, son of Glaucus *(king of Ephire, or Ephyrá, the ancient name of Corinth)* by Eurimĕde. Bellerŏphon was, at first, called Hipponŏus. The murder of his brother, whom some called Alcinŏus and Beller, procured for him the name of Bellerŏphon, or murderer of Beller. *φονοσ*—Homocidium. Bellerŏphon fled to the court of Prœtus, king of Argos. Antēa, or Stratonice, the king's wife, fell in love with him. Bellerŏphon refused. The queen became accuser. Prœtus sent Bellerŏphon to his father-in-law Jobātes with a letter of introduction. The Lycian king received Bellerŏphon. Similar letters, ordering the death of the bearer, have been called, "*The Letters of Bellerŏphon.*"

Jobātes sent Bellerŏphon to conquer the Chimera. Minerva and the winged horse Pegăsus supported him. He conquered the Chimera. The Chimera was a celebrated monster sprung from Echidna and Typhon. He had three heads, one the head of a lion, one the head of a goat, and one the head of a dragon, that is, of a serpent. This monster, the Chimera, continually vomited flames. Jobātes sent him against the Solymi, the inhabitants of a town of Lycia. Bellerophon returned victorious. Jobātes sent Bellerophon against the Amazons, a nation of women who lived near the river *Thermodon, in Cappadocia* (in Asia). Thermōdon was a famous river of Cappadocia, in the ancient country of the Amazons. Thermōden fell into the Euxine Sea, near Themiscyra, a town of Cappadocia. The Amazons burnt off or cut off the right breasts of their female children, that they might be able to draw the bow without impediment. They maimed their male children. The offspring of the Amazons was illegitimate. The Amazons had connexion with the male sex for purposes of procreation, no more. Bellerophon, when returning, was attacked by a party sent against him by Jobātes. Bellerophon conquered his assailants. Jobātes was convinced that innocence is always protected by the gods. Jobātes gave his daughter in marriage to Bellerophon, and made him his successor on the throne of Lycia.—*Homer, Iliad*, book vi. verses 144-211, quoted in the history of Joseph.

(G.) The Dryades were nymphs who presided over the woods. Δρυσ—oak. Milk, oil, and honey, and sometimes a goat, were offered to them. *The Hamadryades* were the nymphs who lived and died in (or with) the trees. *αμα Δρυσ, together with the oak.*

Clotho, Lachĕsis, Atropos. The Parcæ, the Fates, were three female deities, who presided over human destinies. The Parcæ were named (1) Clotho, (2) Lachĕsis, and (3) Atropos. They were daughters of Nox and Erebus, according to Hasiad, or of Jupiter and Themis, according to the same poet. Themis was a daughter of Cœlus and Terra, who married Jupiter against her own inclinations.—*Ovid*, M. i. 321.

1. Clōtho, the youngest of the sisters, held the distaff.

2. Lachĕsis spun out all the actions and events of life.

3. Atropos, the eldest of the three, cut the thread of human life with a pair of scissors.

1. Clōtho, from ΚΛΩΘΩ, to spin.

2. Lachĕsis, from Λαγχανω, to allot.

3. Atropos, from *a*, not, and *τρεπω*, verto, to turn.

(H.) The father of all the gods was *Saturn*. His wife was *Rhēa*. She concealed from *Saturn* the birth of his *three sons*, (1) *Jupiter*, (2) *Neptune*, (3) *Pluto*.

1. Jupiter was king of heaven; 2. Neptune was king of the sea; and 3. Pluto was king of the infernal regions. How far this imagination may have arisen from the fact of the deluge, as related in Holy Scripture *(See Deucalion)*, may, perhaps, be answered by those who say that Noah and his wife represent Saturn and Rhēa, and that Shem, Ham, and Japhet, represent Jupiter, Neptune, and Pluto.

(a.) Alexander, surnamed the Great, reported that he was the son of Olympias, not by Philip, but by Jupiter. And he caused the priests of Jupiter Ammon, in Egypt, to pay divine honours to him. Thus, to suit his convenience, he proclaimed himself a bastard.

Zechariah ix. 6: "And a bastard shall dwell in Ashdod (Azōtus), and I will cut off the pride of the Philistines." Also *Amos* i. 8. And in *Numbers* xxiv. 24: "And ships shall come from the coasts of Chittim," that is from Macedonia, "and shall afflict Asshur" (the Assyrian or Medo-Persian Empire), "and shall afflict Eber," perhaps not the Jews, who may have been called Hebrews from Eber, to pass over, but the Medo-Persian empire on the further side of the Euphrates, "And he also shall perish for ever." The end of Alexander the Great was, that he did perish for ever. His children were murdered by his generals. He had, therefore, no son to inherit his throne, or to carry down his family to future generations.

(b.) The choice of (1) *Hercules*, (2) *Achilles*, (3) *Lucian*, (4) *Solomon*. The first three characters are heathen. The fourth character is scriptural, that is, divinely authorised.

1. *Hercules* is represented as having a dream in his

youth. Two women appeared to him. One woman offered to him pleasure without fame. The other woman offered to him labour, with virtue and fame. Hercules took the latter woman as his guide. He endured the toil and won the prize.

2. *Achilles.*—His mother, Thetis, offered to him his choice of two things, 1. Long life and happiness, but with obscurity. 2. Labour, death in battle, fame. Achilles chose the early death, with fame.

3. *Lucian*, in imitation of the account of the dream or vision of Hercules, represents himself as having had a dream in his youth, which dream, he thought, had lasted for three days and three nights, just as long as Jupiter lay blest in his Alemēna's arms. Alemēna was a mortal, daughter of Electrion, king of Argos, by Anaxo, called also Lysidĭce, and Eurymēde. Alemēna was loved by Jupiter, the king of the gods, and became the mother of Hercules by Jupiter. Hercules saw in his dream two women, who contended for his choice. Lucian represents his dream or vision in his sleep as setting before him two women contending for his choice. The first was the statuary art. The second was literature. Lucian made choice of literature. How far this impression of divine influence in giving to man a choice of his destiny in the world may be borrowed from ancient revelation or from scripture, is worthy of consideration. The choice of Solomon may have been the origin of these heathen stories. *See Exodus* x. 22. *Darkness, three days and three nights.*

4. *Solomon.*—1*st Kings* iii. 15. 2*nd Chronicles* i. 7-12.—Solomon had a dream. God appeared to him in the dream. Gibeon was the place in which Solomon had been worshipping God. In the dream God asked Solomon, "What shall I give to thee?" Solomon answered, "Wisdom." God gave to Solomon wisdom, and added wealth, honour, long life. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—*Matt.* vi. 33.

(I.) Paine's objection to Ezekiel, stated and answered by Bishop Watson.—"You quote a passage from *Ezekiel;* in the 29th chapter, where, speaking of Egypt, it is said—'No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.'" "This, you say, 'never came to pass,' and, consequently, it is false, as all the books I have already reviewed, are.'" Now, that the invasion, predicted, did come to pass, we have, as Bishop Newton observes, testimonies of Megasthĕnes and Berōsus, two heathen historians, who lived about three hundred years before Christ. One of whom affirms, expressly, that Nebuchadnezzar conquered the greater part of Africa; and the other affirms it, in effect, in saying that when Nebuchadnezzar heard of the death of his father, having settled his affairs in Egypt, and committed the captives, whom he took in Egypt, to the care of some of his friends, to bring them after him, he hasted directly to Babylon. And if we had been possessed of no testimony in support of the prophecy, it would have been a hasty conclusion, that the prophecy never came to pass; the history of Egypt, at so remote a period, being nowhere accurately and circumstantially related. I admit that no period can be pointed out, from the age of Ezekiel to the present, in which there was no foot of man or beast to be seen for forty years in all Egypt, at so remote a period, being nowhere accurately and circumstantially related. But, some think that only a part of Egypt is here spoken of: and surely you do not expect a literal accomplishment of a hyperbolical expression, denoting great desolations; importing that the trade of Egypt, which was carried on then as at present, by caravans, by the foot of man and beast, should be annihilated. "The principal places mentioned in our sacred writings, *Zoan, Noph, and Taphĕnes, are all referable to the Delta;* probably little of them remains."—*Richardson's Travels in Egypt,* A.D. 1817. *Ezekiel* xxix, xxx.—"Egypt shall be the basest of nations." Chap. xxix. B.C. 589, v. 13: "Yet thus saith the Lord God, at the end of forty years will I gather the Egyptians from the people whither they were scattered:" v. 14: "And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros—(*one of the three ancient divisions of Egypt, answering to the Greek,* "*Thebais*") —into the land of their habitation, and they shall be there a base kingdom:" v. 15: "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations, for I will diminish them that *they shall no more rule over the nations.*" V. 17: "And it came to pass in the seven and twentieth year, in the first month, the word of the Lord came unto me, saying, (v. 18), Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a service against Tyrus: every head was made bald, and every shoulder was peeled; yet had *he* no wages, nor *his army*, for Tyrus, for the service which he had served against it:" v. 19: "Therefore, thus saith the Lord God: behold I will give the land of Egypt unto Nebuchadnezzar, king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall *be* the wages for his army." V. 20: "I have given [to] him the land of Egypt for his labour, wherewith he served against it, because they wrought for me, saith the Lord God."

(J.) More than two thousand years have passed away since this prophecy of Ezekiel was delivered. Egypt has been under the yoke of foreigners from the date of the prophecy, and has never recovered her independence—(1) Babylonians, (2) Persians, (3) Macedonians, (4) Romans, (5) Saracens, (6) Mamelukes, and (7) Turks, have, in succession, conquered and held possession of Egypt. No native talent has regained the independence which has been lost. Notwithstanding all the grandeur arising from natural resources which Egypt has enjoyed, Ezekiel predicted that Egypt should be "*The basest of kingdoms*" (*Ezekiel* xxix. 15, *Pathros*), and that there should be no more *a prince of the land of Egypt.*—*Ezk.* xxx. 13.

(K.) The prophets had significant actions. Most of these actions are described as being in vision. The customs of their times should be considered

before objections are made to the actions of the prophets described in their delivery of the messages which God had given to them divine authority to publish. Who can ridicule the action of Agăbus in the house of Philip the evangelist, one of the seven deacons, at Cesarēa, who had four daughters who did prophesy.—*Acts* xxi. 8, 11.

Paul and his company arrived at Philip's house on their way to Jerusalem. Agăbus arrived there also. 11 v: "And when he [Agăbus] was come unto us, he took Paul's girdle, and bound his own hands and feet [with Paul's girdle] and said: 'Thus saith the Holy Ghost: so shall the Jews, at Jerusalem, bind the man *that* (*who*) owneth this girdle, and shall deliver him into the hands of the Gentiles.'"

(L.) Prophecy has a germinant meaning. Prophecy admits an interpretation relating to things soon to come to pass after the declaration of the prophecy, and the things which must happen in the remote future. *Joel's prophecy* was fulfilled on the day of Pentecost. But it was declared by St. Peter to contain a promise, not for the persons present merely, but also for their children, for all who were "afar off" (the Gentiles), even as many as the Lord your God shall call.—*Acts* ii. 39.

Joel's prophecy (ii. 28-32) was fulfilled also, 1, *at Samaria;* 2, *at Cesarea, in the house of Cornelius;* 3, *at Ephesus; and* 4, *in the churches founded by St. Paul.*

1. *Philip at Samaria,* the angel in the house of Cornelius, the "baptism of John" at Ephesus, prepared the hearts of God's people for the reception of the fulfilment of Joel's prophecy. Peter and John, by the laying on of their hands, obtained the gift [the miraculous gift] of the Holy Ghost for the Samaritans.

2. *Peter, in the house of Cornelius,* witnessed the outpouring of the miraculous gift of the Holy Ghost upon Cornelius, the centurion, upon his family, and upon his friends, without laying on of hands.

3. *St. Paul, at Ephesus,* by laying on of hands, obtained the outpouring of the miraculous gift of the Holy Ghost upon the twelve disciples who had been baptised into John's baptism, and who, upon receiving St. Paul's instruction, believed in the Lord Jesus Christ, and were admitted by baptism into the visible Church of Christ They were baptised "in the name of the Lord Jesus." They had been converted to the faith of the one living, and true, and only God. Into this doctrine, and into the doctrine of repentance, they had been baptised by John the Baptist's ministry. It may, perhaps, be worthy of notice that some think that Jews, who were converted to Christianity, were baptised into the baptism of our Lord, "in the name of the Lord Jesus," and that Gentiles, when converted, were baptised in the name "of the Father, and of the Son, and of the Holy Ghost," because they had not, before their conversion to Christianity, any knowledge of, and therefore could not have any faith in, the only one living and true God of Israel.

4. *In all the churches, and in the churches founded by St. Paul.*—The promise of the miraculous gift of the Holy Ghost was fulfilled in all the churches founded by the apostles, and during the lives of the apostles. In the Church of Rome, when, twenty-seven years after the day of Pentecost, St. Paul wrote his Epistle to the Romans, the Roman Church had been in existence from the day of Pentecost without apostolic visitation, and without the miraculous power of the Holy Ghost. St. Paul, in his Epistle to the Church in Rome, expressed his wish, as apostle to the Gentiles, to visit them as a Church of Christ, and in the exercise of his ministry amongst them to impart or communicate to them, by the laying on of his hands, some miraculous and spiritual gift of the Holy Ghost.

(M.) The heathen notion of (1) the Three Graces, (2) of the Nine Muses, and of the (3) Parcæ, or Fates, may have more influence upon the minds of professing Christians than can generally be imagined.

1. The Three Graces, Gratiæ, Charĭtes, were daughters of Venus by Jupiter or Bacchus. They were three in number—(1) Aglaia, (2) Thalia, (3) Euphrosynē. They were the constant attendants of Venus, and are represented as three young, beautiful, and modest virgins, holding one another by the hand. They presided over everything which was kind and gentle, and over all good offices; and their worship was the same as that of the nine Muses, with whom they had a temple in common. The Graces were represented naked, to express sincerity and candour, and their hands were united to shew that there ought to exist a perpetual and never-ceasing intercourse of kindness and benevolence amongst friends. The youth of the Graces denotes the constant remembrance we ought to have of kindnesses received; and their virgin purity teaches us that acts of benevolence ought to be done without any expectation of receiving as much or more in return.

2. The Muses were goddesses who presided over (1) Poetry, (2) Music, (3) Dancing, and all (4) the Liberal Arts. The Muses were nine in number—(1) Clio, (2) Euterpe, (3) Thalia, (4) Melpomĕne, (5) Terpsichŏre, (6) Erāto, (7) Polyhymnia, (8) Calliŏpe, (9) Uranĭa. Some think that there were only three Muses (1) Melete, (2) Mneme, (3) Aoide. Others suppose that there were four Muses—(1) Thelxiope, (2) Aoide, (3) Arche, (4) Melete.

The Muses were called Pierĭdēs, because, as is supposed by some, they were the daughters of Pierus, a king of Macedonia, who settled in Bœotia. According to others Pierĭdēs were daughters of Pierus, who challenged the Muses to a trial in music, in which these challengers were conquered, and were changed into magpies. It may be supposed that the victorious Muses assumed the name "Pierĭdēs" in the same manner as Minerva assumed the name of "Pallas," because she had killed the giant Pallas. The Muses were worshipped in all the enlightened parts of Greece, of Italy, and of Thessaly. No sacrifices were offered to the Muses. Festivals were instituted in honour of the Muses in several parts of Greece, especially among the Thespians (Thespia was a town in Bœotia, at the foot of Mount Helicon) every fifth year.

Among the Macedonians a festival was observed which had been instituted by king Archelaus. The festival continued during nine days, according to the number of the Muses. It was celebrated by the performance of stage plays, of games, and by different exhibitions.

3. The Parcæ, daughters of Erebus and Nox (Erebus, a deity of hell, son of Chaos and Darkness. He married Nox, by whom he had Lux et Dies—Light and Day), according to Hesiod; or of Jupiter and Themis, according to the same poet in another poem. Some think that they were daughters of the sea. 1. Clotho, the youngest of the sisters, presided over the moment in which we are born, and held a distaff in her hand. 2. Lachesis spun out all the events and actions of our life. 3. Atropos, the eldest of the three, cut the thread of human life with a scissors. Their different functions are well expressed in this ancient verse:—

Clotho colum retinet, Lachesis net, et Atropos occat [secat?]

"Clotho holds the distaff, Lachesis spins, and Atropos cuts the thread."

The Parcæ are inventions of the human mind. They shew what men believed who gave to them an imaginary existence. The Parcæ held supreme sway over human affairs. The gods and the supreme deity, Jupiter, must act in obedience to the decrees of the Parcæ, the Fates. How far Christianity, in its variety of opinions, may be indebted to heathenism for the variety of opinions which does divide and distract it, is a question, in my mind, easily solved by a careful study of heathenism and of revealed religion.

(N.) The value of classical learning is great. In all conditions of life, in the professions called "learned," an education based on classical literature is essential to the formation of a character intended for usefulness.

1. The medical profession *may require* this preliminary discipline. I have conversed with a medical man of private fortune, who assured me that the want of some little acquaintance with Latin and Greek was the cause of much uneasiness to him, and that nothing could afford to him greater pleasure than his being able to translate into English the quotations from Latin and Greek authors which he found in his professional reading.

2. The pulpit, the senate, the bar, the public assembly, for charity or for religion, or for secular purposes, demand a style of language refined beyond the ordinary conversational style.

3. The grammars of Greece and Rome must be the foundation of the grammar of England. The syntax of Greece and Rome must be the syntax of England. *Murray's English Grammar* must be the English Grammar of every Greek and Latin scholar.

4. Greece and Rome have cultivated the *expression of thought*, that is, *human language*, to its utmost refinement. The clear expression of Demosthenes, the simple elegance of his sentences leave us in doubt whether we are in greater admiration of his language, or in greater astonishment at the daring boldness of his intentions.

5. The prose, the poetry, the oratory, the history, the tragedy, the comedy of Greece, taught Rome to imitate her conquered and captive rival:—

Græcia capta ferum victorum cepit, et artes
Intulit agresti Latio.—*Hor.* Ep. ii. 1, 156-7.

Captive Greece took captive her fierce conqueror, and brought the arts into rustic Latium.

What scholar can admire the language of Caius Marius when canvassing for the consulship? He ridiculed the learning of the nobility that he might make his own want of education less odious.

"Non sunt composita verba mea; parum id facio; ipsa se virtus satis ostendit; illis artificio opus est ut turpia facta oratione tegant. Neque literas Græcas didici; parum placebat eas discere, quippe quæ ad virtutem doctoribus nihil profuerunt."—*Sallust. Bel. Jugur: Cap.* 85.

My words are not composite (arranged in a learned manner). I esteem that of no importance. Virtue itself sufficiently shews itself; they have need of artifice that they may cover their base deeds by an oration (elegance of language); nor have I learned Grecian letters (literature). It did not please me to learn them, forasmuch as they are things which nothing aided their teachers to virtue.

The various styles of composition are reviewed by Horace in his *Ars Poetica*, or *Epistola ad Pisones*. The barbarism advocated by Caius Marius must find its just rebuke in the elegant neatness of the arrangement enforced by the most accomplished of Latin poets:—

"Omne tulit punctum qui utile miscuit dulci."

He has carried every point who has mixed the useful with the sweet. (Tulit omne punctum, pro, omnium suffragia. He has carried the suffrages of all).

(O.) The daily reading of Greek and Latin classics, and the Old and New Testaments, is the duty of school boys and of university students. One hour for Greek, one hour for Latin, daily, continued unremittingly during school course and university course, cannot fail to enable the student to acquire a valuable knowledge of the Latin and Greek languages. To read one chapter in the Greek Testament, and one chapter in the Latin (Vulgate and Beza) Testament, should be an addition to the other study, and a valuable assistant. The divinity student should adopt the custom for life. All professional men should devote at least one hour daily to the reading of Latin and Greek, to keep alive in their minds the models of correct speaking and of elegant composition made familiar to them in the early period of their lives. The accusing eloquence of Greece and Rome, and the efforts of the speakers to ruin the reputation of a rival or of an antagonist, are matters which Christianity teaches us not to imitate. *The great argument* to be derived from their argument in favour of virtue and of right is in proof of the presence of God with the heathen, notwithstanding their being without the revelation of God.

"For not the hearers of the law are just before God, but the doers of the law shall be justified." "For when the Gentiles, who have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves." "Who shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts, the meanwhile, or *between themselves*," καὶ μεταξὺ ἀλλήλων τῶν λογισμων κατηγορουντων-ἠ-καὶ ἀπολογουμένων. "And their reasonings between one another when they accuse or else excuse *each other*."—*Macknight*, Rm. ii. 13-15.

The reasoning of St. Paul shews how fully he understood the literature of Greece and Rome, whilst his reasoning every Sabbath day with the Jews in their synagogues makes known how much he had profited in Jewish learning whilst he sat at the feet of Gamaliel.

The Jews were a people ordained by God to preserve the knowledge of God amidst the growing darkness of the rest of mankind. They must fulfil their mission as free agents, in prosperity at home, or as constrained captives in the land of their exile. They have now, for eighteen centuries, unwillingly and unconsciously, testified to the truth of God's word, by their very existence as a separate people, without a country, without a civil and ecclesiastical polity. Who can forbear to pray that they may become "sheep returned to the great Shepherd and Bishop of their souls?"

(P.) The union of classical and biblical literature is pointed out in the history of the heathen and of the Jewish nations. The acquiring of such union in the studies of the minister of God's word is, *under difficulties*, worthy of praise; *under easy circumstances*, to be reasonably expected.

The Septuagint has been quoted by our Lord and by his apostles. The New Testament has been written in Greek. All revealed religion, the Old Testament and the New Testament, must be considered as made known to mankind in the Greek language. The study of the Hebrew language, *of which I most deeply regret that I know nothing*, is not so necessary as it might have been if the Septuagint and New Testament had not been written in the Greek language. The Old Testament as a translation from the Hebrew, the New Testament as the common language of the Greek, then of the Roman empire, to a great extent certainly. The ordinary language of the Jews, after their return from the Babylonish captivity, was a mixed language. Their alphabet was Chaldaic. Their thoughts were Hebraic. Their language was Syro-Chaldaic. I do believe that many changes occur in the language of all nations. We should be prepared, therefore, to understand that the New Testament is written in Greek by the very persons who have given their names to the books which they have written; and that the Old Testament, originally written in Hebrew, was afterwards translated into Greek, and that thus, by God's Providence, the word of God was given in their own tongues, from the beginning of these great political revolutions, to the civilized nations of the world.

However and wherever we may reason upon the publication of the divine will, the heathen Ptolemy, of Egypt, who ordered the translation of the Hebrew Scriptures into the Greek for the use of his Hebrew subjects who had forgotten the language of their Holy Scriptures, must be regarded as the founder of *Bible Societies*.

Idolatry — Ειδωματρεια — Ειδωλον — Λατρεια. —The worship of idols is a matter concerning which men have entertained contradictory notions. Perhaps the meaning of the word idolatry may not be understood by the parties disputing, some insisting that the idols are worshipped as if they were gods, and others contending that they worship before the idol, and worship the idol as a representative of the being to whom the chief homage is paid. I do not think that this matter can be more fairly stated, and that it cannot be more concisely set forth than by the question, "Is the use of images or pictures in the worship of our God and Saviour allowed, encouraged, commanded, or disallowed in revealed religion?" My answer is, "Search the scriptures. They testify, 'God is a spirit, and they who worship him must worship him in spirit and in truth.'" All idolatry, whether by statuary, images, or pictures—all use of images and pictures in the worship of Almighty God—is contrary to the worship of Almighty God, as taught by our Lord and by his apostles.

The notion of the worshipper when engaged in the offering of his sacrifice before his idol, was that all his worship was offered to the deity represented by the idol, before which idol his sacrifices and his prayers were offered. The worshipper supposed that his imaginary deity descended from heaven and was present in the image or picture during the worship; that the deity to whom the sacrifice and prayers were offered heard the prayers and accepted the sacrifices of the worshipper, and, in company with the worshippers, partook of the feast on the sacrifice, that is, all feasted, deity and worshippers, upon the victim slain as a sacrifice to the deity worshipped. The deity who had been thus worshipped was supposed, when the feast had ended, to return to heaven.

The image, if broken, was thrown away as useless, "a despised and broken idol." *Jeremiah* xxiii. 28: "Is this man, *Coniah*, a despised broken idol?"

The spirit of heathenism may be seen in the Christian Church in the local peculiarities of its outward workings. The inward workings are the movements, the outward workings are the index hands on the dial plate.

Three centuries of persecution assailed the Church from the date of the birth of its founder. Christianity, in these three centuries of persecution, was an ennobling power in the minds and hearts of its professors. The beginning of the fourth century saw Constantine the Great freeing Christianity from the persecution of heathenism. The close of the fourth century saw Christian temples, altars, priests, and ceremonies, and worshippers, which neither our Redeemer nor his apostles could have recognised as other than heathen. The same recognition would be the

result of the inspection of modern Christianity by our Lord and his apostles.

The notion of a sacrifice, of an altar, of a priesthood, was familiar to the Jew and to the heathen from their earliest recollections. This notion incited both Jew and Gentile to oppose Christianity, which threw down both the altar and the priesthood in the dust, and reared its sacred edifice upon the ruins of both.

The Jews and the Gentiles loved their systems. The Jew boasted that the origin of his system was from God. Christianity taught him that his system was prophetic of a better sacrifice and of a more enduring priesthood, and that the prophecy was fulfilled in Christ, who, "by one offering of himself, had for ever perfected those who were sanctified, and who ever liveth to make intercession for us, and who is, therefore, able to save unto the uttermost all who come unto God by him."—*Heb.* vii. 25.

The Gentile boasted that his system was historic. The remembrances of the past were seen in the customs of the present. He opposed a system, such as Christianity, which taught him to "count all things but loss for the excellency of the knowledge of Christ Jesus, his Lord."—*Philippians* iii. 8.

When Christianity became the religion of the state, by the decree of Constantine, the persecution by the heathen and by the Jew was changed into the determination of obtaining a compromise in the system of Christianity which had been in opposition to both. The teachers of Christianity were converts from the learned both of the Jews and of the Gentiles. The eloquence and the philosophy of Greece and of Rome were enlisted in the service of Christianity. The ceremonies of the Jews and of the Gentiles were introduced by the new converts into the Christian worship; and if heathenism and Judaism would not become Christianity, Christianity must become Judaism, heathenism, and Christianity altogether, in a compromise to the satisfaction of all parties. The altar, the sacrifice, the priesthood, the real presence, must exist; and heathenism, with a mixture of Judaism, has led captive the Church of Christ from the time of Constantine to the time of Martin Luther.

The influence of heathenism moves to action the greatest portion of the visible Church of Christ here on earth. The mystery of iniquity did already work in the lifetime of St. Paul. It has not ceased to "darken counsel by words without knowledge" (*Job.* xxviii. 2), and "to spoil, by philosophy and vain deceit" (*Col.* ii. 8), the simplicity of the faith of Christ. —"*The simplicity which is in Christ.*"—*2nd Cor.* xi. 3.

(R.) Books which are calculated to open the understanding, and to train the mind to correct thought and expression, may be selected, having respect to the circumstances and to the time of life of the student. It is possible to have before the mind a select list of books at a very early period of life, and to obtain possession of these books as circumstances may permit. The sooner the following list can be obtained and read the better for the interests of the student:—

1. Origines Sacræ. By Dr. Stillingfleet, Bishop of Worcester.

2. The Divine Legation of Moses. By Dr. Warburton, Bishop of Gloucester.

3. The Atonement. By Dr. Magee, Archbishop of Dublin.

4. Evidences. Published by A. C. Black, bookseller to the Queen. This is a very valuable publication. It contains the following treatises on the Evidences of Christianity:—

1. Watson's Apologies.
2. Paley's Evidences.
3. Paley's Horæ Paulinæ.
4. Jenyns' Internal Evidence.
5. Leslie's Truth of Christianity.
6. Leslie's Method with Deists.
7. Leslie's Method with Jews.
8. Chandler's Plain Reason.
9. Littleton on St. Paul.
10. Campbell on Miracles.
11. Sherlock's Trial of the Witnesses.
12. West on the Resurrection of Jesus Christ.

5. Hooker's Ecclesiastical Polity.

The first five books may be read for the purpose of obtaining clear thinking and clear expression. The language of Hooker is obsolete. Yet the first five books have the power to train the mind to think and express thought with clearness. The remaining books, when read, take away the good effect produced by the reading of the first five books.

6. Logick. By Dr. Isaac Watts.

7. Lectures on Rhetoric. By Dr. Campbell.

8. Lectures on Rhetoric and Belles Letters. By Dr. Blair.

These books, carefully read, must form the mind of the student to accurate thought and expression, and cannot fail to facilitate his progress in the study of other books written by eminent men on the subject of ethics and of theology.

The mode of reading is the cause of success in study. Repetition makes the scholar. A student, when preparing for a competitive examination, declared that he read *Butler's Analogy* twenty times consecutively, and that he succeeded in understanding the book on the last—the twentieth—reading. This formed only a small part of his subjects for examination. He succeeded. He was afterwards Bishop of Limerick.

The metaphysical and ethical subjects should be read carefully at least six times for each examination. The classical subjects should be read over very carefully at least three times for each examination.

I know that in the early years of life this foundation in the knowledge of divinity may be securely laid. I also feelingly acknowledge that every youth has not the means of obtaining the list of books which I have given. I hope a young student may pardon me if I give myself as an example. I had not an early access to the books named above. I most deeply regret my loss, for it was a loss of time and of life. In the course of the changing scenes of life, I became tutor in a family in the Wesleyan connexion. I had one pupil. He was the last of his father's offspring, the last of his mother's children. His father died six weeks before the birth of his last child. His widow was a widow indeed. She made a fortune for the children of her departed husband,

and after the lapse of many years she died in the arms of her second son, who was named after his father. That son invited me to meet him in Wales. He gave to me an account of the death of his mother whilst we were walking, by design, on a solitary road. When in this good woman's house my sitting room was a small library formed by providence, not by chance. The good lady was guardian to an orphan, the only child of a lady who was a connexion of her husband's family, whose husband had been a minister in the Wesleyan connexion. The Wesleyan minister had purchased second-hand books on various book-stands during his varied ministerial pilgrimage. I took into my hand, from the shelves which held the books of their deceased owner, one small volume, *Marsh's Lectures on the Old Testament.* I read the book very carefully. I examined all the books in my study. I arranged them as well as I could in the order set forth in *Bishop Marsh's Lectures*, and then I set to work and read them. This was the foundation of my knowledge of the subjects essentially necessary to be studied by all who will be ministers of the Word.

The desire to improve in knowledge, and in the expression of the knowledge acquired, may be considered instinctive. When young men have finished their school and university courses, they have before them another course on which they must enter. The senate, the bar, the pulpit, the medical profession invite their services. A power to express the thought is a felt necessity. How can we accomplish the task now before us? is a question which has found its answer in the formation of societies for debating upon certain proposed questions of history, of law, and of morals. Some honest tradesmen who had success in business, and who loved to help the studies of young men *seeking to learn to speak*, have opened their houses for the entertaining of the young men who were enrolled as members of what was called a debating society.

In the last century, the eighteenth (1730, January 1), Edmund Burke was born in Dublin. He died on July 8, 1797. He was a celebrated orator, statesman, and philosopher. He graduated at Trinity College, Dublin, without distinction, A.B. 1747, when seventeen years of age. He took his master's degree (M.A.) 1751, when he was twenty-one years of age. He was, as his will directed, buried in Beaconsfield *(though Mr. Fox moved that he should be buried in Westminster Abbey)*, in the grave of his brother and of his son, his only child. Prior, in his *Life of Burke*, declares that he has abundant authority for saying that Edmund received, "at one time or another, not less than twenty thousand pounds (£20,000) from his family." "Beaconsfield is a town in South Buckinghamshire. It stands on an eminence, and, though small, is well built. Edmund Burke and Waller are buried here. Waller owned the manor. The town derives its name from beacon fires having been often lighted on the hills." Population, par. 1684, houses 345. Mr. Fox had proposed in the House of Commons that the remains of Mr. Burke should be interred in Westminster Abbey, with public honours. This, however, was rendered impossible by the tenor of Mr. Burke's will. The following is part of a quotation from Mr. Burke's will:—"First, according to the ancient good and laudable custom, of which my heart and understanding recognise the propriety, I bequeath my soul to God, hoping for his mercy through the only merits of our Lord and Saviour Jesus Christ. My body I desire, if I should die in any place very convenient for its transport thither (but not otherwise), to be buried in the church at Beaconsfield, near to the bodies of my dearest brother and my dearest son, in all humility praying that, as we have lived in perfect unity together, we may together have a part in the resurrection of the just." Edmund Burke, born A.D. 1730, January 1. Died July 8, 1797. Aged 67 years.

A passage in the early history of Edmund Burke may be considered valuable in proving the usefulness of social meetings or of societies for the improvement of their members in the expression of their opinions upon fixed subjects. All professions have encouraged societies of this kind. In the early part of the last century a baker in London formed such a society, and entertained the members in his own house, and at his own expense. Edmund Burke was a member of this society, and learned, by practice, how to express his thoughts in the form of extempore address.

Mr. Sheridan, afterwards, in the House of Commons, did not fail, when an opportunity served, to inform the house, of which Mr. Burke was also a member, "how some reversed, in their lives, the order of nature. His right honorable friend, Mr. Burke was an example. He [Mr. Burke] had, by an extraordinary reversion of all the known laws of nature, 'gone to the baker's for his eloquence, and had come to the House of Commons for his bread.'"

The French priests write, and commit to memory, and then deliver their sermons from memory. The various dissenting ministers adopt a similar custom. The ministers of the Church of England, who preach "without book," write and commit to memory either partially or entirely. What is understood by extempore preaching is, therefore, a something which does not exist. There may be occasional examples of address purely extempore, or of parts of addresses, delivered under the impulse of unexpected suggestion; but such a thing as purely extempore preaching does not exist.

This subject should be most carefully considered by all students, whether they intend to be silent members of society or to undertake the responsible and laborious duties of speaking, or of reading, or of both, for the good of their fellow-creatures, and for the glory of God. Young men who have entered into the ministry in the Church of England have felt the deficiency in their education which has been caused by the absence of training in the composition of their own language, in committing pieces of good composition to memory, and in reciting the words so committed. They who have never had the opportunity of attending private literary societies when they held their meetings, and who have never learned the mode of preparing to speak "extempore," feel at a

loss when they may be called on to speak in public in favour of "the Society for the Promotion of Christian Knowledge," "the Society for the Propagation of the Gospel in Foreign Parts," "the Church Missionary Society," "the Bible Society," or any society which has as its end the glory of God and the good of all men.

Walk to and fro in your study (writes Professor Dugald Stuart), and call to mind, or rather order memory to bring before you, certain passages of your previous life. Turn all your reminiscences into a consecutive narrative. This is a secret in the art of composition.

On this principle a "hedge schoolmaster" in Ireland acted, when he taught his pupils to turn into Latin, as they walked in the fields and along the roads, the objects which presented themselves to their observation. Another schoolmaster recommended his pupils to call to mind certain passages of the New Testament, and to turn them into Greek. Another advised his pupils to carry pocket-books and pencils, and to note immediately any plan or scheme of any kind of composition which any immediate movement of the understanding might suggest.

The constant and unvarying habit of the mind must be studious. No holiday, no suspension of the mind's exercise in systematic thought. The student must have his work always before him. Let him take four hours every day for the performance of the duties of his study, never remitting his daily exercises in his study. This time, four hours daily, spent systematically in the acquiring of a knowledge of the learning necessary for the student's purposes, must prove satisfactory to his own mind, and his own conscience will be void of offence toward God and toward man.

Demosthenes poisoned himself, and died in the sixtieth year of his age. B.C. 322. He carried poison in a quill, and used the poison in the temple of Neptune, in Calauria, an island in the bay of Argos. He died when Antipater and Cratĕrus, two of Alexander's successors, were approaching Athens. He died on the very day on which the Thesmophoria were celebrated. *Thesmophoria* was a surname of Ceres. Festivals called Thesmophoria were instituted in honour of Ceres by Triptolemus, or, according to others, by Orpheus, or by the daughters of Danăus, the Danaides, fifty daughters of Danaus, king of Argos. The fifty, with the exception of one, Hypermnistra, obeyed the horrid command of their father, and killed their husbands on the first night of their nuptials, by using the daggers which their father had given to them for the murderous purpose. An oracle had informed Danaus that a son-in-law was destined to be the cause of his death. The murderous daughters of Danaus presented to him the heads of their murdered husbands. Their uncle, Ogystus, came from Egypt with his fifty sons to have them married to their fifty cousins. Hypermnestra was summoned to appear before her father, and to answer for her disobedience in allowing her husband, Lyceus, to escape. The voice of the people declared her innocent, and she dedicated a temple to the goddess of persuasion. The received opinion concerning the murderous sisters is, that they were condemned to fill with water, in hell, a tub with holes. Of course their labour must be fruitless, and their punishment everlasting. Another opinion is in favour of their being exempt from punishment, because it is stated that they were, by the order of Jupiter, purified of the murder by Mercury and Minerva.

Demosthenes was most industrious in his education of himself for the station in which he designed to act. He has been compared by his rival, Æschĭnes, to a siren on account of the melody of his expressions. He transcribed eight or ten times the history of Thucydides on the Peloponēsian war. The Peloponēsus was a celebrated peninsula which comprehends the most southern parts of Greece. The Peloponesians carried on this war against Athens for twenty-seven years. Peloponesus was separated from Greece by the narrow isthmus of Corinth, that is, the isthmus was a narrow neck of land which joined the peninsula to the continent. A sea must have been on both sides of this isthmus. Corinth would be situated between two seas, "Bimaris Corinthi." Demosthenes transcribed the history which Thucydides had written on this Peloponesian war, that he might possess and imitate the power of expression which characterised the writings of that great historian.

Cicero called Demosthenes a perfect model, and such as he wished to be.

Two examples have been given to the world, and to students especially, by two men who have obtained the greatest fame for their eloquence. One, the Athenian orator, the greatest orator of Greece. The other, the Roman orator, the greatest orator of Rome. The first died B.C. 322, aged fifty-nine years. The second died B.C. 43, aged sixty-three years eleven months and five days.

Mark Antony's assassins pursued Cicero as he fled in a litter. When the assassins overtook him he put his head out of the litter, and Herennius severed it from the body. His head and right hand were carried to Rome and hung up in the Forum, the place of public assembly. Antony's wife, Fulvia, drew Cicero's tongue out of his head, and bored it through repeatedly with her bodkin :—

> "quippe minuti
> Semper et infirmi est animi exiquique voluptas
> Ultio. Continuo sic collige quod vindictâ
> Nemo magis gaudet quam femina."
>
> *Juvenal*, Sat. xiii. 189.

Forasmuch as revenge is always the pleasure of a dwarfish and an infirm and puny mind, immediately make the inference thus, that in revenge (or in vengeance) nobody has more delight than a woman.

The examples of these two most celebrated orators of antiquity prove the necessity for persevering industry in study, and for the most upright conduct in the public and in the private concerns of life.

Cicero introduced into his orations philosophical reasonings and reflections. Edmund Burke has imitated Cicero in this matter. Sir James Macintosh followed in the same path. The system has its

advantages. It does enlighten the minds of the hearers. But it has its disadvantages. It produces weariness in the minds of the hearers. The reader of the works of these great masters of eloquence should choose for himself whether clear, and concise, and forcible expression is not better adapted to instruct, to persuade, and to please the hearers, than expression expending itself into illustrations of principles of philosophy, however excellent. The public assembly is one subject for consideration. The closet or the study is another. Each scene has its own peculiar requirement. The public assembly requires concise expression. The closet can afford leisure for the reading of statements of principles made in a more extended and diffusive manner.

CHAPTER VI.

I. *The Apocrypha.* — The sixth article of the Church of England names the books of the Old Testament as they are placed in the authorised version, and all the books of the New Testament as they are commonly received. We do receive and account them canonical.

The declaration in this article is of vast importance. "Holy Scripture containeth all things necessary to salvation." Then follows the inference, "that nothing should be considered as an article of faith which cannot be proved by Holy Scripture." The names of the Apocryphal books are given in the sixth article. "And the other books, as Hierome (Jerome) saith, the church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine. Such are these following:—

I.	The Third Book of Esdras.	
II.	The Fourth Book of Esdras.	
III.	The Book of Tobias.	
IV.	The Book of Judith	
V.	The rest of the Book of Esther.	
VI.	The Book of Wisdom.	
VII.	Jesus, the son of Sirach.	
VIII.	Baruch the Prophet.	
IX.	The Song of the Three Children.	
X.	The Story of Susanna.	
XI.	Bel and the Dragon.	
XII.	The Prayer of Manasses	B.C. 676.
XIII.	The First Book of Maccabees.	B.C. 170.
XIV.	The Second Book of Maccabees.	B.C. 144-161.

I now refer to our authorised version. The Apocrypha is thus arranged by authority:—

I.	The First and Second Books of Esdras.	
II.	Tobit.	
III.	Judith.	
IV.	Esther.	
V.	The Wisdom of Solomon.	
VI.	Ecclesiasticus.	B.C. 200.
VII.	Baruch.	
VIII.	The Song of the Three Holy Children.	
IX.	The History of Susanna.	
X.	Bel and the Dragon.	
XI.	The Prayer of Manasses.	B.C 676.
XII.	The First Book of the Maccabees.	B.C. 170-135.
XIII.	The Second Book of the Maccabees.	B.C. 144-161.

II. Canonical books are books ordered by a law of the church to be received by the church. Canon is a church law. Canonist is one skilled in the knowledge and explanation of the canons or laws of the church, made at the general councils, or provincial synods, or synods of the church.

Canonical books of the Holy Scripture are the books received by the church as of divine authority, out of which are to be taken the doctrines essentially necessary to salvation. The question, what is the church? receives an answer from the nineteenth article of the Church of England:—

"The visible Church of Christ is a congregation of faithful men in the which the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance in all things which of necessity are requisite to the same."

"As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

The Greek word for church is Εκκλησια, from which we, English people, form the word ecclesiastical. The Greek word Εκκλησια is compounded of Εκ—sequente consona—and Εξ—sequente vocali—vel dipthongo, and καλεω—voco—I call. Εκ or Εξ—out of, and καλεω—I call, form the word Εκκλησια, which we English people translate by our word church. The suggestion is, "that all believers are called out." The suggestion next in order is, "from what?" The answer is, "From sin, from the world, from the devil." May all who are named by the name of Christ obey the call, and "walk worthy of their high calling of God in Christ Jesus." The word, therefore, means a company called out from a world of sinners to serve God faithfully, and through the mercy of God in Christ Jesus, to "lay hold on eternal life."

A church was in the house of Cornelius, in the house of Lydia, in the house of the jailor at Philippi, as well as in the city of Jerusalem, and in the city of Antioch, or in the seven cities of Asia.

St. Paul "commended" the elders of Ephesus "to God, and to the word of his grace, which was able to build them up and *to give to them* inheritance among all them who are sanctified."—*Acts* xx. 32. Apocrypha is a word formed from απο and κρυπτω. The meaning of απο is "from;" the meaning of κρυπτω is "I conceal." You conceal your loved treasure in your chest. Now, Apocrypha means your chest. The chest contains some things laid aside. The Apocryphal books are laid aside as being doubtful, uncertain, not acknowledged to be divine or inspired by God. Protestants reject the Apocryphal books from being to themselves a rule of faith, while Romanists acknowledge many books of this description as canonical.

"The canon of Protestants, as it respects the Old Testament, is the same with that which the Jews always did and do now acknowledge."

The learned Du Pin, a Roman Catholic, quotes Jerome on this subject as follows:—

"Thus all the books of the Old Testament among

the Jews are two-and-twenty, of which five belong to Moses, eight to the prophets, and nine to the other holy penmen. Some reckon four-and-twenty by separating *Ruth* from *Judges*, and the *Lamentations* from the *Prophecy of Jeremiah*, and placing them in the number of holy writings. This preface, adds he, may serve as a head or preface to all the books which we have translated from the Hebrew; and we are to take notice that whatever is not contained in the number of these books is Apocryphal. Hence it follows that the *Book of Wisdom*, commonly ascribed to Solomon; *Ecclesiasticus*, said to be composed by Jesus, the son of Sirach; *Judith*, *Tobit*, and the *Pastor*, do not belong to the canon, no more than the two *Books of the Maccabees*, of which one was in Hebrew, and the other (as appears plainly from the style) was written in Greek."—*Du Pin's Hist. of the Canon*, vol. i. p. 7. London 1699.

"Neither the ancient prophets, Christ, nor his apostles, nor ancient Christians, as is worthy of remark, accused the Jews of omitting any canonical books, which they would not fail to have done [would not have failed to do] had they considered the books called Apocrypha as properly belonging to the inspired writings."

"The Apocryphal books are not canonical."

(1.) They possess no authority whatever, either external or internal, to procure their admission into the sacred canon.

(2.) The Apocryphal books contain many things which are fabulous, contradictory, and directly at variance with the canonical Scriptures.

(3.) They contain passages which are, in themselves, false, absurd, and incredible.

(4.) "Many parts contained therein are at variance with the authentic records of profane historians. Our limits do not permit us to enlarge."

(5.) "The Apocryphal books are not quoted in the New Testament, but those which were received into the canon of the Jews are frequently quoted."

(6.) "The third Council of Carthage, held A.D. 397, admitted as canonical the books of (1) Wisdom, (2) Ecclesiasticus, (3) Tobit, (4) Judith, (5) Maccabees, confirming the decree of the Council of Hippo, A.D. 393, wherein these books were received into the canon."—*Du Pin's Hist. of the Canon*, vol. i. p. 3. London, 1699.

"Nothing is more common than for Romanists, especially Jesuits, to deny or pervert the best authenticated historical facts; and the only reason which can induce the Church of Rome to receive as canonical the Apocrypha, is that many of her doctrines derive their authority from these books."

"The decree of Pope Eugenius, the canon of the Council of Trent, agrees with the canon of Carthage, and with the decree of Pope Innocent, and therein are ranked among the books of the Old Testament (1) Tobit, (2) Judith, (3) Esther, (4) Wisdom, (5) Ecclesiasticus, and (6) the two books of the Maccabees."—*Du Pin's Hist. of the Canon*, vol. i. p. 89. London 1699.

"The main prop upon which the advocates of *purgatorial punishment* rely is derived from the conduct of Judas Maccabeus, after his victory over Gorgias, the governor of Idumēa. Having put the enemy to flight, he is reported to have visited the field of battle in order to superintend the burial of those who had fallen in the fight."

"Now, under the coats of every one who was slain, they found things consecrated to the idols of the Jamnites, which is forbidden to the Jews by their law. Then every man saw that this was the cause wherefore they were slain. All men, therefore, praising the Lord, the righteous judge, who had opened the things which were hid, betook themselves unto prayer, and besought him [the Lord] that the sin committed might be wholly put out of remembrance."

"Besides that, noble Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes the things which came to pass for the sins of those who were slain. And when he had made a gathering throughout the company to the *sum of two thousand drachmas of silver* (perhaps the silver drachma was worth 6¾d. or 7¾d.), he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection; for if he had not hoped that they who were slain should have risen again, it had been superfluous and vain to pray for the dead; and also in that he perceived that there was great favour laid up for those who died godly."—*2nd Mac.* xii. 32-46.

"The above being the only passage in any writing, anterior to the Christian era, which is now commonly adduced in proof of the tenets under consideration, it may reasonably be inferred that the Old Testament writers knew nothing of their existence. Did they afford any indication of them, the passages formerly alleged would not have been so generally given up, but we should still have been referred *to them* as we are referred to the *Scriptures of the New Testament*, in which certain allusions and expressions are *presumed* to establish their truth."—p. 249. *Elliott*, &c.

I have made these extracts from a work of great merit—*Elliott's Delineation of Romanism*, A.D. 1844, edited by Rev. John S. Stamp. The editor has made most important additions to the original text, from the most approved authorities. Every divinity student should have a copy of this work. I will make another quotation from this work on the subject of the Apocrypha:—

"From this it appears that during the first four centuries, the Jewish canon (κανων) alone was received in Christendom. The decision of the Council of Laodicea was received by the universal church. But the Council of Carthage, in Africa, in A.D. 397, decided only for themselves; and, besides, they wished to consult churches in other countries on this subject. And when, in A.D. 418, a Roman Council took in the Apocrypha, they were so far from deciding absolutely on this subject, that they thought proper to confer with the churches of Italy. In brief, it

remained for the Council of Trent, held in A.D. 1545 [and ended in A.D. 1563, 18 years], to add an uninspired Apocrypha to the word of God. How destitute then of truth is the declaration of the Popish priest in his controversy with Beckenridge, when he says, respecting the Roman Catholic canon, 'I defy you to shew that the Christian Church, previous to Luther, ever held a different canon.' Nothing is more common than for Romanists, especially Jesuits, to deny or pervert the best authenticated historical facts; and the only reason which can induce the Church of Rome to receive as canonical the Apocrypha is, that many of her doctrines derive their authority from these books."

"Clemens Alexandrinus, Anastasius Sinaita, Athanasius, Jerome, Ambrose, and others, asserted that Christ descended into hell, and then preached to the damned, 'that they who would confess might be saved.' Augustine affirmed that Christ did save some, but whether this extended to all the damned, he does not inform Euodius who asks him the question."

I call to mind a quotation from Augustine, made by Dr. Hey, in his *Lectures on Divinity* (though I cannot now find the quotation), that St. Augustine did believe in election and reprobation, and that he held the doctrine of reprobation thus:—"Though I believe that in baptism all baptised persons are regenerated by the Holy Spirit, I yet believe that the grace of regeneration is withdrawn from the reprobates before they die, so that they must perish everlastingly. But that upon 'the elect of God,' when grace is conveyed, it can never be withdrawn." I am the more certain that this is St. Augustine's doctrine by a fact that the late Rector of Liverpool, A. Campbell, quoted this passage from St. Augustine's writings when he would endeavour to prove that all clergymen of the Church of England might agree in saying that I believe absolutely in baptismal regeneration, because "all who are baptised are regenerated." Many persons hold this doctrine of St. Augustine. I cannot hold it.

"The Council of Trent hath decreed many things contrary to the decisions of the fathers. It is generally believed in the Church of Rome that the Virgin Mary was born without original sin [The pope and the cardinals have now (1874) established this opinion as a decree that all true Catholics must believe, that the Virgin Mary was born without original sin]. Yet the fathers denied this, or, at any rate, they taught a contrary doctrine. They did not believe in the dogma of transubstantiation. Yet this is held as an article of faith in the Church of Rome. Augustine and two hundred and seventeen bishops, with their successors, for an age, denied and resisted appeals to the See of Rome. And yet the authority of so many fathers is at present of no force there [in Rome], since she has adopted the doctrine of the supremacy of the pope."

The Councils of Florence and Trent teach the doctrine of purgatory, yet many of the fathers dogmatically repudiate that fiction.

I find some authors who give derivations for the word Apocrypha, in an apparent though not in a real difference. 1. απο της κρυπτης—from the crypt or chest. 2. From αποκρυπτω — to hide from. The real derivation is κρυπτω—I conceal. Hence κρυπτεια—modesty; κρυπτος—hidden; and κρυπτη—a chest or hiding place. αποκρυπτω is a compound word, formed by adding the preposition απο—from, to the verb κρυπτω. Κρυπτη—the crypt or chest, means a place in which matters are kept which are not designed for public view, but which may be occasionally presented to the notice of the congregation.

I find myself now obliged to quote from Bishop Marsh:—

"In taking a comparative view of the Churches of England and Rome, the doctrines respectively maintained by the two churches present themselves as the objects of primary consideration. The truth or falsehood of a religion is the truth or falsehood of its doctrines; for alterations may be made both in the ceremonies of a church, and in the authority of a church, without affecting the truth of the religion which it professes."

"But, that we may be enabled to judge of the truth or falsehood of doctrines, we must previously know on what foundations they are built. In the first place, then, we must inquire into the fundamental difference between the two churches in respect to their doctrines; and when it has been proved that the two churches are fundamentally distinct, we must in the next place inquire whether the foundation on which the Church of Rome has built *(independently of the foundation common to both churches)* is composed of solid or of sandy materials."

"The additional authority, recognised by the Church of Rome, is regarded as something *both equal to and independent of the Bible.*"

"*Tradition* is appealed to by the Romanist as a *rule of faith, neither derived from nor in any way dependent on the Bible.*"

"*The Bible is the rule of faith in the Church of England.*"

"*The Bible and tradition form the rule of faith in the Church of Rome.*"

Such is the statement of Herbert Marsh, Bishop of Peterborough. *See his Comparative View of the Churches of England and Rome.*

The following passage may assist in discovering the notions entertained by the ancient heathen Greeks, and Latins afterwards, respecting the condition in another world of the souls "who have departed this life," that is, have departed from this life. I quote *Homer, Odyssey*, lib. xi. 55-78:—*Ed. Dindorf.*

Τὸν μέν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῳ,
Καὶ μιν φωνήσασ ἔπεα πτερόεντα προσηύδων·
Ἔλπῆνορ, πῶσ ἦλθεσ ὑπὸ ζόφον ἠερόεντα;
Ἔφθησ πεζὸσ ἐὼν ἢ ἐγω, σὺν νηῖ μελαίνη;
Ὣσ ἔφάμην· ὁ δὲ μ' οἰμώξασ ἠμειβετο μύθῳ

[Διογενὲσ Λαερτειάδη, πολυμήχαν' Οδυσσεῦ.]
Ἀσέ με δαίμονοσ αἶσα κακὴ καὶ ἀθέσφατοσ οινοσ·
Κίρκησ δ' ἐν μεγάρῳ καταλέγμενοσ οὐκ ἐνόησα
Ἄψορρον καταβῆναι 'ιὼν ἐσ κλιμακα μακρην,
Ἀλλὰ καταντικρὺ τεγεοσ πεσον· ἐκ δέ μοι ἀυχὴν
Ἀστραγάλων ἔἀγη, ψυχὴ δ' Αιδόσδε κατηλθεν.
Νῦν δέ σε τῶν ὀπὶθεν γουνάζομαι, οὐ παρεόντων,
Πρόσ τ' ἀλόχου καὶ πατρόσ, ὃ σὲ τρεφε τυτθον ἐοντα,
Τηλεμάχου θ', ὃν μοῦνον ενὶ μεγάροισιν ἐλειπεσ·
Οἶδα γὰρ ὡσ ἐνθένδε κιὼν δόμου ἐξ Αϊδαο
Νῆσον ἐσ Αἰαίην σχησεισ εὐεργεα νῆα·
Ἔνθα σ' ἔπειτα, ἄναξ, κελομαι μνησασθαι ἐμεῖο·
Μή μ' ἄκλαυτον, αθαπτον, ἰὼν ὄπιθεν καταλείπειν,
Νοσφισθεὶσ, μή τοί τι θεῶν μήνιμα γένωμαι,
Ἀλλά με κακκῆαι σὺν τεύχεσιν, ἅσσα μοί ἐστιν,
Σῆμά τέ μοι χεναι πολιῆσ ἐπι θινὶ θαλάσσησ,
Ἀνδρὸσ δυστήνοιο, καὶ ἐσσομενοισι πυθέσθαι·
Ταῦτά τέ μοι τελέσαι πῆξαι τ' ἐπὶ τυμβῳ ἐρετμὸν,
Τῷ καὶ ζωοσ ἔρεσσον ἐὼν μετ' ἐμοῖσ ἑταροισίν.

I translate the passage in the following words:—

"Indeed, when I beheld him, I wept, and I pitied him in my mind, and, addressing him, I spake winged words:—

"'Elpēnor! how have you come under shady darkness? How have you, being on foot, come sooner than I with a black ship?' Thus I spake. But he, lamenting, answered me by word, 'Jove descended, son of Laertes, politic Ulysses, evil fate of a demon, injured me, and immoderate wine, as I lay sleeping in the Palace of Circe. I perceived not that I was descending backward, and going upon a tall ladder; but I fell backward from the roof, and my neck was broken in its joints, and my soul descended to the lower regions of darkness. But now I entreat you, by those who are behind you, who are not present, by your wife, and by your father, who reared you when you were little, and Telemachus, whom, being your only child, you left in your palace. For I know that as soon as going hence from the house of [Pluto] the invisible one, you shall have a well-built ship to the island of Æœa [an island of Colchis]. There, from that time and place, O king, I entreat you to remember me. Do not, when you go, leave me behind you unwept, unburied. Separated from me, let me not become to you some vengeanceof the gods; but burn me with my arms which I have, and erect a tomb for me by the shore of the hoary sea, [the tomb] of an unhappy man, and to be inquired of by posterity, Perfect these things for me, and fix my oar upon my tomb, with which [oar] I even, when I was living, was accustomed to row when I was with my companions."

The *Sixth Book of the Æneid of Virgil* contains a very laboured account of the opinions of the ancient heathens upon the condition of separate spirits. The place of darkness is in the earth; and living persons may, by divine permission and guidance, descend, and learn, and return to this upper world.

The following passage shews the notion of a purgatory entertained by the ancient heathens:—

"Quin et supremo quum lumine vita reliquit
Non tamen omne malum miseris nec funditus omnes,
Corporeæ excedunt pestes; penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pœnis, veterumque malorum
Supplicia expendunt. Aliæ panduntur inanis
Suspensæ ad ventos; aliis sub gurgete vasto
Infectum eluitur scelus, aut exuritur igni;
Quisque suos, patimnr, Manis; exinde per amplum
Mittimur Elysium, et pauci læta arva tenemus:
Donec longa dies, perfecto temporis orbe
Concretam exemit labem, purumque reliquit
Ætherium sensum, atque aurāi simplicis ignem.
Has omnis, ubi mille rotam volvere per annos,
Lethæum ad fluvium deus evocat agmine magno;
Scilicet immemores supera ut convexa revisant,
Rursus et incipiant in corpora velle reverti.
Æn. b. vi. 735—751.

I translate the passage thus:—

"Nay, when even in the last light life is left, however neither all evil nor all bodily plagues depart from the wretched; and it is altogether necessary that many things a long time joined (concreta) should (penitus inolescere) thoroughly grow up in wonderful ways. Therefore, they are exercised by penalties, and pay the punishments of ancient evils. Some [animæ—souls] are stretched and suspended to the empty winds. From other [animis—souls] their stained guilt is washed out in the vast flood, or is burned out in fire. We suffer each (as to κατα) his own manes (the soul); thence we are sent through the ample Elysium, and we, few, hold the joyful lands, till long day, the orb of time being perfected, has taken away the habitual *(concretam [the "labem" stain] grown with the soul)* stain (*labem*) and has left pure the *ætherial sense* and *the fire of simple air*. All these, when they have rolled the wheel through a thousand years [perfecto temporis orbe—the orbe, or circle of time being perfected—one thousand years], the god calls out in a great band to the Lethæan river [Lēthē—λανθανω—I forget], to wit, that without memory [of the past] they may revisit the upper convexes (the world), and may begin to wish to return into bodies." [*revorti. dep.*]

This returning into bodies is the doctrine of the transmigration of souls, taught by Pythagoras. The Jews had learned the philosophy of the heathen. "Has this man sinned, that he was born blind?" is a part of the question which shews that they believed in the transmigration of souls, and that this man might have been born blind as a punishment for sin committed by him when in a former body.

The "*Aurāi Simplicis ignem,*" used by Virgil to express the human soul, is similar to an expression of Horace:—

"Vides ut pallidus omnis
Cœna desurgat dubia? Quia corpus onustum
Hesternis vitiis animam quoque prægravat una
Atque affigit humo divinæ particulam auræ."
Hor. Sat. L. 2 s. ii. 76.

I translate the passage thus:—

Do you see that every one rises pale from a doubtful supper (dubia—the dishes are so numerous that the guest does not know or is doubtful, "dubius," what to take)? Nay, the body, laden with yester-

day's vices, weighs down the mind also together [with itself], and fixes to the ground the particle of divine air.

Pythagŏras, and, after him, the Stoics, taught this doctrine, that the souls of men were seeds and offshoots of the divine mind, and of the soul of the world.

Shakespeare, in the tragedy of Hamlet (act i., scene iv.), represents the Ghost of Hamlet's Father as thus addressing him:—

Ghost: . . . "I am thy father's spirit.
Doomed for certain term to walk the night,
And, for the day, confined to fast in fires,
Till the foul crimes done in my days of nature
Are burnt and purged away. But that I am forbid
To tell the secrets of my prison house,
I could a tale unfold whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their spheres,
Thy knotted and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretted porcupine [porpentine]:
But this eternal blazon must not be
To ears of flesh and blood. List! List! O, List!
If thou didst ever thy dear father love——
Hamlet: "O God."
Ghost: "Revenge his foul and most unnatural murder."

The belief that the spirits of the departed are permitted to return to earth, and to converse with their friends, was very early entertained. The witch of Endor was the last of her kind in the closing scene of Saul's life. Saul, in his deep distress, was desirous of having her services to raise the spirit of Samuel. No proof of guilt can be stronger than the proof of Saul's guilt in this one instance. He had condemned and banished wizards and witches out of Israel, in his obedience to the law of Moses. *Ex.* xxii. 18: "Thou shalt not suffer a witch to live." *Deut.* xviii. 10: "There shall not be among you a witch." Saul's faith had become similar to the faith which he had condemned. He, according to this faith, believed that the spirits of the departed were in some dark place under ground. I have heard from a man, in a dying state, and in a firm persuasion that the story which he related was "the truth," that the master mariner (captain) of a vessel, which sailed to and from the Mediterranean Sea, had assured him, that when he (the captain) was homeward bound, he came in sight of Mount Ætna, in Sicily, [now called Mount Sibel, which, for more than three thousand years has thrown out fire at intervals], or of Mount Vesuvius, in Italy, a mountain of Campania, about six miles from Naples, celebrated for its volcano, and now called Mount Soma. The first eruption of Vesuvius was in the seventieth year of the Christian era, under Titus. This eruption was accompanied by an earthquake, which overturned several cities of Campagnia, particularly Pompeii and Herculaneum. The master mariner assured my dying friend, that as he approached either (for I have forgotten which) Ætna or Vesuvius, he was on the "look out," and he saw clearly and distinctly a man walking up the mountain and entering into the crater or opening of the volcano. The person seen was well known to the master mariner, and to his friends who heard the report from the master mariner. My patient assured me that on that very day, and on that very hour, the man had died suddenly in Liverpool, and that, judging from his ungodly life, people considered that the departed Liverpool man had gone to that place concerning which the psalmist had written, "The wicked shall be turned into hell, and all the *people* who forget God." ["*People*"—Prayer Book translation. "Nations."—Bible translation. Εθνη—Septuagint translation.] The notion of a place under ground, in which the spirits of departed men and women are detained till the coming of the Son of Man to the great judgment of the last day, is decidedly of human invention and of heathen origin. The Greek poet and the Latin poet—Homer and Virgil—and the English poet, Shakespeare, held similar notions. Perhaps Shakespeare, in Hamlet, expressed the notion of the Dane, though not his own notion, respecting a future state.

The case of Saul proves that there is no sure warrant of Holy Scripture for a belief in a future state, such as Saul and other persons have imagined. The New Testament gives plain statements: That, at the hour of death, "the faithful servants of Christ shall be with him where he is, that they may behold his glory; and that they who reject the salvation of God in Christ Jesus shall, in the hour of death, enter into the company of devils and of damned spirits, to wait for their final sentence in 'the great and terrible day of the Lord.'"

II. *The Maccabees or Asmoneans.*—The founder of this illustrious family was Mattathias. He came from Modin, a town in the tribe of Dan, in the north of the Holy Land. Mattathias had five sons. They all had the name Asmoneans from Asmonæus, the great grandfather of Mattathias. The sons of Mattathias were named—(1) John, (2) Jonathan, (3) Judas, (4) Simon, and (5) Eliezer.

1. Mattathias raised an army. He was joined by many of the Assideans, or Chasideans, who were called Chasidien, or the pious, who held the law and tradition. They who held *the law only* were called Zadikim, the righteous. The army of Mattathias numbered six thousand men. They pulled down the heathen altars, and circumcised their children, and slew and put to flight their enemies.

Mattathias, when dying, recommended to his army his son Simon, as a man of counsel, and his son Judas, whom he surnamed Maccabēus, to be their captain. *Exodus* xv. 2.—*M*i, *C*amoka, *B*aclin, *J*ehovah. Who is like unto thee, O Lord, among the gods? O Lord! *M.C.B.J.* These letters are sounded as the Maccabee. The words were on their standards. The letters M.C.B.J. became their family name.

Mattathias and his men fled to the mountains. They were pursued, and one thousand of them were slain. It was the Sabbath day. They would die innocent. They would not fight. Therefore Mattathias and his friends made a law to permit themselves to act on the defensive against the attacks of their enemies on the Sabbath day. The law was

ratified, and became the rule of their conduct in the following wars.

The practice of naming in this manner was common among the Jews. *R*abbi *M*oses *B*en *M*aimon—*RAMBAN.*

*R*abbi, *S*olomon, *J*archi—*RASI.* The Romans used the initial letters on their standards. *S.P.Q.R.* for Senatus Populusque Romanus—"The Roman Senate and People."

The fathers called our Lord, Ιησους χριστος Θεου Υιος Σωτηρ—Jesus Christ, the Son of God, the Saviour. The initials are ΙΧΘΥΣ, a word which signifies a fish.

2. Judas was successful against Antiochus and his generals. Antiochus went into Persia to gather his tribute. He left half of his army with Lysias for the destruction of the Jews as a nation. Lysias was encamped at Emmăus. He had forty thousand foot and seven thousand horse near to Jerusalem. Merchants flocked to his army in expectation of his victory, and with the intention of buying captives.

Judas and his brethren assembled at Mizpah. 1. A city of Judah, south of Jerusalem—*Joshua* xv. 38. Calmet thinks it was in Benjamin, north of Jerusalem. 2. A city of Gad, in the mountains of Gilead, on the eastern side of the Jordan, where Laban and Jacob made a covenant—*Gen.* xxxi. 49; *Judges* xi. It is sometimes ascribed to Moab, because Moab conquered and kept it. 3. *Joshua* (xi. 3-8.)—The Hivites dwelt in Mizpah, or Mizpeh, at the foot of Mount Hermon, west of the Jordan. Judas and his brethren imitated the conduct of Samuel, when he said, "Gather all Israel to Mizpeh (*1st Sam.* vii. 5), and I will pray for you unto *the Lord.*" This Mizpeh may have been south of Jerusalem. The Israelites must have come armed as they were in the neighbourhood of the Philistines. The assembled Israelites at Mizpeh, in the time of Samuel and in the time of Judas, had a religious character. They fasted and prayed, and Judas and his friends added sackcloth to the other signs of their humiliation. A good beginning and a prosperous ending in both cases. Judas obtained a glorious victory. The Syrians retired almost out of the land of Judea, and a rich booty, both from the retreating army and from the merchants, became the property of Judas and of his army.

The condition of the temple at Jerusalem caused the victors to make great lamentation with humble cries to heaven. They restored the temple and the services. The sacred fire did not then exist. They struck fire by flint and steel, and kindled the sacrifices and the lamps.

III. *Maccabees.*—The account of Jeremiah's hiding of the sacred fire is a fable. On the very day three years before, the heathen had profaned the temple. Now the temple was restored and dedicated with songs, harps, and cymbals, and with divinely appointed burnt offerings. The ceremonies were continued for eight days together. Judas had been two years in chief command. Apollonius had laid the city and the temple desolate three years and a half before it was restored by Judas.

Judas and his brethren ordained that three days of the dedication of the altar should be kept yearly with mirth and gladness. The feast of the dedication continued till the temple was destroyed by the Romans. The feast of the dedication of Solomon's temple was also observed by the Jews. The feast of the dedication by Judas was observed in winter. Therefore our Lord is supposed to have been present at the feast of the dedication by Judas Maccabeus. "It was the feast of the dedication, and it was winter."—*John* x. 22.

Judas gained a victory over the forces of Gorgias, one of the generals of Antiochus Epiphănes. He conquered the Idumeans. Every Jew who was slain had, under his garments, things consecrated to idols. "The people praised the Lord, the righteous judge of men, and offered sacrifices and prayers for the dead."—*2nd Mac.* xii. 34.

Thus the dead and the living Jews have left on record full proof of their love for heathenism, and of their departure from the holy commandment delivered to them.

Antiochus was in Persia intending to receive his tribute, and to plunder the temple of Diana, called Zarates by the Persians. The temple stood at Elymas, full of incredible riches of gold, and silver, and golden armour. He was beaten off with shame by the people, who united in defence of the idol and the temple. When smarting under the defeat which he sustained at Elymas, he learned the misfortunes which had befallen him in Judea. His rage knew no bounds. He determined to appear at Jerusalem without delay, and to make one grave for the Jewish nation in the ruins of their devoted city.

In his journey to Jerusalem he was smitten by an incurable plague. His bowels were seized by grievous torment. His chariot was overthrown and he was sorely bruised. He was confined to his bed in a litter on the road. He lay tormented by foul ulcers in his body, and by severe terror of mind, till he died. So ended the life of Antiochus, king of Syria. He was called Epiphănes the Illustrious by his friends; but was named Epimănes the Mad, by those who judged his character by his conduct. The heathen attributed his calamity (as the just punishment inflicted by an angry deity) to his profane intention of plundering her temple. The Jews affirm that Antiochus himself confessed that his cruelties to the Jews had caused his awful punishment. *Daniel* xi. 11-45, and some passages in chapters viii. and xii., relate wholly to Antiochus Epiphănes, or Epimănes. —*See Dr. Prideaux's Connexion*, part 2, book iii.

Porphyry, a learned heathen in the third century, pretends that Daniel's prophecy is mere history written after the event. This is a sufficient proof of the truth of the prophecy, and of the evidence which its fulfilment bears to the inspiration of Daniel, and to the divine revelations which God did make to Daniel. God did inspire and enable Daniel to predict the things which must surely come to pass.

Antiochus Epiphănes, or Epimănes, was a type of Antichrist. He was to the Jewish Church what

Antichrist has been, and is, if now he dare, to the Christian Church, or to the Church of Christ.

IV. *Antiochus Eupator succeeded Antiochus Epiphanes.*—He was his son and successor. He brought against Judas an army consisting of one hundred thousand foot, twenty thousand horse, thirty-two elephants, and three hundred chariots of war. Judas gave the watchword: "Victory is of the Lord." He fell upon this vast army in the night, slew four thousand men immediately, six hundred the next morning, and made a safe retreat to Jerusalem.

In this battle, Eleāzar, the brother of Judas, saw one elephant higher and more adorned than the rest. He supposed that the king was on this elephant. He ran furiously through the troops, made his way to the beast, and thrust his spear into his belly. The elephant, with his tower, fell upon Eleazar and crushed him to death.

Eŭpător's army, under the command of Lysias, marched to Jerusalem. The Jews were about to surrender. Relief came in an unexpected manner. Philip, a favourite of the late king, had seized the city of Antioch, and had taken upon himself the government of Syria. Lysias persuaded the king to grant peace to the Jews. Contrary to his promise he pulled down the fortifications of the temple, when he saw their great strength. Lysias accused Menelaus, the wicked high-priest to Eupator, as the cause of all their calamities. Menelaus was punished capitally. He was cast headlong into a tower of ashes fifty cubits high.

Onias, son of Onias the Third, and nephew of Menelaus, succeeded to the office of high-priest. He was rejected by the king. He fled into Egypt. Alcimus, or Jacimus, one of the family of Aaron (though not in the right line of succession from Josedech, to which line the high-priesthood belonged), was appointed to the office of high-priest by the king, Antiochus Eupator. The Jews refused to obey the new high-priest because he had complied with the heathen superstitions in the time of the persecution.

Demetrius, son of Seleucus Philopator, was the eldest brother of Antiochus Epiphanes and the uncle of Antiochus Eupator. The Romans would not assist him in his intended seizure of the kingdom of Syria. Yet he landed in Syria, persuaded the people that the Romans had sent him, seized Antiochus Eupator and Lysias, who were put to death by his order.

To this new king Demetrius Alcimus, or Jacimus, applied for aid to have himself established in his office. Bacchides was sent against the Jews. He failed.

Nicānor, master of the elephants, was made governor of Judea. His instructions were to slay Judas and to subdue the Jews. Judas was victorious. He cut off Nicanor's head and right hand, which he had stretched out against the temple, hanged them up on one of the towers of Jerusalem, and appointed a yearly day of thanksgiving, which is called Nicanor's Day.

Judas formed a league with the Romans, who ordered Demetrius to vex the Jews no more. Before the order arrived Bacchides had been sent against the Jews. Judas had a small force which fled in fear when they saw the great army of the Syrians. Judas, from excess of courage, disdained to fly for his life, and perished in glory on the field of battle.

Bacchides made a cruel use of his victory. Alcimus was established in the high-priesthood, and *renewed the system of compromise with heathenism. Alcimus was smitten by a palsy. His speech was taken away. He died in great torment.*

V. Jonathan, the brother of Judas, was chosen by the Jews to be their governor. John was slain by the Jambrites. Simon remained. Bacchides was tired by the war. He made peace with the Jews. He restored their prisoners. He departed from Judea and never returned. Jonathan governed Israel according to the law; restored the Jewish religion; carried out his reformation, according to his ability, in the Church and in the State; and rebuilt the walls and fortifications of Zion.

After the death of Alcimus a vacancy in the office of high-priest remained for seven years. The kingdom of Syria was seized by an impostor, Alexander, who pretended to be the son of Antiochus Epiphănes. He endeavoured to engage Jonathan on his side, and succeeded. Jonathan became, by the arrangement of the king, governor and high-priest. Jonathan united with Alexander, and was called the king's friend. Alexander grew stronger, and slew Demetrius in battle.

The high-priesthood continued from this time in the family of the Asmoneans, or Maccabees, till the time of Herod, who changed it from an office of inheritance to an arbitrary appointment. Josephus thinks that Judas was made high-priest before his death. Dr. Prideaux is not in favour of this opinion. Who performed the duties of the office of high-priest during the vacancy caused by the death of Alcimus, and by the absence of Onias in Egypt? Perhaps Judas officiated, and may have deputed some one of the priests to officiate for him occasionally. It is not certain whether the Maccabees or Asmoneans were of the race of Josedech, the high-priest. *Ezra* iii. 2. They were of the course of Joarib, which was of the class of the sons of Aaron. 1*st Mac.* ii. 1; 1*st Chron.* xxiv. 7. The former class had failed. His right to the priesthood could not be disputed. In addition to this he was elected, in a vacancy, by all the people.

Onĭas, in Egypt, became so great a favourite with Ptolemy Philomēter, that he prevailed on the king to build for himself and his family (as the established high-priest) a temple in every respect similar to the Temple in Jerusalem. The site of this Egyptian temple was the City of the Sun. There Onĭas built a city and called it Onĭon, after his own name. Onĭas persuaded the Jews to worship in this temple, by quoting the words of *Isaiah* xix. 18-19: "In that day shall five cities in the land of Egypt speak the language of Canaan; in that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar in the border thereof to the Lord."

Two hundred years after their foundation, both the temple and the city; built for and by Onias, were destroyed by the command of Vespasian.

Jonathan was on friendly terms with those princes and states who favoured him, and by making leagues with his friends he was enabled to defend and govern his own country.

Tryphon, who sought the kingdom of Syria, acted treacherously towards Jonathan. He seized him and shut him up a prisoner in Ptolemäis. [A town of Thebais, in Egypt; also a town in the territories of Cyrene; also a city of Palestine. Ptolemäis in Cyrene, that is, in the territories of Cyrene, was nine miles from the sea, and was founded by the brother of Arcesilaus, king of Cyrene, 515 years before the Christian era. Strabo says that in his age, B.C. 289, it was called Ptolemäis; but this arises from the fact that most of the inhabitants retired to Ptolemäis, which was on the sea-coast, to enrich themselves by commerce]. Ptolemäis was named after the Ptolemies. It was first called Archo, second Ptolemais, third Akaby, by the Arabs, and fourth Acre (Syria), by the Turks. It was given to the tribe of Asher. *Judges* i. 31. Here St. Paul visited the saints on his way to Jerusalem.—*Acts* xxi. 7. The treacherous Tryphon afterwards caused Jonathan and his two sons to be slain. It is certain that Jonathan was slain. It is probable that Jonathan's sons shared the fate of their father.—1*st Mac.* xiii.

VI. Simon, the Maccabee, succeeded his brother Jonathan. He buried his remains in Modin, a celebrated city or town in the tribe of Dan, their native place—1*st Mac.* ii. 1-15; ix. 19—and erected seven pillars in memory of the dead. His father, and mother, and four brothers—(1) John, (2) Jonathan, (3) Judas, and (4) Eliazar—were honoured by Simon in their death. To whom was the seventh pillar erected? Perhaps to the two murdered children of Jonathan. No, it was for himself. The murder of Jonathan's children is only probable.

Simon made a league with young Demetrius (the son of Demetrius), took Gaza, cleansed the houses of idols, and built in Gaza a house for himself.

The tower in Acra, built by Antiochus to command the temple in Jerusalem, for the purpose of annoying the worshippers, was forced to surrender to Simon, who shut it up so closely that its soldiers were reduced to the last extremity by famine. Simon cleansed the tower, and entered into it with songs and great triumph. This tower was not taken by all the efforts of Judas and of Jonathan. Simon caused the tower to be pulled down, and the mountain to be reduced in height, to prevent, in future, any similar annoyance to the worshippers in the temple at Jerusalem.

Peace and plenty were now the lot of the Jews under the wise government of Simon. The temple, and the services of the temple, were duly honoured, and "the law" was studied and obeyed. A general assembly of the priests, and elders, and people of the Jews, at Jerusalem, constituted Simon their prince and high-priest, and settled these dignities on himself and on his heirs for ever. They hung up in the sanctuary tables of brass, on which were engraven this decree of the assembly, and the good deeds of Simon himself, and of his family, as deserving this honour.

Several princes and people, the Lacedemonians, the Romans, and Antiochus (surnamed Sidētes, the son of Demetrius), all sought his friendship, made leagues and covenants with him, and conferred on him special honours. Antiochus, by the assistance of Simon, had vanquished and killed the treacherous Tryphon. Instead of returning gratitude to Simon for his services, Antiochus broke his league with him, and invaded some parts of Judea. His general, Cendebeus, was routed by Simon and by his sons, Judas and John, who was surnamed Hyrcanus.

Simon was visiting his cities, and was giving orders for their welfare. His son-in-law, Ptolemēus, invited him and his sons to a banquet at Jericho. He slew Simon and his two sons, and sent privately to kill John also. He intended to have the government in his own hands. John, having timely notice, slew the assassins, and was invested with the high-priesthood and with the government after his father.

The 1*st Book of the Maccabees* concludes at this period of Jewish history. Josephus is consulted chiefly on the remaining part of Jewish history.

VII. The persecution of the Jews by Antiochus Epiphanes is particularly related in the 2*nd Book of the Maccabees*. In the sixth chapter the defiling of the temple, and compelling of the people to conform to the worship of heathen deities, to neglect the observance of the Sabbath, and to observe the same fashions which the heathen observed, and to be partakers of their sacrifices when the Feast of Bacchus was kept, to go in procession carrying ivy in honour of Bacchus, are the matters of persecution recorded. It was not lawful for any person to declare himself to be a Jew. Such were the requirements. To disobey these commands, or not to yield to these requirements, was a cause of death.

Two women had circumcised their children. They were discovered. They were openly led round the city, their babes hanging at their breasts, and were then cast down headlong from the wall.

Others had assembled secretly to keep the Sabbath day. They had run together into the caves near to them. They were discovered, and were burned by order of Philip.

Eleazar, one of the principal scribes, and of a well-favoured countenance, was compelled to open his mouth and to eat (rather to receive into his mouth) swine's flesh. He preferred death to violating the Mosaic law. He did spit forth the swine's flesh, and came of his own accord to the torment. His friends persuaded him to dissemble, to have his own meat secretly; so that, appearing to eat swine's flesh, he might eat his own lawful meat, and thus avoid two evils—violating the law, and bringing upon himself a cruel death. Eleazar considered that advice, but declined to receive it, as he felt that it did not become him, whose age was fourscore years and ten, to dissemble in any way; that young persons might think

that he was gone to a strange religion; and that, for the sake of a very brief term of life, he got a stain on his old age, and made it abominable. He preferred setting an example of courageous truth, and of dying for the holy law. He went to the torment. He groaned, ready to die by stripes. He said, "It is manifest unto the Lord who hath the holy knowledge, that, whereas I might have been delivered from death, I now endure sore pains in body by being beaten; but (he said) in soul I am well contented to suffer these things, because I fear him [God]." And thus this man died, leaving his death for an example of a noble courage and a memorial of virtue, not only unto young men, but unto all his nation.

The seventh chapter of the *2nd Book of Maccabees*, B.C. 167, contains an account of the constancy and cruel death of seven brethren and their mother in one day because they would not eat swine's flesh at the king's command. They were tormented by scourges and whips. One of them declared that they were all ready to die rather than to transgress the laws of their fathers. The king was enraged, and commanded that pans and cauldrons be made hot. Then he commanded to cut out the tongue of him who spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. The king commanded his executioners to bring him, being yet alive, to the fire, and to fry him in the pan. The orders were obeyed. The rest of his brethren and his mother exhorted one another to die manfully. They quoted the law of Moses—*Deut.* xxxii. 36: "For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left." This was a noble reference in a time of extreme trial.

The first brother was dead. The second brother was called to suffer. He was asked whether he would conform before the extreme punishment was inflicted. He answered, "No." He suffered. In his last moments he addressed the king, "Thou, like to a fury, takest us out of this present life; but the King of the World will raise up us, who have died for his laws, unto everlasting life." He died.

The third brother was brought to suffer. His tongue and hands he held out courageously, saying, "These I had from heaven; and for his laws I despise them; and from him I hope to receive them again." The king and all who were with him marvelled at the young man's courage in shewing a total disregard of pain. He died.

The fourth brother suffered the like cruel torments. When about to die he spoke thus to the king, "It is good to be put to death by men, to look for hope from God, to be raised up again by him. As for thee, thou shalt have no resurrection to life." He died. No relentings on the part of the king existed or appeared.

The fifth brother endured similar tortures. When about to die he addressed the king, "Thou hast power over men; thou art corruptible; thou dost what thou wilt. Yet think not that our nation is forsaken by God. But abide on hills, and behold his great power, how he will torment thee and thy seed." He died. Yet the king was cruel.

The sixth brother was brought, and suffered the same cruel tortures. When about to die he spoke to the king thus, "Be not deceived without cause, for we suffer these things for ourselves, having sinned against our God; therefore marvellous things are done unto us. But think not, thou who takest in hand to strive against God, that thou shalt escape unpunished." So he died.

The mother was marvellous above all. She bare the loss of her seven sons, slain in one day, with a good courage, because of the hope which she had in the Lord. She exhorted every one of her sons to die for the Lord God, in the hope of the resurrection.

Antiochus tempted the seventh brother, who was the youngest, to conform to heathenism, making many promises to him of riches and happiness. The young man refused to hearken to the king, who called his mother, and exhorted her to counsel the young man to save his life. She promised to counsel him. She, bowing herself toward him, laughing the cruel tyrant to scorn, spake thus to her son, in the language of her country. She entreated her son to pity her who bare him, and to think upon the God who created all things. "Fear not the tormentor; but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren."

The young man needed no further exhortation. He refused to obey the command of the king. He demanded execution. "I will not obey the command of the king, but I will obey the command of the law which was given to our fathers by Moses." He addressed the king as the author of all evil to the Hebrews: "Thou shalt not escape the hands of God." He pointed out the great wickedness of which the king was guilty. He declared that his six brethren and himself suffered for the laws of God; and he prayed for God's mercy on his nation; "and that thou, by torments and plagues, mayest confess that 'he alone is God.'"

The king, enraged, treated *him* worse than he had treated his six brethren, who had been tortured before the seventh brother had suffered. "So this man died undefiled, and put his whole trust in the Lord."

Last of all, after the sons, the mother died. The cruel tyranny of Antiochus would not spare the mother. She, too, must suffer a violent and cruel death.

The author of the two *Books of the Maccabees* is unknown. His first book is considered to be good history. His second book is not so highly esteemed as the first. It contains matters omitted in the first book. However, he concludes the two books with a very modest request, "that his work may be received, as far as his words are concerned, for what it is worth." "And here I will make an end. And if I have done well, and as fitting the story, it is that which I desired. But if slender and meanly, it is that which I could attain unto." The author makes no claim on our belief in his inspiration, and in his communicating to us any revelation from God.

VIII. *The successors to Simon the Maccabee.*—(1.)

John Hyrcānus was attacked by Antiochus Sidētes, by the advice of Ptolomēus. Jerusalem was besieged, and the Jews were reduced to the last extremity. Peace was granted on condition that large tributes should be paid, and that the fortifications of Jerusalem should be demolished.

Jesus, a son of Sirach, a Jew of Jerusalem, came into Egypt about this time. He translated into Greek the *Book of Ecclesiasticus* from the Hebrew written by Jesus, his grandfather. He intended his translation for the use of the Hellenistic Jews dwelling in Egypt.

John Hyrcānus, some years afterwards, when Antiochus Sidētes was dead, and when confusions arose among the nations in consequence of his death, took advantage of these circumstances, and improved his condition by seizing on several towns of Syria. He renewed the league which his father had made with the Romans, then approaching their destined greatness. They ordered the Syrians to take no more tribute from him, and to repair the damages which they had caused him to suffer.

John Hyrcānus constrained the Edomites or Idumēans, the descendants of Esau, to embrace the Jewish religion or to leave their country. They became converts to Judaism. In less than two hundred years afterwards their name and nation perished. They were incorporated with the Jews.

The Edomites had increased on the south of Judea. The land was given to the Jews by God. This may be stated as an excuse for the conduct of Hyrcānus. The example was bad. It was followed by his successors.

John Hyrcānus, with his army, attacked the Samaritans, took Shechem, and destroyed the temple on Mount Gerizim, which Sanballat had built. The Samaritans continued to keep an altar, and to offer sacrifices.

The Samaritans had been expelled from their city by Alexander the Great, because they had killed one of his deputy-governors. They made Shechem their chief seat. Alexander re-peopled Samaria with Syrians and Macedonians of the heathen race.

John Hyrcānus besieged, took, and utterly destroyed Samaria, built by Omri, the father of Ahab. Hyrcānus ruled not only in Judea, but also in Galilee, and in the neighbouring towns.

The Syrians had made these divisions of the Holy Land—1. North, Galilee; 2. Middle, Samaria; 3. South, Judea.

John Hyrcānus was amongst the chief rulers of his time. He preserved the Jewish church and state in safety from their enemies during his long-continued government. He was regarded by the people as a prophet. He had manifested some power of knowing and telling the things done at a distance. He built on a steep rock the Castle Baris, fifty cubits high, on the outside of the outer square of the temple, but on the same mountain. This Castle Baris became the palace of all the Asmonean princes in Jerusalem, and in this palace were kept the sacred robes of the high-priests.

Herod the Great rebuilt this castle, and made it a very strong fortress, to command the city and the temple. He called it Antonia, in honour of his great friend, Mark Antony of Rome. He raised it so high that he might see what was done in the temple, and sent his soldiers when any tumult arose. In this castle the Romans kept a strong garrison, and the governor of the castle was called captain of the temple.—*Acts* xxxi. 31.

From this place the sentinel saw the Jews about to kill Paul, gave notice to the governor, or chief captain, who went with soldiers into the court of the Gentiles, into which the Jews had dragged Paul, and were about to kill him, rescued Paul, and brought him up the stairs into the castle. Upon these stairs Paul obtained permission to speak to the people.—*Acts* xxi. 26.

Some daring man among the Pharisees very unjustly questioned the title of John Hyrcānus to the high-priesthood. Unfortunately John Hyrcānus believed that all the Pharisees were of the same opinion. Some enemy had influenced him to entertain this belief. Under this evil influence he forsook his old friends, the Pharisees, and abolished their constitution. He joined the sect of the Sadducees, and thus lost the esteem of the common people.

The circumstances of John Hyrcānus at this period of his history require explanation, from the state of the ecclesiastical polity of the Jews. Sects may be numbered thus—(1) *Pharisees*, (2) *Sadducees*, (3) *Karaites*, (4) *Essenes*, (5) *Herodians*.

a. The Pharisees, the Sadducees, and the Essenes were the most influential sects at this time. Some centuries afterwards arose a sect called the Karäites.

1. *The Pharisees were remarkable* for their zeal for the traditions of the elders. They believed and acknowledged that the writings of Moses and of the Prophets were divine; but they would declare their belief that these traditions were delivered to Moses on Mount Sinai, and handed down (*trado*—tradition) from father to son ōrally (*os-ōris*—ōrally, by the mouth) without writing, through the several generations of the Jews. The Pharisees observed the law very rigorously, according to their traditions, which they added to the law. They regarded themselves as holier than other men, and were called Pharisees, or Separatists, because they separated themselves from other people on account of their own peculiar holiness.

The present religion of the Jews, in their various dispersions, is derived from the Pharisees. The Karaites are few, and do not derive their religion from the Pharisees. The Pharisees, in the Jewish Church, have corrupted the religion of the law, as the Papists, in the Christian Church, have corrupted the religion of the Gospel.

2. *The Sadducees.*—Whether the Sadducees were, at the first, merely the persons who adhered to the Word of God purely, and renounced all traditions, may be a question, but they certainly held, in later days, doctrines at variance with the doctrines of revelation. The Talmudical (Talmud) writers derive

their names and their doctrines from Zadoc, or Sadoc, the founder of the sect of the Sadducees. The Sadducees, in the time of our Lord, denied—1. The resurrection of the dead. 2. The existence of angels. 3. The existence of spirits, or of the souls of men departed. They denied the existence of a future state. They supposed that God was the only spirit, and that he rewarded and punished mankind in this world only; and that there was nothing to be hoped or feared after death. Dangerous opinions! Men holding similar opinions have appeared amongst Jews and Gentiles and Christians in every age of the world.

The Sadducees received the *Five Books of Moses*. The Samaritans received the same *Five Books of Moses*. Caiaphas the high-priest, who condemned our Saviour, was one of the sect of Sadducees.—(*Jennings' Jewish Antiquities.*)—*Acts* v. 17. It may be true, as some have thought, that the Pharisees reproached our Lord as if they considered him to be a Sadducee (holding the *Five Books of Moses* only as did the Samaritans), when they said to him: "Say we not well that thon art a Samaritan and hast a devil?"—*John* viii. 48.

Because the Sadducees received the *Five Books of Moses*, our Lord proved to them the resurrection of the dead, from the Pentateuch only, from the fact that God was the God of Abraham, of Isaac, and of Jacob. "Now that the dead are raised, even Moses shewed at the bush when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living, for all live unto him."—*Luke* xx. 37-38. They, the Sadducees, perished in the destruction of Jerusalem. Their name was afterwards applied to the Karaites as a name of reproach.

3. *The Karaites* formed a very good sect amongst the Jews. In the sixth century of the Christian era they confined themselves to the written word of Holy Scripture, which in the Babylonian language is called Kara. The Karaites determined on this course, feeling the dangerous tendency of the incredible stories and fooleries of the Talmud, which was then published, and of the strange mystical senses which some of the Jews put on the Holy Scriptures. The Talmudical Jews, in revenge, called the Karaites Sadducees. In Poland, among the Crim Tartars, in Egypt, and in Persia, the Karaites may be found. Few of these men dwell in the western parts of the world. They perform their public worship in the language of the country in which they dwell.

4. *The Essenes* were, perhaps, originally of the sect of the Pharisees. They established a purer and more mortified way of living. They did not believe in the resurrection of the body. They did believe in a state of everlasting happiness or misery, according to their conduct in this life. They were distributed into societies or fraternities. They had no private possessions. They had common stock for the supply of the community. They were diligent in the discharge of their duties towards God, and were remarkably benevolent towards men. Marriages amongst them were rare. They brought up poor children in their own sect. Frugal in their food, they wore a plain white garment. They were abstemious. Two Jews, Josephus and Philo, and one heathen, Pliny, and some Christians and Christian fathers, describe the Essenes. Their secluded living caused them to remain in unfrequented places. They did not come under the notice of our Lord in the course of his ministry, except we imagine that they may be, perhaps, included in our Lord's addresses to the Pharisees. This is not very probable.

5. *The Herōdians* arose in the time of Herod, surnamed the Great. Our blessed Lord warned his disciples against the leaven of the Pharisees and of Herod. Therefore, the Herōdians had evil opinions as the Pharisees had. The Pharisees were unwilling to pay tribute to Cæsar. The Herōdians were of an opposite opinion. They also held that to comply with idolatry, when constrained by the ruling power, was allowable. It is evident that Herod formed this sect, and that they justified themselves and Herod in his idolatrous practice and in their own. Public shows, plays, idolatrous feasts and ceremonies, were introduced by Herod, and supported as lawful by the Herōdians. Herod was an Idumean. He conformed to Judaism to please the Jews. He conformed to heathenism to please the Romans. The Sadducees were compromising. They who are called Sadducees—*Mat.* xvi. 6—are called Pharisees: *Mark* viii. 15.

(1.) *Aristobūlus*, the eldest son and successor of John Hyrcānus. He took the office of high-priest and governor of the country. He was the first, after the return from the Babylonish captivity, who wore a diadem, and assumed the title of king. He put his mother to death because she aspired to the government. All his brothers, save one, he sent to prison. The Itureans, who lived on the north-east of the land of Galilee, he attacked, conquered, and forced to be circumcised, and to receive the Jewish religion. Upon an unjust suspicion he put to death his favourite brother. At last he died, vomiting blood, and in great horror for his crimes.

(2.) *Alexander, surnamed Jannæus*, took the kingdom. He put to death another of the brothers who had made some attempt to obtain the government. He arranged his domestic affairs, attacked some of his neighbours, and treated with very great deceit Ptolemy Lathȳrus, king of Egypt, who came to assist those whom Alexander Jannæus had attacked. The result was a battle, and the defeat of Alexander Jannæus, with the loss of thirty thousand men.

Ptolemy Lathyrus is supposed to have acted very barbarously. In the evening after his victory he took up his quarters in the adjoining villages. He caused all the women and children in the villages to be slaughtered (they were very numerous), and their bodies to be cut in pieces, and to be put into cauldrons to be boiled as if for supper. He is supposed to have intended to impress the inhabitants with the notion that he and his men fed on human flesh, that a greater fear of himself and of his army might exist amongst the people. He went over the

country as he pleased, plundering, ravaging, destroying. Alexander Jannæus was unable to oppose him.

Cleopatra, the queen of Egypt, with her younger son, withheld the kingdom from Lathȳrus, the eldest son. She felt that if Lathȳrus obtained possession of Judea he might gain Egypt also. She determined to assist Alexander Jannæus. He, with the queen's assistance, proceeded to regain his losses. He took Gadăra and Amăthus toward Galilee, together with much treasure. He was surprised by Theodōrus, prince of Philadelphia, who had laid up that treasure there, and was conquered with the loss of ten thousand men.

He recovered from this disaster. He recruited his army, took the city of Gaza from the Philistines, and gave license to his soldiers to kill, plunder, and destroy, in Gaza, as it suited their dispositions. He was successful in subduing the principal cities. He made them parts of his dominions. Several of the Philistines became Jews. The Asmonean princes made it their custom to impose their religion upon all people whom they conquered. They gave to the conquered a choice: Be proselytes, or be banished.

The Pharisees remembered against him the sin of his father, John Hyrcānus, who had abolished their constitutions; for Alexander Jannæus too rigorously maintained the decree of his father. The Pharisees stirred up the people against him. When Alexander Jannæus was executing the duties of his office as high-priest, at the altar, the people pelted him with citrons, and called him reproachful names. His vindictive spirit manifested itself in the immediate slaughter of six thousand of the people. He chose his own guards from among the heathen. He never dared afterwards to trust himself to the Jews. A six years civil war between himself and his people now broke out, brought great calamities upon himself and his people, and caused the death of fifty thousand people.

Alexander Jannæus was very frequently victorious over his people. He desired peace, and asked what terms they were willing to receive. They answered with one voice, "That he should cut his own throat." This answer was a sign of their deep-rooted enmity against him.

Alexander Jannæus lost one battle and gained another. The war ended. He had cut off the greater part of his enemies. He drove the rest into Bethone or Bethom, and besieged them there. He took the place, carried eight hundred of them to Jerusalem, and caused them all to be crucified in one day, their wives and children to be slain before their faces while they hung dying on the crosses. He treated his wives and concubines with this scene of blood and cruel slaughter at a feast. The Jews were terrified. They made no more insurrections against him. His name was held infamous in that and in the following ages. This is the conduct of a high-priest with civil power. God permitted this cruel tyrant to die in the camp of a *quartan ague (a four-day ague)*. He was besieging a castle of the Gerasenes, beyond Jordan, whilst this disease was upon him. He left two sons; yet he bequeathed the government to Alexandra, his wife, during her life; and to be given to either of her sons, at her death, as she might judge expedient.

(3.) *Alexandra* followed the advice given to her by her husband on his death bed. She concealed his death till the castle was taken. She led back the army in triumph to Jerusalem. She made her court to the Pharisees. She resigned to them the dead body of her husband, to be abused or buried as they might think agreeable to their feelings, and she promised to follow their advice in all the affairs of her government. Her husband had assured her that the Pharisees were the best friends and the worst enemies; and if she would be ruled by them they would make her rule over others. Success attended this daring effort of Alexandra. The people, influenced by the Pharisees, gave to the corpse an honourable burial. She was settled in the government of the nation. She made her son, Hyrcānus, high-priest.

She revoked the decree of John Hyrcānus, which destroyed the traditions and constitutions of the Pharisees. The result was a higher esteem in the minds of the people for the Pharisees and their traditions. By Alexandra's permission the Pharisees put to death many of those who had advised the late king to act so cruelly, and some of their own enemies were, on this pretence, executed, Alexandra consenting, from fear of a civil war, making choice of a lesser evil.

(4.) *Hyrcānus, her eldest son*, who had been completely under the influence of the Pharisees in his education, obtained the kingdom by the will of his late mother. He continued in his government three months.

(5.) *Aristobūlus, the younger son*, raised an army against Hyrcānus, put him to flight, and forced him to resign the government and the high-priesthood, and to lead a private life. The army and the people were tired by the oppressive administration of the Pharisees. *Antipater, an Idumean*, was bred up or educated in company with Hyrcānus. The father of Antipater had been advanced to the government by the late king Alexander. This Antipater persuaded Hyrcānus to accept the assistance of Arĕtas, the Arabian king, to regain his kingdom. The life of Hyrcānus was in danger from Aristobūlus. "You can save your life," said Antipater, "in only one way, by dethroning your brother."

Hyrcānus engaged in the enterprise. Arĕtus assisted. Aristobūlus was defeated. He was driven into the Mountain of the Temple and besieged there. The priests were in favour of Aristobūlus. The people declared for Hyrcānus.

Onĭas, a holy man of Jerusalem, had, in the people's opinion, obtained, by his prayers, rain from heaven in a great drought. The people thought, as did Balak in Balaam's time, that curses would be as effective as prayers. Therefore they pressed him to curse Aristobūlus, and all who were with him. The old man, pressed by their importunities, lifted up his hand toward heaven, and prayed thus: "*O Lord God, creator of the universe, since those who are with us are thy people, and they who are besieged in thy*

temple are thy priests, I pray that thou wouldst hear the prayer of neither of them against the other." The multitude became enraged, and stoned to death the good Onias.

The Romans were largely bribed by Aristobūlus. They forced Arĕtas to raise the siege. Aristobūlus pursued, routed, and slew great numbers of the army of Hyrcānus.

Pompey, the celebrated Roman general, was now at Damascus. Hyrcānus and Aristobūlus pleaded their causes before him, first by their ambassadors, afterwards in person. The people declared against both. They said they were not to be governed by kings, but by the priests of God.

Pompey hesitated. Aristobūlus prepared for war. Pompey seized him in one of his castles, confined him in prison, and laid siege to Jerusalem. He was received in the city by the party of Hyrcānus. He besieged the temple and the Castle Baris, and took them in three months time. Though the Jews had observed, during the Maccabean wars, the law which they had made to fight, if attacked, on the Sabbath, they considered that they were not attacked when they saw the Romans arranging for attack their works and their engines, and, therefore, they remained inactive on the Sabbath. The Romans were thus enabled to take with ease the castle and the temple.

The temple was taken on the day on which the Jews were keeping a solemn fast for the taking of Jerusalem and the temple by Nebuchadnezzar. The priests of the altar continued their devotions till they perished by the swords of the Roman soldiers. Twelve thousand Jews perished by the Roman soldiers, the soldiers of Pompey, and by their own brethren of the party of Hyrcānus. The sacred vessels and the two thousand talents laid up in the temple were esteemed sacred by Pompey. He ordered the temple to be cleansed, and sacrifices to be offered there according to the laws of the Jews.

However, a little time after, the sacred vessels and the talents were taken away by Crassus, another Roman general. He spared the rich hangings of inestimable worth. The vengeance of heaven followed Crassus. In all his plans in war he met with disappointment. He was slain in a war with the Parthians. His head was cut off, and melted gold was poured down his throat in derision of his insatiable covetousness.

Pompey demolished the walls of Jerusalem; put to death some of the chief supporters of Aristobūlus; restored Hyrcānus to the high-priesthood, and the government, under tribute to the Romans; reduced the dominions of Hyrcānus to narrow bounds; and carried as prisoners to Rome Aristobulus and his children. His eldest son escaped. The Jews have always considered that no man, except the high-priest, once every year for himself, should enter the Holy of Holies. The priests warned Pompey, and advised him not to gratify his curiosity by going into that place into which no one went save the high-priest once every year. Pompey expected to make some discovery. He imagined that some figure of the Jewish deity was in this very holy place. He entered. He saw—nothing. The misfortunes of this great man commenced from this period, and ended when Philip interred his remains; and then he made a funeral pile on the shore near Alexandria, out of the ruins of a fishing boat which he found on the shore. Philip had served under Pompey in his wars. He burned the headless trunk of his great master, leaving this last and most melancholy tribute of a grateful heart to the bravest general whom ever Rome produced.

The history of their own kings supplies an illustration of this deeply-rooted opinion of the Jews on the subject of the right to enter into the Holy of Holies. *2nd Chron.* xxvi. 19. Uzziah, king of Judah, son of Amaziah, was made king when only sixteen years old. He was prosperous. He sought the Lord. He sought the priest's office. He burned incense in the temple, notwithstanding the remonstrances of the priests. Whilst he held in his hand a censer to burn incense, the leprosy rose in his forehead, and he remained a leper till he died. The notion of the Jews was similar in the cases of Pompey and of Uzziah. A violation of the law would bring a very severe punishment.

The ruin of Jerusalem and of Judea had its commencement in the quarrel between Hyrcānus the Second and Aristobūlus. The loss of the liberty which the Jews possessed, and the transfer of the sovereign authority to the Romans, originated in this unnatural dispute between two brothers. Their privileges had been preserved, certainly under tribute, amongst the Jews, together with the high-priesthood, down to this period.

Aristobūlus and his son, having escaped from prison, made many daring efforts to regain their lost estate. Their efforts were unsuccessful.

Galiēnus, a Roman general, marching through Judea, changed the government, lessened the power of Hyrcānus, and altered the power of the Sanhedrim, or Jewish Senate.

Julius Cæsar restored what Galiēnus had taken away. Hyrcānus requested. Julius Cæsar granted. The walls of Jerusalem were rebuilt. The Senate of Rome decreed. The ancient friendship with the Jews was renewed.

Antipater, who has caused, by his advice, all these calamities, had been serviceable to Cæsar in his wars in the neighbouring countries. Cæsar made Antipater his lieutenant in Judea, under Hyrcānus. Cæsar had confirmed Hyrcānus in the government and high-priesthood. Antipater was, by his interest with Cæsar, enabled to procure for Phasael, his eldest son, the office of governor of the city of Jerusalem, and for Herod, his second son, the office of governor of Judea. This Herod was afterwards called Herod the Great, in consequence of the great power which he acquired. He was king of Judea when our Saviour was born. Antipater was poisoned by Malichus, a rival, who envied his greatness and power in Judea. His son Herod revenged his death. The Roman general allowed Herod to have Malichus murdered.

The Jews suffered in these times from Roman generals, who plundered them when they did not pay the tribute demanded, or for some other causes; and sometimes they suffered from the Parthians, the supporters of Antigŏnus, son of the late king Aristobūlus. He and his friends, the Parthians, sought to recover Jerusalem and Judea in opposition to the united forces of Phasael, Herod, and Hyrcānus. The Parthian general, Pacōrus, being at war with the Romans, obtained, treacherously, possession of the persons of Hyrcānus and Phasael (Herod escaped), seized and rifled Jerusalem, made Antigŏnus governor of Judea, and delivered up to him in chains Hyrcānus and Phasael. Phasael beat out his own brains in prison. Hyrcānus's ears were cut off that he might not be a high-priest any longer.—*Lev.* xxi. 17. He was banished into Parthia, that he might not cause any further uneasiness in the mind of Antigŏnus.

Herod had fled to Rome. Julius Cæsar had perished by the hands of former friends, and, perhaps, misguided lovers of their country.

Mark Antony and Octavius (afterwards called Augustus Cæsar) were, at this time in the ascendant. They agreed to make Herod king of Judea. The Senate consented. They supposed that this arrangement would be serviceable to them in their war with the Parthians.

The scene in the bed-chamber of Isaac must now be recalled. The mind travels backwards to the year B.C. 1760. Between the scene in the bed-chamber of Isaac and the appointment of Herod seventeen hundred and twenty years had rolled their rounds. The word of God is sure. Here is the evidence to the truth of inspiration and of revelation afforded by the fulfilment of prophecy: "And Isaac, his father, answered, and said unto him (Esau), 'Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, thou shalt break his yoke from off thy neck.'" *Genesis* xxvii. 39-40. We are referred for an account of the fulfilment of this prophecy to *2nd Kings* viii. 20. Jehoram, the son of Jehosaphat, king of Judah, began to reign. He reigned eight years. He had married the daughter of Ahab. He did evil in the sight of the Lord. Ver. 20: "In his days Edom revolted from under the hand of Judah, and made a king over themselves."

This event was B.C. 892, wanting eight years of nine centuries before the birth of our blessed Lord. The appointment of Herod, an Idumean, and a descendant of Esau, by the Romans, under the influence of Mark Antony, who influenced Octavius, is a manifest fulfilment of the prophecy delivered by Isaac in favour of his son Esau.

Herod, in his own person, and in the persons of his descendants, held the sovereign power and authority over the descendants of Jacob in the land of promise.

IX. *Herod, surnamed the Great*, when he had received his new dignity, returned to Judea, relieved his mother who was in prison by the command of Antigŏnus, made himself master of Galilee, destroyed some large bands of robbers who infested that country, sheltering themselves in caves and in steep and craggy rocks. These dwellings of robbers could not be scaled from below. Herod determined to assail them from above. He made large chests, filled them with armed men, fixed engines above, and by chains letting down the chests from the engines, caused the destruction of great numbers of the robbers. The remnant of the robbers caused much annoyance in the reign of Herod. He had no mercy for them, and for all the country which sheltered them. He restored peace in Galilee.

Herod marched into Judea, had many battles with Antigŏnus, the success on both sides being various, till, with the assistance of the Roman legions, he besieged Antigŏnus in Jerusalem.

Whilst the preparations for the siege of Jerusalem were being made, Herod went to Samaria. There he married Marianne, of the family of the Asmoneans or Maccabees. She was the granddaughter of Hyrcanus the Second, a woman of great beauty and virtue, and highly qualified. Herod hoped to conciliate the Jews by this marriage. He returned to the siege. Jerusalem was taken by storm after a siege of six months. The Roman soldiers were enraged. The city was a scene of blood and plunder, though Herod exerted himself to prevent the evil. He captured king Antigŏnus, sent him to Antioch, and persuaded Mark Antony, by a large bribe, to put him to death.

This was the termination of the reign of the Asmoneans or Maccabees, who had held the government during a period of one hundred and twenty years. Before, and during, and after this period, the various changes of the Jewish governors, or the interruptions in the government caused by heathen conquerors, inflicted calamities and desolations upon Jerusalem, and upon all the country of Judea, almost exceeding human calculation. Herod had made his way to the kingdom through much blood, he established himself in his kingdom by blood, putting to death the friends of Antigŏnus, all the counsellors of the great Sanhedrim, except Pollio, called Hillel, and Sameas, called Shammai. Both had encouraged the city to receive Herod, because they considered that resistance was vain. Hillel and Shammai were great teachers of tradition in the Jewish schools.

Herod appointed as high-priest an obscure man, of the house of Aaron, educated among the Jews in Babylonia, and, therefore, not apparently disposed to be in opposition to Herod. Marianne had a brother. Herself and her mother, being Maccabees, endeavoured to prevail on Herod to make Marianne's brother, only seventeen years of age, high-priest in the room of Ananēlus. Herod complied. However he procured the death of the young high-priest. In the bath the young men pretended to amuse themselves by ducking one another. The young high-priest was drowned in this pretended amusement.

Hyrcānus returned to Jerusalem in the hope that

Herod, who had married the granddaughter of Hyrcānus, and who was indebted to him for former acts of kindness, would secure to him a peaceful old age in his own country. Herod dissembled. He received him at first with respect. He found a pretence for putting him to death, though Hyrcānus was above eighty years of age, lest, being of the family of the Maccabees, he should be restored to the kingdom.

In the seventh year of Herod's reign, an earthquake, running through the land of Judea, buried thirty thousand of the inhabitants in the ruins of their houses. A pestilence followed the earthquake, the pestilence was succeeded by a famine. Herod was liberal to the people, but failed to gain their sincere good-will and affection.

The battle of Actium may be considered as the termination of ancient history. Mark Antony and Cleopatra on the one part, and Octavius Cæsar on the other part, contended for the empire of the world. Cleopatra's groundless fears caused her to fly. Mark Antony's total want of presence of mind caused him to follow her. The remainder of Antony's fleet continued the contest till night came on. The sailors of Octavius were obliged to pass the night in their vessels. After Cleopatra's death Egypt was reduced to a province of the Roman empire, and governed by a prefect sent thither from Rome. The reign of the Ptolemies in Egypt, dating its commencement from the death of Alexander the Great, had continued two hundred and ninety-three years, from the year of the world 3681 to 3974. The decisive battle of Actium, which terminates ancient history, according to Rollin, was fought at the mouth of the Gulf of Ambracia, near to the city of Actium, in the sight of the armies of both the contending parties, on the second of September, B.C. 31, A.M. 3973. Actium was a city of Epīrus, a country between Macedonia, Achaia, and the Ionian Sea. *After the battle of Actium, Octavius called Ambracia, Nicopolis*—the city of victory.

The death of Antony and of Cleopatra may be considered as full of instruction. Cleopatra was schooled in deceit. Antony was skilled in war, and knew no restraint of passion or of appetite. After the battle of Actium, lost by the flight of Cleopatra, and by the unaccountable flight of Antony, efforts were made by Antony to defend Alexandria. Cleopatra was intriguing with Octavius. Her perfidy was made known to Antony. To escape from his rage she retired to the tombs of her ancestors, and caused the gates of the enclosure to be made fast. Antony believed the report which Cleopatra had caused to reach his ears, that she had chosen an honourable death. He retired to his chamber, stripped off his armour, and ordered his slave to plunge his dagger into his breast. The faithful creature stabbed himself, and fell dead at the feet of his master. Antony, in imitation of his slave, fell upon his own sword, or thrust it into his own body, and fell upon the floor, mingling his own blood with the blood of his faithful slave. One of the queen's guards arrived and informed Antony that Cleopatra was alive. Antony lifted up his dying eyes toward the officer, permitted his wound to be dressed, and caused himself to be carried to the fort in which Cleopatra had shut herself up.

Cleopatra and her two women appeared at a window. They threw down cords which were fastened to Antony, and thus, bleeding, and lifting up his dying eyes toward the queen, he was drawn up by the queen and her two maids—encouraged in this act of wild effort by the cries of the people who witnessed the tragic scene. Cleopatra succeeded in drawing up Antony. She laid him on a bed, tore her clothes, beat her breasts, wiped the blood from his wounds, and called him by the most endearing names. She cut off his hair according to the superstition of the Pagans, who believed that relief was thus given to those who died a violent death by their own hands. Antony, distressed by Cleopatra's grief, had strength sufficient to enable him to say that he was happy, since he died in her arms; and that it was no disgrace for a Roman to be conquered by Romans. He advised her to save her life and kingdom, if she could do so with honour: to beware of the traitors in her own court, and of the Romans in Cæsar's train, and that she should put confidence in only one, Proculeius. When he said these words, he expired.

Proculeius arrived. He was shocked by what he heard; and could not refrain from tears when he saw the sword of Antony still reeking with the blood of its master. He came to the gates; had no admission; conversed with the queen, who asked for the kingdom for her children. Proculeius had orders from Octavius to take her alive if possible. Proculeius retreated. Gallus conversed with Cleopatra. Proculeius and two officers entered the chamber by a ladder and went down to the gate when she was speaking with Gallus. "O! unfortunate Cleopatra, you are taken," exclaimed one of her two maids. Cleopatra seized her dagger, but Proculeius prevented her from stabbing herself by forcing the dagger out of her hands. He shook her robes fearing that she had concealed poison in them.

Proculeius and Epaphrodītus were commissioned by Octavius to watch Cleopatra. She understood that Octavius designed to carry her captive to Rome, and to exhibit her to the people in his triumphal entry into Rome. Octavius entered Alexandria without opposition, leaning upon the philosopher Arĭus. He told to the people that he pardoned them for three reasons:—

1. On account of Alexander the Great, the founder of their city.
2. For the beauty of their city.
3. For the sake of Arĭus, one of their citizens. He thought highly of his merit and knowledge.

Proculeius, without difficulty, obtained permission from Octavius that Cleopatra might bury Antony. She caused his body to be embalmed with the most costly perfumes of the east, and placed it amongst the tombs of the kings of Egypt.

Octavius did not visit Cleopatra in the first days of her mourning. When he thought it a convenient time he asked permission to see her, concealing his designs under the appearance of great respect for her majesty. She lay upon a little bed in a very simple and neglected manner. She had upon her person only a single tunic. She rose to receive him. She threw herself at his feet, her hair loose and disordered, her countenance wild and haggard, her voice faltering, her eyes almost dissolved by excessive weeping, and her bosom covered with wounds and bruises.

The extraordinary grace and dignity of her person, the natural beauty which inspired the beholder with reverence and love, had not perished. The fire still burned. The light still shone. Though almost dying she hoped to conquer. Julius Cæsar and Mark Antony had worshipped at her altar. Why should she despair of leading captive the young, the victorious Octavius. She pointed to the portraits of Julius Cæsar hanging on the walls of the chamber in which she received Octavius. She took from her bosom letters from Julius Cæsar, and read from those letters passages of kindness and love. All these arts could not move Octavius. He remained cold and insensible, firmly resolved on the revenge which he had planned, to exhibit in his triumph the captive queen of Egypt. He had further in his mind to revenge the injury and insult done to his sister by the charms of Cleopatra, who held in her chains Mark Antony, the husband of the beautiful and virtuous Octavia. Cleopatra defended herself against the accusations of Seleucus, one of her treasurers, who accused her of the guilt of concealing, in the inventory which she presented to Octavius, the most valuable part of her treasures. She was excited by his baseness. She rose up, ran upon him, and struck him repeatedly in the face. She excused the concealment by assuring Octavius that she intended this part of her treasures as presents, when she went to Rome, for his sister, Octavia, and for his wife, Livia. Octavius was pleased to hear from Cleopatra expressions of her intentions to visit Rome. She might have the jewels. He would treat her most generously, most magnificently, beyond anything she could venture to hope. He thought he had deceived her. He had deceived himself.

Cleopatra full-well knew the intentions of Octavius. She would not endure the disgrace he meditated. She sent to him asking permission to pay her last duty at the tomb of Antony. Her request was granted. She came to the tomb of Antony. She bathed it with her tears. She assured Antony, as if he were present, that she would soon give to him a more certain proof of her affection. Having made this fatal promise, amid sighs and tears, she caused the tomb to be covered with flowers. She returned to her chamber. She went into the bath. She came thence to table. It was served magnificently, according to her order. She arose from table, wrote a letter to Octavius, ordered all to leave the room, except her two women, *Iras and Charmian*. She sat down on a couch, and asked for a basket of figs, which a peasant had brought to her. She placed it by her, and instantly lay down as if she had fallen asleep. It was the sleep of death. She had held her arm to the aspic brought to her by the peasant in the basket of figs, and had provoked it to sting her. She had studied the easiest method of death by poison. The poison found its way to the heart. She died without pain. No one could perceive the death.

The guards had orders not to let any thing pass without strict examination. The disguised peasant, one of the queen's faithful servants, did his duty. Who could suspect a basket of figs? The guards allowed him to pass without suspicion. A young Roman of high birth, *Dolabella*, may have revealed to Cleopatra the intentions of Octavius. Procŭlus or Proculeius (his name is spelled in both ways), may have made some interest with one of the women in attendance on the queen. Suspicion may rest on both Romans.

Octavius, upon the receipt of Cleopatra's letter, sent, with all haste, messengers to prevent the intentions of the queen. They arrived too late. They came into the chamber only to witness the tragic scene in which the history of the ancient world is terminated.

On a gilded couch, arrayed in royal robes, lay the dead Cleopatra. Iras, one of her two faithful women, was lifeless at the feet of her mistress. Charmian, the other female attendant, almost breathing her last breath, was setting the diadem on the head of her mistress. "Alas!" cried one of the messengers, "was this well done, Charmian?" "Yes," she answered, "it is well done." "Such a death becomes a glorious queen, descended from a race of illustrious ancestors." These were the last words of this faithful servant. She sank down in death at the feet of her much-loved mistress.

Octavius, when he entered Alexandria, put to death only two persons of particular note: Antony's eldest son Antyllus, and Julius Cæsar's son Cæsario. It is not difficult to imagine that Cleopatra must have understood the disposition of Octavius from this act of cowardly cruelty. Their tutors betrayed the youths into the hands of Octavius. They did not escape unpunished.

Cleopatra died when thirty-nine years of age. She had reigned twenty-two years from the death of her father Ptolemy Auletes (flute-player). The brother of Cleopatra was Ptolemy Dionysius, or Bacchus. They were married. This Ptolemy drove away his sister. This Ptolemy refused hospitality to his friend Pompey, and caused him to be murdered. Julius Cæsar, in his war called the Alexandrian war, was successful against Ptolemy Dionysius, who was drowned in the Nile. Julius Cæsar made Cleopatra queen of Egypt. Ptolemy Dionysius was the thirteenth Ptolemy. He had been made prisoner by Julius Cæsar. He made his escape. He raised an army; was defeated by Cæsar; and, in his flight,

was drowned in the Nile, B.C. 46. Thus was his murder of Pompey avenged. Cleopatra then became sole mistress of Egypt. Julius Cæsar, perceiving that the Egyptians did not wish to be governed by a woman, obliged Cleopatra to marry her younger brother, then in the eleventh year of his age. This may be dated B.C. 45. It is said that Cleopatra could give audience to the ambassadors of seven different nations, and speak their various languages as fluently as she could speak her own language.

MODERN HISTORY.

BOOK IV.

CHAPTER I.

A.—1. *Octavius assumed the name of Augustus, and of Emperor.*—Agrippa had made him victorious. Mecænas had been first in the cabinet. Mecænas, perceiving the revengeful disposition of Augustus, threw a paper to him as he sat on the judgment seat, on which paper he had written the words, "Descend from the tribunal, thou butcher." Octavius, now Augustus, obeyed the wise command. He came down from the tribunal without passing sentence of death on the accused, and from that moment reformed his character. So that if Octavius could be forgotten, Augustus would be blameless.

2. *Sylla had retired from the dictatorship, and died in peace.*—Julius Cæsar had continued in office, and had fallen by the hands of former friends whom his station converted into enemies. Augustus wished to imitate the example of Sylla, lest he should meet with the fate of his uncle, Julius Cæsar. Agrippa advised as Augustus wished. Mecænas opposed both, and was successful in his advice. Augustus continued to act as the pilot on board the good ship of the Roman empire.

3. *Virgil and Horace*, through the intercession of Mecænas, obtained their inheritances, forfeited by the part which they may have taken in the revolution. They were in the interests of Brutus and Cassius. All learned men, Virgil, Horace, Ovid, Livy, were protected by Mecænas. Of these not one was more grateful than Horace. He dedicated to Mecænas: (1) his Odes, (2) his Epodes, (3) his Satires, (4) his Epistles, commencing each of his four works with a suitable address to Mecænas:—

1. Mecænas atavis edite regibus
O! et præsidium et dulce decus meum.—*Odes.* Lib. 1. *Od.* 1.

Mecænas sprung from ancestral kings
O! both my safeguard and agreeable honour.

2. Ibis Liburnis inter alta navium,
Amice, propugnacula,
Paratus Omne Cæsaris periculum
Subire, Mecænas, tuo?—*Epodes*, Carmen i.

My friend, Mecænas, will you go in Liburnian [ships]—(the fleet of Octavius; Liburnus, a mountain of Campania, a country of Italy, of which Capua was the capital)—between the lofty bulwarks of ships (the fleet of Antony and Cleopatra), prepared to undergo all the danger of Cæsar at your own (danger—perīculo).

3. *Qui* fit, Mecænas, ut nemo, quam sibi sortem
Seu ratio dederit, seu fors objecerit illa
Contentus vivat, laudet diversa sequentes?
Sat. Lib. 1; *St.* 1.

How comes it to pass, O Mecænas, that no one lives content with that lot (sorte), which lot either reason may have given or chance may have thrown to him—(ut, that)—he praises those following things (matters of business) different (from what he follows).

4. Prima dicte mihi, summa dicende Camœna,
Spectatum satis, et donatum jam rude quæris
Mecænas, iterum antiquo me includere ludo?
Ep. Lib. 1. *Ep.* 1.
Non eadem est ætas, non mens.

O Mecænas, celebrated by me in my first muse (camena, a cantû amæno, from a lovely song—from a song of the muses, the name Camenæ was given to them), to be celebrated in my last, do you seek to include again in the old game, me, seen sufficiently, and already gifted with the rod (of freedom). The age is not the same, nor the mind. I have thus translated these passages which prove the gratitude of Horace and the gentle spirit of Mecænas. The "donatum jam rude" is thus explained in a note in *Francis's Horace: "Donatum Rude."* The Gladiators, in learning their exercises, played with wooden swords, called Rūdēs, as we use foils in fencing schools. When they had served three years (in public) they received their dismission, or they received it for any uncommon proof of courage. Or for any uncommon dexterity they were sometimes immediately dismissed by the public, and afterwards wore the rudis as a mark of their freedom. They could not again be compelled to fight, but were usually purchased at a large expense, if ever they appeared on the stage.

Gladiators.—"When any gladiator was wounded, the people exclaimed, Habet vel, hoc habit: He has got it. The gladiator lowered his arms as a sign of his being vanquished; but his fate depended on the pleasure of the people, who, if they wished him to be saved, pressed down their thumbs; if to be slain, they turned up their thumbs and ordered him to receive the sword, which gladiators usually submitted to with amazing fortitude. Sometimes a gladiator

was rescued by the entrance of the emperor, or by the will of the *editor*."—*Dr. Adam.*

CXI.

I see before me the Gladiator lie;
He leans upon his hand—his manly brow
Consents to death, but conquers agony,
And his drooped head sinks gradually low—
And through his side the last drops, ebbing slow
From the red gash, fall heavy, one by one,
Like to the first drops of a thunder shower: and now
The arena swims around him—he is gone,
Ere ceased the inhuman shout which hailed the wretch who won.

CXII.

He heard it, but he heeded not—his eyes
Were with his heart, and that was far away;
He reck'd not of the life he lost, nor prize,
But where his rude hut by the Danube lay—
There were his young barbarians all at play.
There was their Dacian mother—he, their sire,
Butcher'd to make a Roman holiday—
All this rush'd with his blood—shall he expire,
And unavenged? Arise! ye Goths, and glut your ire!

Byron.—Childe Harold, Canto IV.

5. The genius of Horace has exerted itself in two instances, illustrative of the fact that great poetic or historic genius must record the events of this world's inhabitants or these events—remaining unsung and unrecorded—must perish in perfect oblivion.—*Carmen* ix. *Epodi*:—

AD MÆCENATEM.

"Quando repostum Cæcubum ad festas dapes
Victore lætus Cæsare,
Tecum sub alta, sic Jovi gratum, domo,
Beate Mecænas bibam,
Sonanti mixtum tibiis carmen lyra
Hac Dorium, illis Barbarum?
Ut nuper, actus quum freto Neptunius
Dux fugit, ustis navibus,
Minatus urbi vincla, quæ detraxerat,
Servis amicus perfidis.
Romanus, eheu, posteri negabitis,
Emancipatus feminæ,
Fert vallum et arma miles, et Spadonibus
Servire Rugosis potest!
Interque signa turpe militaria
Sol adspicit canopium!
Ad hoc frementes verterunt bis mille equos.
Galli, canentes Cæsarem:
Hostiliumque navium portu latent
Puppes sinistrorsum citæ.
Io triumphe! tu moraris aureos
Currus, et intactas boves?
Io triumphe! nec Jugurthino parem
Bello reportasti ducem:
Neque Africanum, cui super Carthaginem
Virtus Sepulchrum condidit.
Terra marique victus hostis, Punico
Lugubre mutavit sagum
Aut ille centum nobilem Cretam urbibus,
Ventis iturus non suis:
Exercitatas aut petit Syrtes Noto;
Aut fertur incerto mari.
Capaciores affer huc, puer, scyphos,
Et Chia vina, aut Lesbia,
Vel quod fluentem nauseam coercoat,
Metire nobis Cæcubum,
Curam metumque Cæsaris rerum juvat
Dulci Lyæo solvere.

I thus translate this Epode:—

When, O blessed Mecænas, shall I, joyful in Cæsar Victor, drink with you in a lofty house, thus agreeable to Jove, Cæcuban wine laid up for festive entertainments, the lyre sounding, the song mingled with the pipes, the lyre, the Dorian, the pipes, the Barbarian (Phrygian)? As lately (five years before), when the Neptunian leader (Sextus Pompeius) fled, driven by the sea, his ships left by him being burned (by Augustus), having threatened to the city those chains which he, a friend to perfidious slaves, had taken off (from those slaves). A Roman, alas! Posterity, ye will deny it; enslaved to a woman, a soldier carries a pallisade, and is able to serve wrinkled eunuchs! and, amidst military standards, the sun beholds a base canopy. Indignant at this (frementes ad hoc), the Gauls turned (to Cæsar) twice one thousand horses, canentes Cæsarem, celebrating (wishing health and prosperity and success to) Cæsar. And the swift sterns of the hostile ships lie hidden in a port on the left (Antony must sail to the left, Italy must be on his right hand). Io! triumphe! You delay the gilded chariots and the untouched heifers (boves, fem.) Io! triumphe! You have not carried back from the Jugurthine war an equal leader (1. Metellus; 2. Caius Marius): nor Africanus (Scipio), to whom virtue built a sepulchre over Carthage. The enemy, conquered by land and sea, took in exchange for the punic (purple veste, garment), the mournful cloak (segum). Or he about to go with winds, not his own (suis, *i.e.* not favourable), to Crete, noble by a hundred cities: or seeks the syrtes exercised by Notus *(the south wind; syn, any wind; syrtes, quicksands)*, or is borne on the uncertain sea. Bring hither, boy, more capacious cups and chian wines of Lesbian, or what may restrain the fluent nausea; measure to us Cæcuban wine. It is delightful to dismiss (or loose) by sweet Lyæan wine the care and fear of Cæsar's affairs (or interests).

Wines.

1. Chian, from Chios, an island in the Ægean Sea.
2. Lesbian, from Lesbos, an island in the Ægean Sea.
3. Cœcuban, from Cœcubum, a town in Campania, in Italy.
4. Lyæan, from Lyæus, Bacchus. (λειειν, solvere—wine frees from care.)
5. Falernian, from Falernus, a fertile mountain and plain of Campania, in Italy.

The epodes are all scanned in the same way. It may save trouble to describe the way or manner:—

Feet.	Marks.
1. Spondee consists of two long syllables, as ōmnēs.	long -
2. Pyrrhic, two short syllables, as pŭĕr.	short ⏑
3. Choree or Trochee, one long and one short, as ārmă.	
4. Iambus, one short and one long, as bŏnŏs.	
5. Dactyl, one long and two short, as cŏrpŏrā.	
6. A Bacchic, one short and two long, as dŏlōrēs.	

The metre of this epode is twofold. The first two lines of the first epode are examples for the scansion of all the epodes:—

1. Iambic Trimeter Acatalectic:

S or I	I	S or I	I	S or I	I	Six feet.
Ibis	Libur	nis in	ter al	ta na	vium	

2. Iambic Dimeter Acatalectic:

S or I	I	S or I	I	Four feet.
Ami	ce pro	pugna	cula.	

1. Iambic Trimeter consists of six feet.
2. Iambic Dimeter consists of four feet.
3. Acatalectic, not wanting a syllable.
4. Acephalous, wanting a syllable at the beginning.
5. Catalectic, wanting a syllable at the end
6. Hypercatalectic, having a syllable too many.
7. Brachy catalectic, wanting an entire foot.
8. Cæsura, the last syllable of a preceding word cut off.

AD SODALES.

"Nunc est bibendum, nunc pede libero
Pulsanda tellus: nunc Saliaribus
Ornare pulvinar deorum
Tempus est dapibus, Sodales.

"Antehac nefas depromere Cœcubum
Cellis avitis, dum Capitolio
Regina dementes ruinas
Funus et Imperio parabat

"Contaminato cum grege turpium
Morbo virorum, quidlibet impotens
Sperare fortunâque dulci
Ebria. Sed minuit furorem,

"Vix una Sospes navis ab ignibus:
Mentemque lymphatum Mareotico
Redegit in veros timores
Cæsar, ab Italia volantem

"Remis adurgens: accipater velut
Molles Columbas, aut leporem citus
Venator in campis nivalis
Hæmoniæ; duret ut catenis

"Fatale monstrum; qua generosius
Perire quærens, nec muliebriter
Expavit ensem, nec latentes
Classe cita reparavit oras;

"Ausa et jacentem visere regiam
Vultu sereno, fortis et asperas
Tractare serpentes, ut atrum
Corpore combiberet venenum.

"Deliberata morte ferocior:
Sævis Liburnis scilicit invidens
Privata deduci superbo
Non humilis mulier triumpho."

Odes. Lib. 1, *Od.* 37.

I thus translate this ode:—

Now we must drink, now we must beat the earth with a free foot; now was (erat) the time to adorn the *temple* (*pulvinar*—a cushion used by the worshippers. It means the temple itself) of the gods with liberal feasts. *(Saliaribus dapibus. The Salii were priests of Mars. They were always invited to the feasts of the first order; hence the most sumptuous feasts were named from the Salii. The feasts were given in honour of the gods, who were supposed to be present and to partake of the good things provided. It is easy to imagine how the heathen, when converted to Christianity, carried all these habits of life into the new religion which they had embraced. This will explain the conduct of the Corinthians in their celebration of the Lord's Supper. The apostle Paul corrects their error. They saw not the representative nature of the Eucharist. It represented the communion of the body; it represented the communion of the blood of Christ. They discerned not this representation of the sacrificed body of the Saviour, and made no difference between the Eucharist and a feast in the idols' temple.)*

Before this it was unlawful to bring forth from ancestral cellars Cœcuban wine, whilst the queen was preparing mad ruins for the capitol, and death for the empire *(a poetic licence—Cleopatra designed to transfer the seat of empire to Alexandria)*, *with her herd* of men, base by contaminated disease, impotent to hope for anything, and drunk by sweet fortune. But scarcely one ship, safe from the fires, lessened her fury; and Cæsar reduced to real terrors her mind, mad *(lymphatam—who ever saw a sea nymph, who feared the sea afterwards)* with Mareotic wine *(Mareotis, a lake in Egypt, near to Alexandria, famous for the vine)*, urging with oars her flying from Italy, as the hawk (urges) the tender doves, as the swift huntsman (urges) the hare in the plains of the snowy Hæmonia *(a country of Greece, called from Æmon, or Hæmon, or Æmus. Achilles was called Æmonius because he was born there. Hæmon is the name of a mountain which separates Thrace from Thessaly. It received its name from Hæmus, son of Boreas and Orithyia, who was changed into the mountain for aspiring to divine honours)*, that he might give to chains the fatal monster, who, seeking to perish more nobly, neither in an effeminate manner (muliebriter) has feared the sword *(Proculeius forced the dagger from her)*, nor has she procured *(reparavit for paravit)* with her swift fleet, latent shores. She dared both to behold with serene countenance her palace lying *(in affliction)*, and to handle revengeful *(asperas)* serpents that she might suck in her body the mortal *(atrum)* poison.

More ferocious in deliberated death *(she had studied the easiest mode of dying)*, to wit, envying the savage Liburnians *(small ships were used by the savage Liburnian pirates—Liburnia in Illiricum—Liburnus, a mountain in Campania. The ships of Augustus are intended)*, that she—no humble woman—should be brought down—a private woman—in a proud triumph.

The metre of this ode is Horace's favourite metre, and is found in thirty-seven odes. It consists of two great Alcaics, one small Alcaic, and one Iambic Dimeter Hypercatalectic.

The first two verses are the Great Alcaic.—S. or I.I. Cæs. D.D.
The third verse is the Iambic Dimeter Hypercatalectic.—S. or I.I.S.I. Cæs.
The fourth verse is the Small Alcaic.—D.D. Ch. Ch. It commences as the Great Alcaic ends, with D.D. Two dactyls.

Nunc est | biben | dum | nunc pede | libero |	The Great Alcaic.
Pulsan | da tel | lus | nunc sali | aribus.	
Orna | re pul | vinar | Deo | rum	The Iambic Dimeter Hypercatalectic.
Tempus e | rat dapi | bus So | dales.	The Small Alcaic.

I refer to a prosody published by the Rev. Thomas Harding, A.M., A.D. 1819. He uses the word Choree, which is the same as Trochee, long, short. Rev. John Walker, once Fellow of the Dublin University, published a full and plain account of the Horatian metres. The school is the place in which these difficulties should

be overcome. The grammars, both Greek and Latin, which do not contain full and plain accounts of the metres, peculiar to both the Latin and the Greek poets, are not complete.

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1. This ode and the epode show the genius of Horace, to which all succeeding generations of learned men have done homage. I do not desire to undervalue the merits of Horace, or of any composition from the old heathen world. My design is to exalt the estimation of the great men who cultivated language as the conveyancer of thought, and adorned the vehicle without obscuring the material carried. Some have designed to conceal, not convey, the thoughts of the speaker or of the writer. The praise of the genius of the heathen writers has been given by some to the evident undervaluing of the compositions found in the *Bible*. The closing scene of ancient history is celebrated by Horace in his very beautiful epode to Mecænas, and in his equally beautiful ode to his companions.

I now open my *Bible*. Can it supply me with anything in composition at all to be compared with the beautiful compositions of Horace? I find the song composed by Moses when he had secured the passage of his people through the dry path in the Red Sea, and when he had witnessed the destruction of the pursuing Pharaoh and his host—a composition far in advance of even the refined poetry of Horace, though Moses wrote his song fourteen hundred and sixty years (1460) before the battle of Actium.—*Exodus* xv. 1-19.

I open my *Bible* and I find, in the fifth chapter of the *Book of Judges*, the song of Deborah and Barak: a song, as a composition, far in advance of the exquisite elegance, of the polite eloquence, or of the elegant politeness of the gifted Horace. Deborah composed that song twelve hundred and sixty (1260) years at least before the battle of Actium. She determined to leave a lasting memorial of her gratitude to God for the victory which she and Barak had obtained over the great and well-armed forces of Jabin, king of Canaan. Sisera was the general of Jabin's army. By the expression in the song, "The stars in their courses fought against Sisera," is described the fact, that a high wind, and hail, and rain prevailed during the battle. The storm raged in the faces of the Canaanites, and thus threw them into confusion, and caused a panic amongst them; whilst the storm raged in the backs of the Israelites, who preserved their order and must have caused great destruction to their enemies.

The perfidious cruelty of Jael, though praised by Deborah (Δεββωρα) in the fury of her success and of her rejoicing, cannot be considered carefully without feelings of utter disgust.

Ehud, the judge, is not more to be detested for his mean and cowardly murder of Eglon, king of Moab.

David's conduct, in procuring the murder of Uriah, the Hittite, is in the list of acts worthy of condemnation from generation to generation.

B.—1. *Herod the Great felt the difficulty of his position.*

—His friend, Mark Antony, was no more. Cleopatra had sunk into the tomb. Octavius, now Augustus Cæsar, had destroyed the power of Egypt, of Cleopatra, and of Mark Antony, and was undisputed emperor of the civilized world. Herod was in fear of loss. He determined to try what he could gain by timely submission to Augustus. He met Augustus at Rhodes, laid aside his diadem, and addressed Augustus in an open and undisguised confession of his great friendship for Mark Antony, and of his regret that Mark Antony had not followed the advice which he (Herod) had given to him: "To separate himself from Cleopatra, and to be reconciled to Augustus." If Augustus would restore to him (Herod) the crown which Mark Antony had given to him, he would serve Augustus as faithfully as he had served Mark Antony. Augustus was favourably impressed by this plain statement of Herod. Herod's presents to Augustus and to his friends confirmed the first favourable impressions. Augustus gave back to Herod the crown which Mark Antony had bestowed, and the Roman Senate ratified this arrangement made by Augustus. Herod was reinstated in his government of Judea. Augustus *(even to Herod's death)* was the friend and protector of Herod. Herod died A.D. 2. Augustus died A.D. 14.

2. Herod had many wives and many children. His favourite wife was Mariamne. Her mother lived in Jerusalem. Both mother and daughter had two great enemies in the mother and sister of Herod. His sister Salōme knew how to work upon the jealous disposition of Herod. He had given secret orders some years before, when he was leaving home to meet Mark Antony, that if he did not return alive, both Alexandra and Mariamne were to be put to death. This secret order was made known to Mariamne and Alexandra her mother. The insult could not be forgiven. No cordiality could exist in the minds of the mother and her daughter towards Herod, whose jealousy had caused him to determine upon the deaths of both in the event of his own death. Salōme was successful in her schemes, and Herod put to death Mariamne on a false accusation of an attempt to poison him; and soon after he caused her mother Alexandra to be executed for a real plot against his life. But love cannot be put to death together with its object whom jealousy has hurried to an untimely grave. Herod had gratified the false suggestions of his unfounded jealousy, but he had not killed the love which the murdered Mariamne had created in his heart of hearts. Where is she? The murderer's conscience upbraided him for his unnatural and ill-timed villainy. Herod must pass the remainder of his wretched life in perpetual upbraidings of himself for murder, most foul, most unnatural, and in groundless and real suspicions that his own life may be taken away by some less groundless accusation than that which he allowed to deprive of life the ever-loved and never-to-be-forgotten Mariamne. What was his future career? The life of a man driven to acts of cruelty and injustice by the ever-goading stings of a guilty and accusing conscience.

He honoured some. He put whom his caprice suggested into the high-priesthood. He turned them out of office when the humour seized him. He innovated *(not slowly, as Lord Bacon advises)* in the laws, customs, and religion of the Jews. He introduced Roman customs to please Augustus. Wrestlers, combats of wild beasts and criminals, and all theatrical spectacles, were introduced to the nation, for the adoption of the Jews, to the pleasing of Augustus, and to the utter disgust of the Jews. He built towers in and around Jerusalem. He built temples in many cities and dedicated them to Cæsar. "Præseus Divus habebitur." Augustus' present shall be held (in esteem—or treated) as a Divus or Deus, or God. ("Præsens Divus habibitur Augustus." —*Hor. Odes.* Lib. iii. 5. 2.)

This is heathenism. Nebuchadnezzar in Judea. The Jews very naturally hated Herod. He remitted portions of taxes. He did many kind and benevolent actions for the purpose of gaining the good-will of the people. He failed. They hated the Idumean, the heathenising ruler, the murderer of the beautiful Mariamne, the last of the Maccabees.

His inventive genius at last hit on an expedient. He had aimed frequently, but missed the mark. He now aimed and felt assured that his aim would prove a hit. Such is the wretched life between aims and hits of him who (in certain times) wears a crown. He proposed to rebuild the temple at Jerusalem. It had stood during a period of nearly five hundred years since the return from the Babylonian Captivity. It had been injured, broken, and repaired. He promised to restore it with more than its ancient magnificence and glory.

3. He provided all materials necessary to build the new Temple, at vast expense, in two years. He was thus, at an enormous outlay from his own resources, prepared to engage in his proposed undertaking. He employed, during these two years, ten thousand artificers, one thousand wagons, and one thousand priests for direction. The people consented. Herod commenced to work. The Temple was built of large stones, each twenty-five cubits long, twelve cubits broad, and eight cubits in thickness, to which our Lord's disciples directed his attention.—*Mark* xii. 1-2. The Sanctuary, meaning the Holy and the Most Holy, properly called the Temple, were finished in a year and a half. So that the people engaged in the performance of divine worship in the new building; and, after the lapse of eight years, Herod completed the building of the walls, the galleries, the pillars, and the courts, according to the proposed plan.

4. The Temple is said to have been forty and six years in building. *Ino.* ii. 20. The rebuilding of the Temple was commenced forty and six years before that passover at which our Saviour, being nearly thirty-one years old, was present at Jerusalem. The great plan or design was built in nine years and a half; still Herod and his successors were always building outworks round it, and adding new ornaments to it, at the very time mentioned (*Mark* xii. 1-2), and long afterwards. It was finished and dedicated on the same day, the anniversary of Herod's accession to the crown. Countless sacrifices and universal rejoicing did honour to the dedication of the Temple, and to the anniversary of Herod's accession to the crown of Judea. *This Temple was called the Second Temple.* It was *repaired*, not *rebuilt*. The Temple was not *destroyed*, as the first Temple had been destroyed by Nebuchadnezzar. *After all, it was a new Temple. It was rebuilt.* All the materials for the building were new. *There was no patch-work.*

5. Herod obtained for the Jews, in Greece and Asia Minor, a new grant of liberty and privilege, with permission to live in other countries according to their own laws and religion, granted to them before by the kings of Syria and by the Romans.

The sons of Mariamne, Aristobulus and Alexander, educated in Rome, returned to Jerusalem, and, in the heat of youth, did not conceal but did frequently express their resentment for the death of their mother. Salome marked them for her prey. She insinuated, intrigued, for many years against the two sons of the murdered Mariamne. The other side counter-plotted. Herod, in his old age, was the victim of continual suspicions, fears, and uneasiness. Salome was victorious. Herod ordered the execution of his two sons, Aristobulus and Alexander, the children of his beloved Mariamne, and obtained the consent of Augustus to this most cruel and bloody outrage on the feelings of human nature, however degraded that nature may be.

Augustus, on this occasion, was guilty of making a pun. The Greek word ὗσ (huse) means pig. The Greek word ὑιοσ (wheeos) means son. There is a similarity in sound, but a contradiction in sense. Augustus said, "I would rather be Herod's ὗσ than his ὑιοσ—his pig than his son." Herod would not kill his pig. He did kill his sons.

6. Σεβαστοσ.—Augustus Cæsar was not unmindful of the means necessary to conduct the affairs of his empire. He issued a decree for the taxing of all the countries in his empire. The land of Judea was included. "This taxing was first made when Cyrenius was governor of Syria." Such is the translation in our authorised version. It is not correct. Caius Sulpicius Quirīnus was not governor of Syria at that time, nor was he governor of Syria for ten or twelve years afterwards, that is, till ten or twelve years after the birth of our Lord. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντοσ τῆσ Συρίασ Κυρηνίου.—*Luke* ii. 2. This first taxing was made by Cyrenius or Quirinus, who governed Syria *(ten or twelve years afterwards, but was not governor when he was making the taxing).*

7. The Romans were now masters of all the known world. The Temple of Janus was shut in token of peace. This Temple was always open in time of war. The city of Rome was founded by Romulus and Remus, B.C. 700, and this Temple had been closed only three times during these seven hundred years. First, by Numa. Second, by the Consuls, Marcus Attilius and Titus Manlius, in the Carthagenian

[illegible]

[illegible] Herod [illegible] and Balaam [illegible] to the destiny of Herod. The death [illegible] and the prophecy of Jacob have their force in [illegible] to the view of the [illegible] the [illegible] and truth of the Almighty, and [illegible] power of all things in heaven and in earth. The [illegible] Jacob in predicting the future fortunes of his children [illegible] the ruling power to Judah; but predicts the [illegible] of the power of Judah, yet not [illegible] a time [illegible]: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—*Gen.*

[illegible] Wise men [illegible] Herod, "Where is he who [illegible] King of the Jews? We have seen his star in [illegible], and have come to worship him." Herod [illegible] all the highest ecclesiastical authorities [illegible]. They named the place inquired after [illegible] by the prophet: "And [illegible] Bethlehem Ephratah [illegible] named to distinguish it [illegible] the town Bethlehem in the tribe of Zebulun), [illegible] little among the thousands of Judah, [illegible] out of thee shall he come forth to me who is to [illegible] ruler in Israel, whose goings forth have been of [illegible] from everlasting."—*M*[illegible] v. 2. The wise men were guided by the star to the manger in which lay the Infant Saviour of the world. They offered to [illegible] gifts—1. Gold, as to a king. 2. Frankincense, as to a God. 3. Myrrh, as to a victim in sacrifice, and to a priest—human nature. The Deity, the humanity, the victim, the sacrifice, the priesthood, were acknowledged by the wise men of the east in their offerings [illegible] infant Saviour.

[illegible] may be considered that the gold was a provi[illegible] supply, and that Joseph and Mary and the [illegible] subsisted on it whilst they sojourned in Egypt. It may be thought also that the wise men offered the [illegible] things which they had, without understanding [illegible] secret meaning of their offerings.

The probability of their not understanding the secret meaning of the star, of their mission, and of their offering, does not invalidate that real meaning. The prophets may not have understood, nay, did not understand, many of their own predictions. That

does not invalidate those predictions, nor the evidence given in attestation of their divine commission, and of the revelation of the mind of God to man.

11. Herod felt that his life was drawing to a close. He appointed, as his successor in the government, Antipater, his eldest son by Doris, one of his wives before he had married Mariamne. Antipater was not guiltless in the matter of the murder of Aristobūlus and Alexander. Antipater longed for the crown. He conspired to poison his father Herod. The accusation was proved. Herod passed sentence of death. Augustus confirmed the sentence. Herod put to death Antipater, the third son whom he had sacrifised to his jealousy. Herod was now in his seventieth year. Five days after the execution of his son Antipater, Herod himself died by a dreadful complication of disorders. A slow fever consumed him. An ulcer in his bowels and lower parts bred worms and lice. He died in this miserable condition of body, surpassed by only the still more wretched state of his mind. God smote him. Herod died as a warning from God that men may flee from a similar condemnation.

12. Herod died impenitent. The vanity of the tyrant was manifested in the last orders given by him to his sister Salome. Herod wished to have tears shed at his funeral. He knew full well that his subjects would shed no tears of real sorrow at his funeral. He determined that they should weep in earnest, and that he must be buried amid unfeigned lamentation, and mourning, and woe. He summoned all the chief Jews over the whole kingdom, on pain of death, to appear at Jericho, where he then lay. He shut them up, prisoners, in the circus, or public place of shows. He entreated his sister Salōme and her husband to send soldiers into the circus, as soon as he was dead, and to put to death all these great men of the Jews: "For this," said he, "will provide mourners for my funeral all the land over."

Salōme had taken an oath to Herod that she would execute his murderous design. She had the virtue to break her oath. She released the prisoners, and suffered them to return in safety to their homes as soon as her brother died. *So ends the tragic history of Herod the Great.*

13. The reference to Rachel by St. Matthew is highly poetic and tender. We learn the circumstances of Rachel's death—*Gen.* xxxv. 16-20. In verses 19-20 are the words, "Rachel died, and was buried in the way to Ephrath, which is Bethlehem; and Jacob set a pillar upon her grave, which is the pillar of Rachel's grave unto this day." In *Jeremiah* xxxi. 15 are the words, "Thus saith the Lord, a voice was heard in Ramah (a city of Benjamin, near to Ephraim), lamentation and bitter weeping. Rachel weeping for her children, refused to be comforted for her children, because they were not." These words of *Jeremiah* may have been spoken or written originally concerning the ten tribes carried into captivity by Shalmaneser, king of Assyria. They have a certain reference to the miseries endured by the Jews in the various invasions by Nebuchadnezzar. *St. Matthew* applies them to the miseries caused by the cruel massacre of the innocents in the neighbourhood of Rachel's tomb, by the command of Herod the Great. As if, in poetic fancy, Rachel wept in her grave as she saw the murder and heard the cries of the dying infants, and the lamentations of their bereaved mothers.

A similar poetic imagery is found in *Isaiah* xiv. The prophecy is against the Babylonian Empire, raised to its highest glory by the genius of Nebuchadnezzar. The date is B.C. 712, or about 176 years before the overthrow of the Babylonian Empire by Cyrus. "Hell (ὁ ἅδης κάτωθεν) from beneath (the grave or burial place of the ancestors of Nebuchadnezzar) is moved to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations." They are thus raised up to meet Nebuchadnezzar, and to upbraid him on account of his death; they are next described as asking the remains of Nebuchadnezzar, "Art thou also become weak as we? Art thou become like unto us?" "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, who didst weaken the nations."

14. ***Herod's family, his descendants who succeeded him in the government of Judea.***

(a.) ***Herod had nine wives, or eleven wives,*** and of his offspring we are concerned with those only whose names are recorded in the New Testament.

(b.) 1. ***Archelāus,*** his son, succeeded him in the kingdom of Judea and Samaria.—*Matt.* ii. 22.

(c.) 2. ***Herod Antipas,*** Tetrarch or Governor of Galilee. He beheaded John the Baptist.—*Matt.* xiv. 1-12.

(d.) 3. ***Philip,*** Governor of Iturǽa and Trachonētis.—*Luke* iii. 1.

(e.) 4. ***Herod Philip,*** who married his niece, Herodias, and had a daughter by her called Salome, who danced well. But Herodias afterwards left him, and married Herod Antipas, his brother. For this John the Baptist reproved Herod Antipas.

(d.) 5. This Herodias was daughter of Herod's son Aristobulus (whom Herod put to death), and was sister of Herod Agrippa, who slew the apostle James.—*Acts* xii. 1-2.

(e.) 6. This Herod Agrippa was the father of the Herod Agrippa the Second, before whom Paul was permitted to speak for himself.—*Acts* xxv. xxvi.

(f.) 7. His two sisters were Drusilla, who married Felix, the governor of Judea, *Acts* xxiv. 24; and Bernice, who accompanied her brother Agrippa to hear Paul plead. Bernice won the heart of Titus, the Roman Emperor. He intended to marry her, but the jealousy of the Romans prevented the marriage. Titus was obliged to send her away from Rome. The morality of the Jews and Gentiles was fallen very low.

(g.) 8. "The word Tetrarch properly signifies a person who rules over the fourth part of a country. But it is taken in a more general sense by the Jewish writers, meaning sometimes a governor simply, or a

king: ver. 9: '*And the king was sorry*' (ὁβασιλευσ). The estates of Herod the Great were not, at his death, divided into four tetrachies, but only into three. One was given by the Emperor Augustus to Archelaus, the second to Herod Antipas, the third to Philip, all three sons of Herod the Great."—*Dr. A. Clarke.*

(h.) 9. Archelaus had his father's will (which was in his favour) confirmed by Augustus. He returned to Jerusalem with the title of Ethnarch, given to him by Augustus, who promised to give to him the title of king if his future conduct proved worthy. Archelaus deprived Joazar of the high-priesthood, and gave it to his brother, Eleazar. His government of Judea was violent. Augustus banished Archelaus to Vienne, in Gaul, where he died. He reigned in Judea seven years, or, according to some, between nine and ten years. The result of the government of Archelaus was the appointment of a Roman governor or procurator to the province of Judea. The taxes were paid to the Roman Emperor, and were gathered by officers called publicans. "From amongst thy brethren shalt thou set a king over thee."—*Deut.* xvii. 15.

(i.) 10. The Pharisees and their supporters believed this command in an absolute sense. They could not regard the Roman government, and the payment of taxes to that government, as lawful. Therefore, these tax gatherers or publicans were hated by the Pharisees and their friends more than the tax gatherers in former times, in which their governor was one who walked according to the law of Moses, in which time their governor was, in fact, of their own religion. It may be asked why was Herod, who was an Idumean by nation, considered by the Jews as a lawful governor? The answer is, all the Idumeans had received the Jewish religion. The high-priesthood was at the discretion of the Romans, who appointed and deposed as suited their own pleasure.

(j.) 11. When our Saviour was born, Caiaphas was high-priest. He was son-in-law to or of Ananias. Ananias had been high-priest for fifteen years, and had been deposed by one of the Roman governors. Three high-priests in succession were appointed between Ananias and Caiaphas. They were certainly initiated. They were deposed by the Romans. This custom of the Roman government is collateral evidence to the truth of the statements in the gospels respecting the several chief priests at the same time; and of Annas and Caiaphas being high-priests when John the Baptist commenced his ministry.—*Luke* iii. 2. The retired high-priests would have their station acknowledged by the people, if not by the Romans. It might be dangerous to acknowledge publicly the honour of the high-priesthood due to a high-priest who had been deposed by the Romans. Ananias (or Annas) may have managed in civil affairs, Caiaphas in sacred matters. It may be thought that Annas was deputy. Some imagine that both Annas (or Ananias) and Caiaphas acted alternately in the performance of the duties of the high-priesthood, and many further think that they did so by the consent of the Romans. The laws of Moses could not be strictly observed under these circumstances. This Annas, or Ananias, is thought to be the same as he whom St. Paul calls, "Thou whited wall."—*Acts* xxiii. 3-5. The circumstances connected with the appointment of the high-priests justify St. Paul when he justifies himself against the charge of disrespect to the high-priest, "I wist not, brethren, that he was [*God's high-priest*] *the high priest*, for it is written," *Exodus* xxii. 28, "Thou shalt not revile the gods [the judges—the rulers], nor curse the rulers of thy people."—*Acts* xxiii. 5.—Θεουσ ου κακολογησεισ. Καὶ αρχοντα του λαου σου ου κακῶσ ερεῖσ. The gods [judges] thou shalt not vilify, and the ruler of thy people thou shalt not name contemptuously.—*Septuagint.*

(A.) 1. *Pontius Pilate.*—Augustus Cæsar had appointed as his successor Tiberius Cæsar, who reigned two or three years in company with Augustus. After the death of Augustus, Tiberius reigned as sole Roman Emperor. He appointed Pontius Pilate to the government of Judea:—

> Par nobile fratrum
> Nequitia et nugis pravorum et amore gemellum.
> *Horace*, Sat. Lib. ii. Sat. 3, ver. 243-4.

A noble pair of brothers, a twin pair, in luxury (nequitia) in madness (nugis, trifles), and in the love of depraved things. The sentence which Pilate passed upon our blessed Lord was against his conscience, against the warning voice of his wife, against the evidence on the trial. Pilate lived the life of a man sold to work evil. His corrupt dealings in his government were the cause of his banishment to Vienne in Gaul. In his exile he committed suicide. He put an end to his own life by the sword.

Pontius Pilate, Felix, Festus! What examples of heathen morality! St. Paul's description of the depraved morals of the heathen nations and of the Jewish nation, in the first and second chapters of his epistle to the Romans, has a melancholy illustration and support in the history of the lives of Pontius Pilate, of Felix, of Festus, and of the Herods.

2. The remainder of Jewish History to the final destruction of the sun, the moon, and the stars—or of the civil and ecclesiastical polity—is a history of vice working out its own sure punishment. They had uttered the words at the trial of our blessed Lord, "His blood be upon us and upon our children." The innocent blood cried for vengeance. The temporal punishment did come. The Saviour whom they rejected would have saved them, but "they would not come unto Him that they might have life." Our blessed Lord warned his followers of the approaching destruction of Jerusalem.—*Mat.* xxiv. 15, &c. "But when ye shall see the abomination of desolation spoken of by Daniel the prophet — *Dan.* ix. 27 (let him who readeth understand)—then let them who are in Judea flee to the mountains, and let him who is on the house top not go down into the house, neither enter therein to take anything out of his house." [The houses were so constructed with flat roofs, and with stairs leading from the streets, and squares inside belonging to the houses, that a descent

from the roof could be very easily made, either in front of the house or in the rear of the house. Our blessed Lord warns his followers not to descend by either stairs, but to go onward in a straight course on the roofs of the houses, till they came to the gate of the city which opened at the end and gave an easy passage into the country.] 16. "And let him who is in the field not turn back again to take up his garment." 17. "But woe to them who are with child, and to them who give suck in those days;" and pray ye that your flight be not in the winter. 19. "For in those days shall be affliction such as was not from the beginning of the creation, which God created, unto this time, neither shall he." 20. "And except that the Lord had shortened those days, no flesh should be saved, but for the elect's sake, whom he hath chosen, he hath shortened the days." 21. "And, then, if any man shall say to you, lo! here is Christ, or lo, he is there, believe him not." 22. "For false christs and false prophets shall rise and shall show signs and wonders to seduce, if it were possible, even the elect." 23. "But take ye heed; behold, I have foretold to you all things." The parallel passage is *Luke* xxi. 20. The reference is to *Daniel* ix. 27. The words of Daniel are, "And He shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." The preceding verses, 24, 25 and 26, are connected with the 27th, and are appropriated by our blessed Lord, who might have said, if he had quoted the whole passage, "This day is this Scripture fulfilled in your ears." 24. "Seventy weeks are determined upon thy people and upon thy Holy City to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy." 25. "Know, therefore, and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem unto the Messiah the prince, shall be seven weeks, and threescore and two weeks: the street shall be built again and the wall, even in troublous times." 26. "And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the province who shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

Daniel in this chapter (ix.) describes his great anxiety to understand when might happen the fulfilment of Jeremiah's prophecy (seventy weeks, seventy prophetic weeks, $70 \times 7 = 490$ years). The angel Gabriel is sent to inform Daniel that the prophecy of Jeremiah is about to receive its fulfilment, but that a new interpretation of the seventy weeks is given by God to Daniel for the comfort of himself and of his people.

1. The twenty-fourth verse contains six events—the consequences of our Lord's incarnation:—

(*a.*) "To finish the transgression," the result of the preaching of the Gospel, and the outpouring of the Holy Ghost.

(*b.*) "To make an end of sins." This our Lord did when He offered up Himself, as a lamb without blemish and without spot, upon the cross, a sacrifice never to be repeated; and when He assumed a priesthood which never had priests preceding, and never can have priests succeeding. "He is a Priest for ever, after the order of Melchisedec."

(*c.*) "To make reconciliation for iniquity." He did this by the one offering of Himself.

(*d.*) "To bring in everlasting righteousness;" or, "The righteous one of ages:" the person who had been the object of the faith, and the subject of the predictions of the faithful, and of all the Holy Prophets who had been since the world began.

(*e.*) "To seal up (to finish, to complete) the vision and the prophecy." To terminate the necessity for any further revelation from God, to complete the canon of Scripture, and to fulfil the prophecies relating to His person, to His sacrifice, and to the glory which should follow.

(*f.*) "And to anoint the Most Holy." ["The Holy of Holies."] To consecrate, to appoint in a holy manner, to some office of a sacred or special nature. Our Lord was appointed or consecrated to be the Prophet, the Priest, and the King of the human family: *Messiah, Christ, Anointed.* 25 v.: "From the going forth of the commandment to restore and to rebuild Jerusalem." The previous events have been fulfilled in our blessed Lord. They determine the prophecy to Him. Reckon back four hundred and ninety years. The time of the going forth of the command is found. Four hundred and ninety years from the birth of our Lord; or, from the time of the prediction before our blessed Lord appeared in the flesh, that is before the matters predicted by the angel Gabriel were fulfilled. The death of Christ happened in the month Nisan, in the four thousand two hundred and fifty-sixth year of the Julian period. Reckoning back leads to the same period in the month Nisan, the four thousand two hundred and fifty-sixth year of the Julian period, the very month and year in which Ezra had his commission from Artaxerxes Longimānus, king of Babylon. (*Ezra* vii. 21-25.) The seventy weeks are divided (*Daniel* ix. 25) into three distinct periods. That is, the four hundred and ninety years are divided into three separate portions. Particular events are assigned to each period.

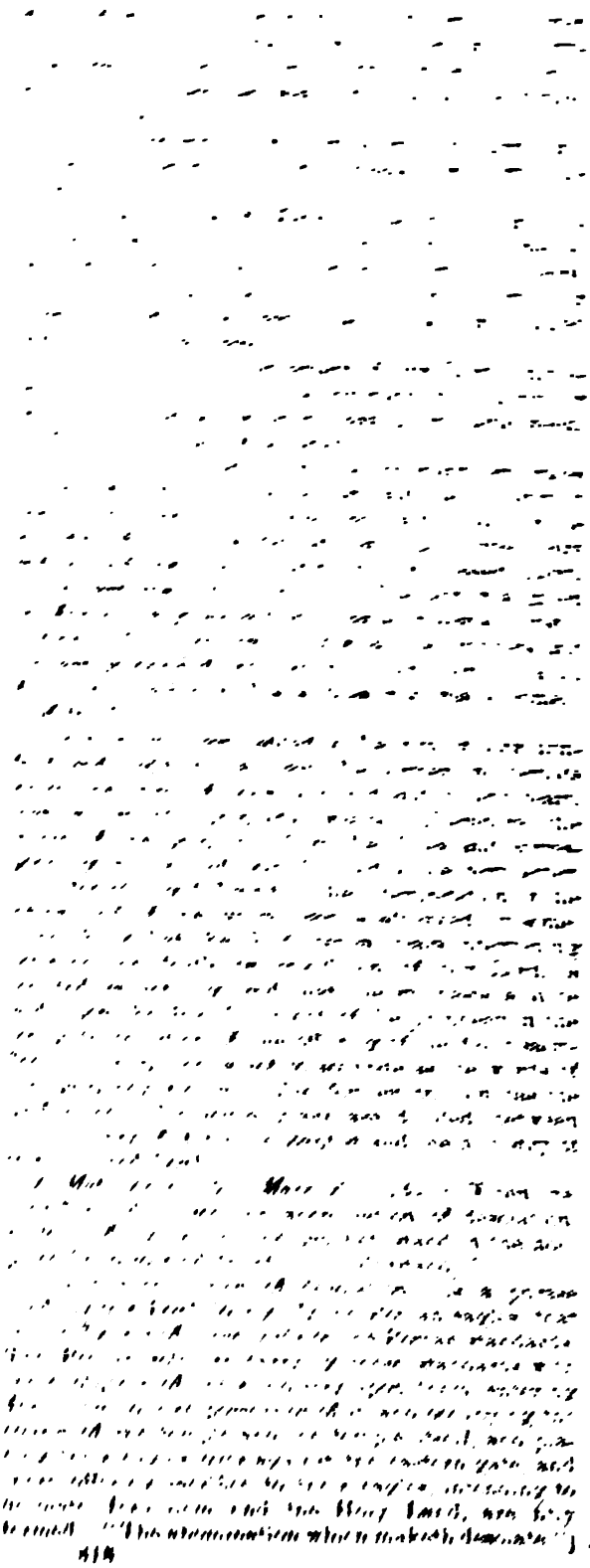
(1.) Seven weeks, forty-nine years.

(2.) Sixty-two weeks, four hundred and forty-four years.

(3.) One week, seven years.

1. Ezra and Nehemiah were employed in the restoration of Jerusalem during the first period. The work continued forty-nine years after the decree or commission by Artaxerxes.

2. The second period, sixty-four weeks, commences



under the influence of the Pope: of the creed of Pope

Pius IV.; of the spiritual and secular inactivity of Christendom west; of the extraordinary impulse to spiritual and secular inquiry given by the reformation in the beginning of the sixteenth century; of the variations in secular and ecclesiastical governments, and of the Jewish privileges arising out of these variations, are subjects for careful study by all persons intending to enter the ministry of the Word of God, "which is able to build up and to give inheritance amongst those who are sanctified."—*Acts* xx. 32.

2. The Roman government existed from its foundation, B.C. 754, in seven (with a doubtful eight) different forms. This subject is a subject of prophecy. *Rev.* xvii. 2: "And the beast which was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The ten kingdoms are represented by the ten horns, the kingdoms in the new division of Europe, arising out of the invasions of the Roman empire by the barbarous nations from the north of Europe. "And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns."—*Rev.* xvii. 3. The seven heads (with the questionable eighth head) mean the seven (and the questionable eighth) forms of government in Rome, before the fall of the Roman empire in the west, and before the first and questionable establishment of the Bishop of Rome, as the universal bishop of the Christian Church, by the assassin emperor of Constantinople, Phocas. This man Phocas had been a centurion. The soldiers made him emperor. The fugitive emperor Maurice and his five sons were captured. The five sons were slain, by order of Phocas, in the presence of Maurice their father, who exclaimed, as the sword of the executioner fell upon each son, "Thou art just, O Lord! and thy judgments are righteous." Maurice, in his last moments, revealed to the soldiers the pious falsehood of a nurse who presented her own child in the place of a royal infant. This awful scene of merciless and tyrannic brutality was perpetrated by the order of the usurper Phocas. Maurice died in the twentieth year of his reign, and in the sixty-third year of his life. The bodies of the father (the emperor Maurice) and of his five sons were cast into the sea. Their heads were exposed at Constantinople to the insults or to the pity of the multitude. Phocas connived at the private burial of the venerable remains when he understood that some signs of putrefaction had appeared. "In that grave the faults and errors of Maurice were kindly interred. His fate alone was remembered. At the end of twenty years, in the recital of the history of Theophylact, the mournful tale was interrupted by the tears of the audience."—*Phocas, Emperor*, A.D. 602.—*Gibbon.*

(1.) Josephus' History of the Jews.
(2.) Rollin's Ancient History.
(3.) Heeren's Manual of Ancient History.
(4.) Goldsmith's History of Greece.
(5.) Goldsmith's History of Rome.
(6.) Gibbon's Decline and Fall of the Roman Empire.
(7.) Miller's History Philosophically Illustrated.
(8.) Prideaux's Connection of Sacred and Profane History.
(9.) Keightley's Mythology, Grecian and Roman and Scandinavian.
(10.) Took's Pantheon.

These books contain the basis of all correct information on the subject of Ancient and Modern History.

3. The Roman empire was divided by Constantine the Great into the eastern and western empires. The western empire fell under the repeated invasions of the barbarous nations from the north of Europe; and the Bishop of Rome arose upon the ruins of the old western empire of Rome.

The eastern empire of Rome, whose seat was Constantinople, was overthrown by the Turks, as the result of the crusades, A.D. 1453. Constantinople fell into the hands of Mahomet II., May 29, 1453. On October 22, 1853, a squadron of the combined English and French fleets anchored under its walls to render aid to their ally the Sultan, against a threatened attack of the Czar, Nicholas, of Russia.

4. The names of the seven governments of Rome, and of the doubtful eighth government:—

(1.) Kings.
(2.) Consuls.
(3.) Dictators.
(4.) The Tribunes of the people. Military Tribunes.
(5.) The Decemvirs.
(6.) The Triumvirs.
(7.) The Emperors.
(8.) The Exarchs of Ravenna. Thence the Popes.

5. The names of the seven hills on which Rome was built:—

(1.) The Capitaline.
(2.) The Palatine.
(3.) The Aventine.
(4.) The Cælĭan.
(5.) The Vimĭnal.
(6.) The Quirīnal. Quirīnus. Romŭlus.
(7.) The Esquiline.

6. The names of the ten horns to be sought for at the reformation, at its commencement, A.D. 1517, are:—

(1.) France.
(2.) Spain.
(3.) England.
(4.) Scotland.
(5.) The Empire.
(6.) Sweden.
(7.) Denmark.
(8.) Poland.
(9.) Hungary.
(10.) Portugal.

These ten horns, or secular powers, formed the power and strength of the beast, that is, the Pope of Rome.

7. The names of the Roman Emperors to the time of the destruction of Jerusalem:—

(1.) Julius Cæsar.—He overthrew the Republic, but was not called emperor. After Julius Cæsar the

names of the Roman Emperors, acknowledged and called emperors, are:—

Augustus Cæsar died A.D. 14; born at Velitræ, a town of Latium, B.C. 63. He died at Nola, a city of Campania, fourteen miles N.E. of Naples (Vesuvius), A.D. 14. He had reached the good old age of seventy-seven years. He had a delicate constitution. He adopted a course of moderation and temperance in eating and drinking. This mode of diet must be considered as the cause of his long life. [Etna, in Sicily.] Augustus Cæsar died in his seventy-eighth year, and was succeeded in the government by his stepson, *Tiberius Claudius Nero.*

(1.) Augustus Cæsar died A.D. 14, at Nola, a town of Campania, in the 78th year of his age.

(2.) Tiberius Cæsar would not increase the taxes. He said, "A good shepherd should shear, not flay the sheep." Died at Misenum, March 26, A.D. 37, in his 78th year.

(3.) Caligula Cæsar. Caligula, a military covering for the leg. He wore it in the camp; hence his name. He was murdered, January 24, A.D. 41, in his 29th year.

(4.) Claudius Cæsar. Poisoned. Died, October 13, A.D. 54, in his 63rd year.

(5.) Nero Cæsar killed himself, A.D. 68, in his 32nd year. The house of Cæsar extinct.

(6.) Sergius Galba Cæsar was assassinated in his 73rd year. January 16, A.D. 69.

(7.) Otho Cæsar stabbed himself. Died, April 20, A.D. 69.

(8.) Vitellius Cæsar, shamefully murdered by the people, A.D. 69.

(9.) Vespasian Cæsar died, A.D. 69, in the 70th year of his age. He was once a horse doctor. His son Titus succeeded him.

(10.) *Titus* Cæsar died, A.D. 81, in the 41st year of his age.

(11.) *Domitian, Titus' brother*, Cæsar. Domitian was assassinated, A.D. 90, September 18, in the 45th year of his age. He was the last of the twelve Cæsars. Julius Cæsar was the first.

Apollonius Tyanius was then at Ephesus, lecturing in one of the public gardens of the city. Suddenly he stopped, and cried out, "Courage, Stephănus, strike the tyrant." He assured his hearers that the tyrant died during the silence he kept after he had interrupted his lecture. This man has been considered by some a magician, by others a philosopher, but most probably he was a clever impostor.

All the Roman Emperors received divine honours after death. Papal Rome imitated the example of heathen Rome, and deified her saints, to whom divine honours are offered. Between the words Δουλια and Λατρεια there is no difference.

Julia Lex prima de provinciis, A. U. C. 691 (from the foundation of Rome), was a law made by Julius Cæsar. It confirmed the freedom of all Greece, that magistrates (Roman) should act there as judges; and this law made other provisions for the good order of the magistrates and the people. Julius Cæsar died at the base of Pompey's statue. He was pierced by twenty-three daggers, or at all events he is reported to have had twenty-three wounds. He died, March 15 ("The Ides of March," "Remember,") B.C. 44. It is said that he conquered three hundred nations, that he took eight hundred cities, and defeated three millions of men, of which number one million fell in the field of battle. Julius Cæsar was the founder of the house of the Cæsars. Julius was the first, Domitian was the last, of the twelve Cæsars. From the death of Julius Cæsar, B.C. 44, to the death of Domitian Cæsar, A.D. 96, is a period of 140 years. Domitian is, by some accounts, accused of having destroyed the life of his brother, Titus, by poison.

(C.) 1. *The destruction of Jerusalem.*—The Romans had a great interest in the occupation of the Holy Land, and of Jerusalem.

The war which arose against the Romans was the result of the evil passions of the Jews. God left the Jews to the influence of their own unbridled passions. Within Jerusalem, John and Simon were leaders of contending factions. When the enemy did not attack the city, John and Simon led their factions to the civil conflict. The scenes in Jerusalem were full of bloodshed, robbery, and destruction of property. When the Roman army was led by Titus to attack the city, John and Simon united their forces, and were unanimous in their efforts to repulse the enemy.

Titus, in person, shewed surprising instances of valour and good conduct. The famine was a natural result of the siege. Sickness was the consequence of famine. And murder and robbery, perpetrated by the factions of Simon and John, multiplied the evils arising from famine and disease. The siege was commenced in the Feast of the Passover, when the city was filled by crowds of strangers, people, Jews and Gentiles, from all parts of the civilised world.

2. Titus, by means of his battering rams, succeeded in making a breach in each of the three walls raised in defence of the city. A Roman soldier accidentally threw a firebrand into the temple, which caught the flame. Titus and his army wished to extinguish the fire, and to save the temple. Their efforts were in vain. The temple was burned to the ground. John and Simon were taken in the vaults, in which they had concealed themselves. John was condemned to perpetual imprisonment. Simon was reserved to grace the triumph of Titus.

The greater part of the people perished by the sword. The city was entirely razed by the plough. Not one stone was left upon another, according to the prophecy of our blessed Lord. The siege had lasted six months. The city had existed, as the chief city of government under David and his successors, for upwards of one thousand years. The Jebusites built Jerusalem, and may have inhabited it for more than one thousand years before David took it from them. The city may have existed for two thousand years from its foundation to its destruction.

The loss of life in Jerusalem alone has been calculated at the number of eleven hundred thousand. The captives have been reckoned at one hundred thousand. The captives were exposed for sale in the

slave markets. The supply was too great for the demand. The prophecy of Moses was fulfilled: "No man would buy them." *Deut.* xxviii. 68, "And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee. Thou shalt see it no more again, and there ye shall be sold unto your enemies for bondmen and bondwomen, and *no man shall buy you.*"

The soldiers would have made Titus emperor. He would not suffer their enthusiasm to have its way. He declined to receive the honour.

Vespasian and Titus, father and son, were seen by the Romans in triumph together. This was the first time in which the Roman people had witnessed so gratifying a sight.

The Arch of Titus, describing all his victories over the Jews, was erected. Vespasian built a temple to peace. In this temple most of the Jewish spoils were deposited.

3. The following list of the Roman Emperors of the West may serve to shew the decline and fall of the Western Empire, and the rise of a Spiritual Empire in its place and on its ruins.

(1.) *Cocceius Nerva* was chosen to the empire, Sept. 18, A.D. 96, the very day on which Domitian was slain by Stephănus. Nerva was a member of an illustrious family. He was upwards of sixty-five years of age when he was called to the throne. *He adopted Trajan to be his successor.* He put himself into a passion with a senator named Regŭlus. He was seized by a fever and died, after a short reign of one year four months and nine days. Nerva was the first foreign emperor who reigned at Rome. Nerva was a native of Crete. He died on the 27th of July, A.D. 98, in the 72nd year of his age. His successor shewed his respect for the memory of Nerva by raising to him temples and altars in Rome and in the provinces.

(2.) *Trajan.*—His family was originally from Italy. He was born at Saville in Spain. He died in the sixty-fourth year of his age—he had reigned nineteen years six months and fifteen days—in the 64th year of his age, in the beginning of August, A.D. 117.

(3.) *Adrian.*—He was by descent a Spaniard. He was Trajan's nephew. He was married to Sabina, Trajan's niece. He persecuted the Christians. He was naturally corrupt in his disposition. So are we all. He had very evil tendencies. He endeavoured throughout his life to conceal them. He appointed a successor. He endured great sufferings from bodily disease. He engaged a man named Mastor to despatch him. Mastor fled. Adrian went to Baiæ, a city of Campania, near to the sea. It was founded by Baius, one of the Campanions of Ulysses. Baiæ, beautiful in situation, was celebrated for its baths. Adrian suffered so much that he resolved to observe no regimen. Death, so ardently desired by him, was hastened by this abstinence. He rejoiced to feel the approach of death, as being his release from suffering, so insufferable. He breathed his last after having repeated the following well-known stanzas, dictated by the joy which he felt at the approach of death. *Adrian died of dysentery, at Baiæ, July* 10, A.D. 138, *in the 72nd year of his age:*—

"Animula, vagula, blandula,
Hospes comesque corporis:
Quæ nunc abibis in loca
Pallidula, rigida, nudula,
Nec, ut soles, dabis, jocos."

"O little spirit, wandering, mild,
Guest and companion of the body,
Into what places will you now depart,
Little pale [spirit], rigid, little naked [spirit],
Nor will you, as you are accustomed, give jokes."

This is the literal translation. The rendering of the passage by Mr. Pope is as follows:—

"Oh fleeting spirit, wandering fire,
Which long hast warmed my tender breast;
Wilt thou no more my frame inspire?
No more a pleasing, cheerful guest?
Whither—ah! whither art thou flying?
To what dark undiscovered shore?
Thou seem'st all trembling, shivering, dying;
And wit and humour are no more."

(4.) *Antoninus Pius*, appointed by Adrian to be his successor, was born in Nismes, in Gaul. He was fifty years of age. He named a successor, his adopted son, Marcus Antoninus. He sent for Apollonius, a stoic philosopher of Chalcis, a chief city of Eubœa, separated from the continent of Bœotia, by the narrow straits of the Euripus. The stoics were a sect of philosophers founded by Zeno, of Citium, a town of Cyprus, when Cymon *(son of Miltiades and Hegesipyele)*, famous for his debaucheries in his youth, and for the reformation of his morals when he arrived at the years of discretion, died in an expedition against Egypt. Eubœa was an island in the Ægean Sea.

Apollonius arrived in Rome, and when requested to attend at the palace of Antoninus Pius, refused to go, saying: "It is the scholar's duty to wait upon the master, and not the master's duty to wait upon the scholar." Antoninus replied with a smile, "It is surprising that Apollonius, who made no difficulty of coming from Greece to Rome, should think it so hard to walk from one part of Rome to another." He sent Marcus Aurelius to him immediately.

Antoninus Pius was seized by a violent fever at Lorium, a pleasure-house at some distance from Rome. In the presence of his officers of state whom he summoned to attend him he confirmed his appointment of Marcus Aurelius to the empire, but never named Lucius Verus whom Adrian had joined with him in the succession. The Statue of Fortune which was always in the Chamber of the Emperors was by his orders removed into the chamber of Marcus Aurelius. He expired in the seventy-fifth year of his life, after a prosperous reign of twenty-two years, and almost eight months.

(5.) *Marcus Aurelius.*—In his wars in Germany, after some victories, he and his army were reduced to a condition of helplessness from which the courage of Aurelius and his exhortations were unable to deliver them. Marcus Aurelius was enabled to carry on this war by means of the treasures which he found

and sold. These treasures had been the property of a former Emperor Adrian. They had been secreted by Adrian in his cabinets, and discovered by Aurelius.

The solemn prayer of a Christian legion in the army produced such a fall of rain as refreshed the fainting army. The mouths and helmets of the soldiers were turned to heaven. The showers fell into both mouths and helmets. The relief was a miracle. The soldiers were refreshed. The same storm sent lightning, thunder, and hail against their enemies, to their astonishment and confusion." The stars in their courses fought against Sisera." *Judges* v. The Romans were now encouraged. They turned upon their enemies and cut them in pieces.

In his last sickness Marcus Aurelius summoned the chief officers of state, and, fearing the future condition of his son and successor Commŏdus, addressed them on the subject so near to his heart. He entreated them to shew to Commŏdus the true state of a governor, the source of his happiness, and his only real source of prosperity. "Make him more particularly sensible that all the riches and honours of this world are not sufficient to satisfy the luxury and ambition of a tyrant, and that the strongest guards and armies are not able to defend him from the just reward of his crimes. Assure him that cruel princes never enjoy a long and peaceful reign, and that benevolent and virtuous princes are they who alone of rulers enjoy the good will of their subjects. Inform him that obedience by constraint is never sincere, and that princes may gain the obedience of their subjects by appealing to their affections but not to their fears. Shew to him that as there is no limit to his power, the greater necessity lies upon him to set bounds to his passions. Lay these great truths before him for his guidance. Your reward will be the formation of a good prince, and the greatest honour paid to my memory, even making my memory immortal." He died in the fifty-ninth year of his age, having reigned nineteen years and some days. This prince is remarkable for all the virtues which can form a perfect statesman, philosopher and king. He extended the Roman wall, or rather formed a new wall between the Friths of Forth and Clyde. Agricola had established the first wall or defence, A.D. 79. Adrian afterwards in his time increased the power of the wall of Agricola. Antoninus Pius died in the seventy-fifth year of his age, after a reign of twenty-three years, A.D. 161. Antoninus Pius raised to the imperial dignity his brother Verus, who was as remarkable for voluptuousness and dissipation as was the philosopher Antoninus Pius for moderation. The Quadi, Parthians and Marcomanni, were defeated during their reigns. After the war with the Quadi (Germany) Verus died of apoplexy, in the sixty-first year of his age, and after a reign of nineteen years and ten days. Antoninus survived Verus eight years, A.D. 161. Marcus Aurelius died A.D. 180. The prosperity of the Roman Empire ended at the death of Marcus Aurelius, A.D. 180.

(6.) *Commodus (Lucius Aurelius Antoninus)*, son of M. Aurelius Antoninus, but supposed by many to be the spurious issue of a gladiator, though said to be the son of Marcus Aurelius. If the birth of Commodus were spurious, he becomes an interruption to the line of the Antonines. His mother's name was Faustina. She proved herself to be a wanton. Commodus acted the part of a gladiator. He fought with gladiators. He was always victorious. He threw the javelin, he drew the bow, and never missed the mark. The fleetest animals could not escape his unerring aim. He killed one hundred lions, all let loose at once upon the amphitheatre. Birds flying in the air fell pierced by his arrows. He had arrows headed by blades, in the shape of a half moon. With these he cut off the heads of one hundred ostriches in their most rapid motion. This conduct was harmless. He did not confine himself to these amusements. He imitated Domitian. He forgot the example set by his reputed father—Marcus Aurelius. Marcia, his concubine, having discovered a paper in the hand writing of Commodus, on which were written the names of persons doomed to death, communicated her discovery to Lætus and to Electus. The death of the tyrant was resolved on. Narcissus entered. Marcia shewed to him the paper and his own name written on the list of the doomed. The tyrant was asleep. Narcissus boldly undertook the task. Their united efforts succeeded. The tyrant was strangled. Thus died Commodus in the thirty-first year of his age. He reigned impiously twelve years and nine months. Very few of his successors escaped a violent death. He died A.D. 192.

1. Antoninus Pius, July 10, A.D. 138, to March 7, A.D. 161.

2. Marcus Aurelius, his son, March 7, 161, to March 17, 180.

3. Commodus, his reputed son, March 17, 180, to December 31, 192.

(7.) *Pertinax*.—The conspirators had fixed on Helvius Pertinax as the successor of Commodus. Pertinax, by reason of his courage and virtues, was worthy of the most exalted station. His father Ælius had been a slave. Pertinax had been a small shopkeeper, then a schoolmaster, then a soldier, then the captain of a cohort against the Parthians, then he obtained the usual gradations of military preferment in Britain, and in Mœsia (in Europe, near to the Euxine or Black Sea, forming part of the south boundary of Europe, being one of a series of gulfs which run N.E. from the Mediterranean. Two of these gulfs—1. The Sea of Marmora, and 2. The Sea of Azov—by the Straits of the Bosphorus and Kertch, respectively); he then became the commander of a legion under Aurelius.

One Thausius, a Tungrian (Tungri, a name given to some Germans), struck Pertinax with his lance on the breast, crying out, "The soldiers send this to you." A crowd of assassins put an end to the varied and blameless life of Pertinax, Emperor of Rome, three months after his elevation to the throne, A.D. 193. He was born A.D. 126; reigned, January 1 to March 28, A.D. 193; aged 67 years.

(8.) *Didius Juliānus*.—The soldiers having commit-

this murder of the emperor Pertinax, proceeded to take steps towards their own security. They proclaimed their intention of selling the empire to the highest bidder. His riches obtained the honour for Didius Julian. He addressed the senate, "Fathers, you want an emperor, and I am the fittest person whom you can choose." The senate had no choice. Didius Julian became emperor. The senate being called together, decreed that Didius Julian should be deprived of the empire, and that Sevērus should be proclaimed in his stead. They commanded that Didius Julian should be slain. His head was cut off and stuck up in the courts in which he had pleaded with great success. No person felt pity for this unfortunate man. The people said, "He was a thief, and had stolen the empire."

9. *Sevērus (Septimius)*, A.D. 195.—The senate offered the empire to Sevērus. He continued his march towards Rome. He stripped the Prætorian soldiers of their clothes and of their rank, and banished them one hundred miles from Rome. Sevērus entered Rome as emperor, and reigned about eighteen years. Sevērus, on his death-bed, ordered the urn which was to contain his ashes to be brought to him. "Little urn," said he, "Thou shalt now contain what the world could not contain." He addressed his friends who stood near to him, "When I took upon me the empire, I found it declining and exhausted. I now leave it strong and lasting to my sons—if they prove virtuous; but feeble and desperate, if otherwise.

His pains increased. He called for poison. It was refused. He loaded his stomach with food. He could not digest the food. He designed his death by this overloading of his stomach. He soon died in the sixty-sixth year of his age. He may be considered as emperor from March, A.D. 193, to February, A.D. 211. He died at York (Eborăcum).

"Agricola had already erected a line of fortresses, probably between the Firth of Clyde and the Firth of Forth. These were changed by Adrain into a wall along the present boundaries of Scotland. Sevērus again extended the frontiers, re-established the fortresses of Agricola, and afterwards built a wall from sea to sea. His son, however, gave up the conquered country, and the wall of Adrian again became the boundary of the empire."—*Heeren's Manual of Ancient History*, p. 441.

10. *Caracalla and Geta.* A.D. Septimus Sevērus was in York (Eborăcum), failing in strength through age, and through or on account of the irreclaimable life of Caracalla, when he was informed that his soldiers had revolted, and had declared his son emperor. He summoned the leaders of the revolt. None dared to disobey the command of one whose authority had never been questioned. All appeared before Sevērus, and implored pardon on their knees. He put his hand to his head, and cried out, "Know that it is the head which governs, not the foot."

The brothers, after the death of their father, at first sought to deify him. The senate must sanction the decree of the army in favour of the new emperor. Caracalla was fierce. Geta was mild. They sought, each for himself, to obtain the interest of the army and of the Senate. Caracalla, followed by ruffians, entered Geta's apartment, and slew him in the arms of his mother. Caracalla's excuse was, his brother intended to slay him. He was now sole emperor. Neither Nero nor Domitian perpetrated more iniquity than that which was the sum of the barbarity perpetrated by Caracalla. Caracalla was assassinated by one Martial, employed by Macrīnus. Martial was pursued by the German horse, and cut in pieces at a little city called Carnæ. He was murdered privately by Martial near Carnæ, in Mesopotamia. Crassus was killed near to this town. *Heeren* states that Caracalla was murdered by Macrīnus.

11. *Oppillius Macrīnus.* A.D. 217.—The soldiers elected Macrīnus after two days' deliberation. The new emperor endeavoured to conceal his part in the murder of the late emperor. The Senate confirmed the choice of the army, also acknowledging his son, Dioduminus, taken by his father as a partner in the empire. Heliogabālus was the natural son of Caracalla. Mæsa was the grandmother of Heliogabālus. She was the ruin of Macrīnus. Heliogabālus was priest of the sun in Emessa, or Emissa, a town in Phœnicia. He was only fourteen years old, and had obtained the favour of the army. The soldiers hated Macrīnus on account of the severity of his discipline. The soldiers were under the influence of the rich presents of Mæsa. They proclaimed Heliogabālus emperor. All men hoped that his virtues would continue.

A battle on the confines of Syria terminated in the overthrow and flight of Macrīnus. He fled towards Rome, but was unable to reach it. He fell sick at Chalcēdon, an ancient city of Bithynia, opposite to Byzantium, built by a colony from Megăra, a city of Achaia, the capital of a country called Megăris. Chalcēdon was founded 1131 B.C. The pursuers overtook Macrīnus, and slew himself and his son. Macrīnus reigned one year and two months.

12. *Heliogabālus.* A.D. 218.—The soldiers murdered him, dragged his dead body through the city, and threw it into the Tiber. They slew his mother also (Sæmias). Heliogabălus was eighteen years when he was murdered. His detestable reign continued during four years.

13. *Alexander.* A.D. 222.—His mother, Mamæa, a woman of great virtue, was one of his advisers. He died in the twenty-ninth year of his life, after a prosperous reign of thirteen years and nine days. He was assassinated by the soldiers, who ordered an executioner to enter the emperor's tent, and to strike off his head. The command was obeyed. His mother also was assassinated.

The hope may be entertained that this virtuous man found, in another and better life, a state of happiness, not the reward of merit, but "the gift of God, through Jesus Christ our Lord."

14. *Maximin.* A.D. 235.—Maximin was diligent when in an humble station, cruel when in power. His virtues were fitted for obscurity. The soldiers

determined to kill him. They feared him on account of his great strength, and of his being always armed. They gained his guards to approve of their plans. They attacked him whilst he slept at noon in his tent. They slew himself and his son, whom he had made his partner in the empire.

15. *Pupiēnus and Balbīnus.* A.D. 238.—The Prætorian soldiers, long notorious for mutiny and treason, resolved on some further change in the government. Pupiēnus and Balbīnus were, for some time, emperors without opposition. Papiēnus had great experience. Balbīnus had great wealth and high family. Jealousy arose in the hearts of each against the other. The strife of jealousy aided the designs of the Prætorian soldiers, who were enemies to both Papiēnus and Balbīnus. The result was fatal to the emperors. The Prætorian soldiers found an easy access to the apartments of both. The two emperors were slain by the Prætorian soldiers, who left their dead bodies in the streets. The guards of the emperors were absent, amused by the sight of the Capitoline games, at the time the Prætorian soldiers were slaying the emperors.

16. *Gordian III. July* A.D. 238 *to Feb.* 244.—The murderers of Pupiēnus and Balbīnus met, as they were returning from the scene of their infamy, Gordian, whose grandfather had been slain in Africa, and they made Gordian emperor. Gordian was sixteen years old when he began his reign. His virtues were a compensation for his want of experience. His policy was reconciliation of all opposing parties. He is reported to have had sixty-two thousand books in his library. Misithæus was his governor and instructor. His respect for Misithæus was so great that he married his daughter, and consulted him, with advantage, in all moments of difficulty in his reign. He had four years of peace. But in the fifth year he received from the east an account of the invasion of the Roman empire by Sāpor, king of Persia, who had pillaged Syria and all the adjacent provinces, and had taken Antioch.

The shepherd kings and their subjects, accustomed to the roaming life of the forest, determined to seek new settlements. The Goths made the first effort. Gordian was successful against both Persians and Goths. He was informed that this new enemy (the Goths) had fixed their residence in Thrace. He raised an army, and was victorious over both his enemies, forcing the Goths to retire, and repeatedly defeating the Persians till he compelled them to return home with disgrace. Gordian had made Misithæus Prætorian Prefect. The result of the campaign was in accordance with the wisdom of the appointment. Philip, an Arabian, was appointed his successor. Misithæus was poisoned soon after. Suspicion has fallen upon Philip.

The fortunes of Gordian declined. Philip raised discontent in the minds of the soldiers against Gordian. Philip was made equal in the government with Gordian. Not long afterwards he was made sole possessor of the powers of government. He ordered Gordian to be slain. This murder was perpetrated in the twentieth year of Gordian's age, and after he had reigned six years.

17. *Philip.* A.D. 243.—This murderer of his benefactor was at once acknowledged emperor by the army. The Senate, with some apparent hesitation, gave to him the title of Augustus.

He was about forty-two years of age when he ascended the throne of the Cæsars. He was the son of an obscure Arabian, who had been captain of a band of robbers. Philip, when his son was six years of age, associated him with himself in the empire. He made peace with the Persians. He marched his army towards Rome.

He visited his native country, Arabia, and built there a city, called after himself, Philippolis, the city of Philip. He then returned to Rome, where he was received with marks of submission but not of joy. In the magnificence of the celebration of the secular games he exceeded all his predecessors. On the occasion of the celebration of these games Philip and his son were converted to Christianity. Charity may hope that a murderer may repent and find mercy.

The Goths renewed their invasions. Macrīnus, Philip's lieutenant, was sent against them. This lieutenant revolted, and caused himself to be declared emperor. The army repented, and put him to death.

Philip appointed Decius to succeed Macrīnus. The soldiers made Decius emperor. Decius informed Philip of the reluctance which he felt in accepting the honour, and assured him that he waited for a convenient opportunity of resigning his newly granted honours. Philip did not believe this statement. He raised what forces he could, and led them to the confines of Italy. He had scarcely arrived at Verona with his army, when it revolted in favour of Decius; and, turning violently upon Philip, one of the sentinels cut off his head at one blow, or rather cut his head asunder, separating the under jaw from the upper. Such was the deserved fate of Philip, in the forty-fifth year of his age, after a reign of about five years.

18. *Dēcius.* A.D. 248.—The decline of the Roman empire was delayed by the activity and wisdom of Decius. The Senate voted him not inferior to Trajan. He permitted them to choose a censor. They chose Valerian, his general, himself a censor. His pure morality and virtue won for him the honour conferred by the Senate. So high was the estimation of Valerian.

Disputes between the Pagans and the Christians, now the most numerous body of the people, and the unceasing irruptions of the barbarous nations from the north of Europe, shewed the inevitable downfall of the Roman empire of the west, or of the then Roman empire. As a remedy, the persecution of the Christians was resolved on, than which nothing could be more impolitic. This persecution was succeeded by dreadful devastations by the Goths, particularly in Thrace and Mæsia.

Decius, in person, opposed the Goths. He was victorious, and thirty thousand Goths perished. His general, Gallus, led him into a defile as he was fol-

lowing the advantage gained by his victory, where the king of the Goths had secret information to attack him. Decius saw his own son killed by an arrow, and his whole army routed. He spurred his horse, was carried into a quagmire, and his body was never found.

19. *Gallus.* A.D. 251.—The Roman army had been betrayed by Gallus. The survivors were overcome by the address of Gallus. They elected him emperor. He was forty-five years old when he began to reign. He was descended from an honourable family in Rome. He was the first who bought a dishonourable peace from the enemies of the state. The price was an annual tribute to the Goths.

The Goths and other barbarous nations, seeking plunder, and not content with the annual tribute, poured down like to a torrent upon the eastern ports of Europe. The Persians and Scythians committed ravages in Mesopotamia and in Syria.

Gallus, lost in sensuality and debauchery at home, allowed to the Pagans the privilege of persecuting the Christians through all parts of the state. Then came a universal pestilence. Every part of the world felt the scourge for several years. In the end a civil war arose between Gallus and his general Æmiliānus.

Æmiliānus had gained a victory over the Goths. In the excitement of success his victorious army proclaimed him emperor. Gallus awoke from his lethargy and prepared to oppose his rival. The armies engaged in battle in Mæsia. Æmiliānus was victorious, and Gallus and his son were slain. The vices of Gallus were detestable, and rendered him worthy of his fate, and of the hatred of posterity. He reigned two years and four months. He was slain in the forty-seventh year of his age. His reign was remarkable for the calamities which came upon the empire.

20. *Valerian.* A.D. 253.—Æmiliānus was disappointed. The Senate refused to acknowledge him as emperor. An army near to the Alps chose Valerian, their own commander, to succeed to the throne. The soldiers of Æmiliānus, thinking that their general was an obstacle to the peace of the empire, slew him to avoid a civil war. Valerian, now seventy years of age, universally acknowledged as emperor, displayed great energy in his efforts to reform the state. Reformation was then an impossibility. The Pagans persecuted the Christians with very great violence. The northern nations overran the Roman dominions more violently than ever.

Sāpor, king of the Persians, invaded Syria. He entered Mesopotamia, took Valerian prisoner as he was making preparations to oppose his enemy. He was treated by Sapor with great cruelty. He used him for a footstool for mounting his horse. Sapor considered that Valerian, whilst in this attitude, was the most appropriate statue which could be erected in honour of his victory. This life of insult was endured for seven years. The cruelty of the Persian terminated the life of Valerian. Sapor caused the eyes of Valerian to be plucked out, and then caused him to be flayed alive.

21. *Gallĭenus.* A.D. 259.—The son of Valerian, Galliēnus, being about forty-one years old, succeeded to the throne. Having promised to revenge the insult offered to his father, he was chosen emperor. He overcame Ingennus, a commander in Paunŏnia (a large country of Europe, bounded on the east by upper Mæsia, south by Dalmatia, west by Norĭcum, and north by the Danube), who had assumed the title of emperor, and then gave himself up to indolence and luxury. His companions in the bath were prostitutes. His diversions were in the company of mimics, parasites, and buffoons. He studied how to keep figs green through the whole year. The result of this vile mode of life was the loss of his provinces, at the news of which he usually replied by giving some joke. The empire was divided into many independent principalities, evidences of successful rebellion, in consequence of the government being the object of contempt.

No less than forty pretenders were contending with each other for the chief authority in the state. Thus civil war increased the calamities of the empire. The names and numbers and pretensions of these leaders are unknown. They are called "the thirty tyrants." A small record of some of those who succeeded each other (perhaps) in their efforts to obtain ascendancy, may have been preserved from oblivion in these disorderly times.

In the east—Macrīnus and his two sons, 3; Valeus, 4; Piso, *in Illyrĭcum*, 5; Aurēŏlus, *in Palmyra*, 6; Ædenatus, 7; Herod, 8; Balĭsha, 9; Mæconias, 10; Zenobia and her two sons, 13. *In Egypt*—Æmĭlian, 14. *In Africa*—Celsus, 15. *In Pannŏnia, near Mæsia, Europe*—Regilliănus, 16; Ingennus, 17; Censorinus, 18; Trebellianus, 19. *In Gaul*—Posthumus, 20; Victorīnus, 21; Posthumus, junior, 22; Sellianus, 23; Victoria, 24; Victorinus, junior, 25; Tertius, 26; Tertius, junior, 27; Cyrĭades, 28; Saturnīnus, 29; Marius, 30. *Palmyra, a city of Syria in the deserts of Arabia.*

By reason of the contentions of these conflicting parties, the empire was filled with rapine, murder, and desolation. Galliēnus was constrained to take the field, and to lead an army to besiege the city of Milan, now the capital of the Lombardo-Venetian kingdom, in the centre of a wide fertile plain, between the Adda and the Ticino, 394 feet above the level of the Adriatic. Milan was then occupied by one of the thirty usurping tyrants. Galliēnus perished at this place by the hands of his own soldiers. Martian, one of his generals, had conspired against him.

22. *Claudius.* A.D. 268.—Martian bribed the soldiers to remain quiet. Flavius Claudius was nominated to succeed Galliēnus, and the title was confirmed by the Senate and the people. This emperor is reported by some to have been a native of Dalmatia (part of Illyrĭcum), by others to have been a Trajan, whilst others assert that he was son of the emperor Gordian. If his origin be uncertain, his merits are not doubtful. The Goths felt his power. He was fifty-five years of age, strong in body and in mind. He stayed

the decline of the empire, and seemed to restore the glory of Rome. He defeated Aurēŏlus near Milan.

The Goths had overrun Thrace, Macedonia, and Greece, not sparing the venerable remains of art in Athens. The Goths had collected a pile of books, and were about to set fire to them, when one of their leaders dissuaded them from doing so by a remark, "that it was better that the Athenians should spend their time among books, that they may thus become unfit for war."

About three hundred thousand of these barbarians, *Herŭli*, *Truhangi*, *Virturgi*, and many nameless and uncivilized nations, came down the Danube with ten thousand ships, fraught or freighted with men and ammunition, spreading terror and devastation on every side.

The dismay was universal. Claudius alone was unmoved. His forces were unequal to the task of engaging a host so vast. Yet victory crowned the courage and skill of Claudius, and the obedience and bravery of his soldiers. The army of the enemy was either cut to pieces or taken prisoners. Houses were filled with arms, and almost all the provinces of the empire were filled with slaves.

Other successes crowned the arms of Claudius in different parts of the empire. The Goths for a long time after made but a feeble opposition.

He marched against the revolted Germans, and overthrew them with great slaughter. He marched against Tetrĭcus and Zenōbia, his powerful rivals in the empire. On his march, near to the city of Sirmĭum, in Pannŏnia, he was seized by a pestilential fever. He died in a few days. The regret of his subjects was great. The loss sustained by the Roman empire could not be repaired. He reigned scarcely two years. The moderation of Augustus, the valour of Trajan, and the piety of Antoninus are said to have been united in Flavius Claudius.

23. *Aurēlian.* A.D. 270.—The army unanimously made choice of Aurēlĭan, master of the horse, to succeed Claudius in the government of the empire. *Quintillus*, brother of the deceased emperor, asserted his claim. At Rome he was for some time acknowledged as lawful heir. He reigned seventeen days. His friends forsook him. He ordered his veins to be opened. The command was obeyed. He died.

Aurēlĭan was born in Dacia. He was about fifty-five years old when he came to the throne. His early life was spent in the army. He had risen through the ranks in the discharge of military duty. His courage and strength were amazing. In one engagement he had killed forty men by his own hand. He had slain nine hundred men at different times by his own hand.

Such was his valour and expedition that he was compared to Julius Cæsar, and would have been his equal if he had possessed mildness and clemency.

His whole reign was spent in repressing the invasions of the barbarous nations from the north of Europe. He defeated the Marcomanni, a fierce and terrible nation from the north of Germany. He totally destroyed their army. Zenobia, who had established herself queen of the east, had renounced her allegiance to Rome.

Aurēlĭan passed into Asia. He stationed his army before Tyăna, a city of Cappadocia. This city stopped his progress. He vowed that when he took the city he would not leave a dog alive. He kept not his word, to the vexation of his soldiers, who expected great plunder. He defended his conduct by declaring that Apollonĭus had appeared to him, and had entreated him not to destroy his birthplace. This defence was a fiction. Perhaps the sin may be pardoned. He knew no other way of saving himself from sins of robbery and of bloodshed which would have been most certainly perpetrated by his soldiers if he had ordered the destruction of the city.

From Tyăna he marched to Emĕsa, in Syria. The enemy awaited his approach. The perseverance of Aurēlĭan's generals succeeded. Zenobia was defeated, and fled to Palmȳra. Aurēlĭan pursued her. Zenobia refused to accept his terms of submission. She relied on supplies from the Persians, the Sarasens (Sarasa, a fortified place in Mesopotamia, on the Tigris), and the Armenians. They were coming to her assistance, but were defeated and dispersed by the vigilance of Aurēlĭan, who won over the Armenians to espouse his interests.

Zenobia attempted to fly to the Persians. She rode on her fleetest dromedary. She was pursued and taken by a chosen body of horse, sent to pursue her. On the day when Palmyra submitted, the celebrated Longinus, secretary to Zenobia, was put to death by the order of Aurēlĭan.

Zenōbia, queen of Tadmor, or Palmȳra, graced the triumph of Aurēlĭan. The generosity of the conqueror assigned to her both a house near to Rome and an income sufficient to support her in her former grandeur.

Aurēlĭan, thus victorious, endeavoured to reform the morals of the people. The soldiers must not rob. A grape, a drop of oil, a grain of salt, must not be taken without payment. He caused a soldier who had committed adultery with his hostess to be tied by his feet to two trees forcibly bent at the top to meet each other. The tie was cut. The trees returned to their natural position. The body of the criminal was torn asunder. A very barbarous kind of punishment.

Aurēlĭan determined to persecute the Christians. A thunderbolt, so it is reported, fell so near to him that every one who witnessed the fall thought that he was destroyed. His destruction was at last caused by his severities. He threatened his own secretary, Menesthus, for some fault committed by him. How to escape was a natural question. He forged a roll of names, of which his own was one; this was the emperor's death-roll. All whose names were on the roll must perish.

The roll, when seen by the parties concerned, produced the desired effect. A conspiracy to destroy the emperor was formed. The emperor was passing with a small guard, from Uraclea, in Thrace, towards Byzantium. The conspirators attacked and slew him

with almost no resistance. He reigned for almost five years. He was assassinated in the sixty-third year of his age.

24. *Tacitus.* A.D. 275.—The army referred the choice of a successor in the empire to the Senate. The Senate declined to nominate. Nine months passed in the preliminary measures for the decision of either party, as to who should name a sovereign. The Senate at length chose Tacitus. He had great merit, but had no ambition to receive the honour intended for him. He was prevailed upon to accept the direction of the empire when he was seventy-five years of age. The conspirators against the late government were punished. Menesthus was impaled alive. His body was thrown to wild beasts to be devoured. His estates were confiscated; his ready money, which was valuable, was applied to the payment of the army. The senate had great power during this reign. Probus, the brother of Tacitus, was proposed as candidate for the consulship by his brother the emperor. The senate refused to make him consul. The emperor felt no displeasure; he remarked that the senate knew best whom to choose.

Tacitus honoured all learning and learned men, especially his namesake, Tacitus, the historian. He commanded copies of the works of Tacitus to be placed (at the public expense) in every public library throughout the empire. Fever deprived the empire of the services of this valuable ruler after a short reign of six months, in his march to resist the invasion of the eastern part of the empire by the Scythians and Persians.

25. *Probus*, A.D., 275.—Florian was chosen to succeed Tacitus by friends in the army. A consultation was held as to the character of the man who should be emperor. All declared that probity was the essential characteristic. Probus was chosen to succeed Tacitus in the empire. Florian, finding himself deserted, opened his arteries and bled to death.

Probus was forty-four years old when he was elected to the sovereignty of the empire. He was a member of a noble family in Sirmium, and was brought up as a soldier from his youth. He opposed, in Gaul, a German invasion, and slew four hundred thousand of the enemy. In Dalmatia he subdued the Sarmatians. In Thrace he forced the Goths to sue for peace. In Asia he subdued the province of Isauria. He conquered a people called the Blemii, who had left their native forests of Ethiopia, and had taken possession of Arabia and Judea. Narses, the king of Persia, submitted at his approach. Probus divided the depopulated parts of Thrace among its barbarous invaders. This act was productive of great calamities to the empire.

The Egyptians compelled Saturnius to declare himself emperor. He was defeated and slain.

Procŭlus rebelled—was compelled to fly—was delivered up by the Germans.

Bonōsus, a votary of Bacchus, rebelled—was overcome, and hanged himself in despair. Probus pointed to the body when he saw it, and said, "There hangs not a man, but a bottle," a most appropriate epitaph for the tombstone of all drunkards.

The Barbarians kept the empire in perpetual alarm. Frequently driven back into their native wilds, they as frequently returned; Goths and Vandals all attacked upon every opportunity. Probus always conquered them, and returned victorious to Rome.

Probus led his soldiers against the Persians. He was passing through Sirmium, a town of Pannŏnia (Europe), the place of his nativity, and there caused many thousands of his soldiers to engage in the laborious work of draining a sea which was inconvenient to the inhabitants. The result was conspiracy. When he was marching into Greece his soldiers slew him. He had reigned six years and four months.

His rebellious soldiers erected to his memory a magnificent monument with this inscription—

> "Here lieth the emperor Probus,
> Truly deserving the name.
> A subduer of barbarians,
> And a conqueror of usurpers."

26. *Carus and his two sons, Carīnus and Numĕrian.* A.D. 282.—Carus was Prætorian Prefect of the late emperor. The soldiers made him emperor. He united his two sons with him in the government. Carīnus was vicious. Numĕrian was virtuous.

The Sarmatians and Persians were both conquered by Carus. He declared to the ambassadors of the king of Persia, that if their king persisted in his obstinacy he would make his fields as bare as his (Carus') head. Carus was bald.

Carus and his principal officers were struck dead by lightning, shortly after they had subdued the Persian king, at the city of Ctesiphon.

Numĕrian, the youngest son, had accompanied his father in the expedition. Numĕrian wept so incessantly in his grief for the death of his father, that he brought on a disease in his eyes. He was confined to his litter. Aper, his father-in-law, took advantage of his condition, and hired some villian to murder him. The offensive smell of the putrefying body discovered the murder. Aper was slain by the hand of one of the most noted commanders of the time, who thus fulfilled a prophecy—Diocletiānus (Caius Valerius Jovius), shall be emperor when he has slain a boar—Aper.

Carīnus engaged in battle with Diocletiān. Diocletian was victorious. Carīnus was slain by a tribune of his own army. Carīnus had abused the tribune's wife.

27. *Diocletian.* A.D. 284.—Some affirm that Diocletian was the son of a Scrivener. Others affirm that he was the son of a slave. He was named Diocletian from Diocles, the town in which he was born. Diocles was the residence of the obscure family of which Diocletian was a member. Diocles was a town of Dalmatia, a part of Illyricum on the west, whose inhabitants were called Dalmatæ. They were conquered by Metellus, B.C. 118. They chiefly lived upon plunder, and, from their rebellious spirit, were

troublesome to the Roman empire. The merit of Diocletian raised him. He pardoned all his enemies who had espoused the cause of Carīnus. He did not deprive them of their property. He united with himself in the government his general Maximian. Diocletian was about forty years of age when he succeeded to the government of the empire. The enemies of Rome were never more numerous, nor more formidable. The opposition by Diocletian and Maximian was successful in humbling their enemies, and in promoting the general good.

Amandus and Heliānus headed a dangerons insurrection of peasants and of labourers in Gaul. Maximian subdued them.

Achilleus, who commanded in Egypt, proclaimed himself emperor. Diocletian encountered him, and after many bloody engagements, Achilleus—(Achillēum, a town of Troas, near to the tomb of Achilles, built by the Mitylēneans. The ē in Achillēum is long)—was overcome, and was condemned by Diocletian to be devoured by lions.

In Africa the Legions revolted. They were subdued by Maximian.

In Britain, Ceraunius, a principal commander, proclaimed himself emperor, and seized the island. Constantius Chlorus was chosen by Maximian to oppose this rebellion in Britain. He created Constantius Chlorus *Cæsar*, and gave to him his daughter-in-law, Theodora, in marriage. The power of Ceraunius in Britain was great. He was receiving continued reinforcements from Germany. Constantius Chlorus remained inactive, and was treated in a friendly manner by Ceraunius, who thus was sole monarch of Britain for seven years. Alectus (a tyrant of Britain, died A.D. 296), an intimate friend of Ceraunius, slew Ceraunius.

Narses, king of Persia, invaded Mesopotamia. Diocletian made choice of Galerius to oppose Narses. Galerius was surnamed Armentarius (Armentum, a flock or herd), because he was the son of a cowherd, in Dacia. He was created Cæsar. Galerius was finally successful. The Persians were overcome. Their camp was taken and plundered. The king's wives and children were taken and made prisoners of war.

The northern enemy, frequently repulsed, remained unsubdued. The Scythians, Goths, Sarmatians, Alāni, Carsü, and Quadi, poured down upon the Roman empire in countless hordes. Of these, numbers were taken prisoners. Greater numbers were destroyed. The remainder were driven back to their forests, but awaited a favourable opportunity to make a fresh invasion upon the fertile and cultivated plains of the Roman empire.

In this state of the affairs of the empire, the tenth and last persecution was renewed against the Christians. An ancient inscription has informed posterity that this persecution was successful: "That the government had succeeded in effacing the name and the superstition of the Christians, and had restored and propagated the worship of the gods." The triumph was of brief continuance. Christianity was shortly afterwards established by law, and triumphed over its enemies.

Diocletian and Maximian both resigned their dignities on the same day, and both retired into private stations. The reasons of the resignation of Diocletian and Maximian form a subject of conjecture. Some persons have ascribed their resignation to the philosophical genius of Diocletian. Other persons have conjectured that Diocletian was disgusted by the obstinacy of his Christian subjects. Charles V. of Germany imitated this example.

Lactantius states that as the emperor was recovering from a severe sickness, Galerius coming to Nicomedia, threatened him with a civil war. He had his choice, resignation or civil war. This may be true. However, the future conduct of Diocletian manifested a virtue worthy of Regŭlus in the palmy days of the Commonwealth of Rome. Diocletian retired to his birthplace, Diŏcles. He passed his time in cultivating his garden. He assured his visitors that then only did he enjoy the world, when all men thought he had forsaken it. Some endeavoured to persuade him to resume the empire. He replied, "If ye knew my present happiness, ye would imitate rather than endeavour to disturb it." In this happy state of contentment he lived for some time. He died either by poison or madness. The death of the emperor Diocletian cannot be satisfactorily stated. He reigned during a period of twenty years.

Maximian, his partner in the empire, was not equally contented in his condition of retirement. He wished to be his former self again. The following two reigns were disturbed by his efforts to regain his former dignity. He endeavoured to prevail on Diocletian to join in his efforts. He was obliged to leave Rome. He went into Gaul. Constantine, the acknowledged emperor of the west, received him kindly. His conduct was in every sense most disgraceful. He violated the sacred laws of hospitality. He endeavoured to prevail on his own daughter to consent to the murder of her husband. Faustina was the wife of Constantine. Allow me, said Maximian to his daughter, to request that you will leave your bedroom door unbolted. She consented. She kept her word. The murderous ruffian, the chief persecutor of the Christians, at night, when, as he hoped, sleep had lulled to rest all witnesses of his guilt, stealthily approached the bedside of his own daughter, and stabbed to the heart the man who lay asleep by her side. The man was not his daughter's husband. The faithful Faustina had informed her husband of her father's intention. The husband and wife agreed that a eunuch should sleep with Faustina that night. The eunuch died. Constantine lived. A man who regarded not the nearest relations of humanity was unworthy of life. Constantine gave to Maximian his choice of death. He took it. He strangled himself at Marseilles, A.D. 310, in the sixtieth year of his age. His body was found fresh and entire, in a leaden coffin, in the middle of the eleventh century. Lactantius tells us he chose to die by hanging. Constantine and his

soldiers arrested Maximian in the bedroom. Constantine was the father of Constantine the Great. He made Constantine the Great his heir. He died at York, A.D. 303 or A.D. 306.

(A.) 1. *The ten persecutions, called general.*—1. Persecution is the infliction upon any person or persons of any pain or penalty on account of any religious belief or opinion held by the person persecuted. The heathen persecuted the Christian. The Christian persecuted the heathen.

Before the time of our blessed Lord, the Jews and the heathen persecuted each other. Our blessed Lord knew what manner of spirit he was of. Meek and lowly in heart, he was the Prince of Peace, designing to put the sword into its sheath. His disciples must suffer persecution.

2. Six centuries after the birth of our blessed Lord, two new religions arose, and have continued to exist in great power: "the beast," and "the false prophet." *Gregory the Great, the first of his name,* as bishop of Rome, was made universal bishop by Maurice, emperor of the east. This was ratified by Phocas, who murdered Maurice. Phocas decreed that Boniface III. should be universal bishop, A.D. 606 or 607. This was the beginning of a succession of church government under the bishops of Rome, called "universal bishops," which may be considered as the fulfilment of the prophecy concerning the beast.

The false prophet is Mahomet, whose personal career, as well as the career of his successors, must appear a wonderful proof of the truth of God's word, which predicted the rise and progress of Mahomet five hundred years before that wonderful descendant of Ishmael was born.

3. The world has now many systems of religion: 1, Revealed Religion; 2, Religion not Revealed. We may arrange the systems under these two classes:—

I. Revealed Religion:—	II. Religion not Revealed:—
1. The Jewish religion.	1. The heathen religion.
2. The Christian religion.	2. The Mahomedan religion.
3. The Roman religion.	
4. The Grecian religion.	
5. The Protestant religion.	
6. The Dissenting religion.	

1. The heathen religion is a corruption of the old religion given by God after the fall.

2. The Mahomedan religion is a pretence to a religion from God, but is a corruption of the Christian religion, which God did make known to the world by his beloved Son, in whom he has declared himself well pleased, and whom God has commanded us to hear.

3. The Jewish religion is from God, a temporary system.

4. The Christian religion is from God, an everlasting system.

5. The Romish religion is a mixture of heathenism and Christianity.

6. The Grecian religion is a mixture of heathenism and Christianity.

7. The Protestant religion is a casting away of heathenism.

8. The Dissenting religion casts away every remnant of heathenism.

Persecutions have arisen in all ages of the world. Cain slew his brother Abel. A spirit of jealousy dictated the murder. Cain had it in his power to make an acceptable offering to God. A sin offering lay at his door. Why not offer to God the sacrifice which God required? *Before the flood,* the children of God and the children of men must have had their persecutions. *After the flood,* the servants of God and the servants of the world and of idolatry must have had their persecutions. "He who was after the flesh persecuted him who was after the spirit." *After the call of Abraham.*—Ishmael and Isaac were types of religions. The Jewish religion was represented by Ishmael; the Christian religion was represented by Isaac—which two are an allegory. They represent the very spirit of their religions. The Jewish religion was opposed to every one, and every one was opposed to it. The Christian religion invites all men everywhere to flee from the wrath to come, and to lay hold on eternal life. I now mean by Christianity the pure system taught by the Son of God. *After the coming of our Lord,* heathenism persecuted Christianity, and Christianity, "not knowing what manner of spirit it was of," persecuted heathenism. *After the establishment of "the universal bishop,"* "the beast" persecuted the "false prophet," and the "false prophet" persecuted "the beast." *After the Reformation,* "the beast" persecuted the Reformation, and the Reformation persecuted "the beast." *After the settlement of the liberties of the Reformation,* Protestants of the half kind persecuted Protestants of the whole kind, and Protestants of the whole kind persecuted Protestants of the half kind. *Our blessed Lord predicted persecution.*—His prophecy was fulfilled. The fulfilment of his prophecy is an evidence of the divine origin of his mission. The evidence of revealed religion is commanding. Our blessed Lord did not sanction persecution: "Put up thy sword into its sheath. All they who take the sword shall perish by the sword." Cardinal Bellarmīnē, in his zeal for the Pope, proved, to his own satisfaction perhaps, that the Pope was divinely empowered to slay heretics. He quoted the command to Peter as proof, "Arise, Peter, kill." Bless the cardinal. He forgot the eating, though he remembered the killing. The Pope should not kill if he could not eat. Bellarmīne, or Bellarmin, was born in Monte Puciano, in Tuscany, A.D. 1542. He had been professor of theology in Louvain, a town of Belgium. He spent his latter days in Rome. He died in Rome, A.D. 1621 or 1622. Persecution is forbidden by our blessed Lord. Persecution is useless. It is contrary to the spirit of Christianity. It fails to obtain the end which it seeks.

The review of the ten general persecutions cannot fail to prove how unavailing is persecution to suppress any system of religion, whether true or false.

The review of the Christian persecutions must prove that the Pope, or Bishop of Rome, had failed to suppress the cause of truth which he persecuted,

and had brought into decline and fall the errors of heathenism, which he endeavoured to propagate and to maintain. The various efforts to persecute, on account of religious belief, are proofs of the want of power in persecution to accomplish its intended aim and end.

1. *The first general persecution against Christianity* was authorised by law under the emperor Nero, A.D. 64. Nero wished to remove from himself the hatred of the people, on account of his being suspected to be the person who had set fire to Rome. He accused the Christians, and endeavoured to persuade the people that the Christians were the real incendiaries. The most horrid tales of the crimes of the Christians were circulated; and thus people were prepared to receive with gladness, and to carry out with zeal, the command of the senate and of the emperor to persecute the Christians. The patience and virtue of the Christians made a deep impression on the minds of the heathen; and the cause of Christianity was promoted by the persecution originated by Nero.

2. *The second general persecution against Christianity* was originated by Domitian. The Christians of all ranks suffered. The most eminent Christians were persecuted to the death. The death of Domitian relieved the Church of Christ from the horrors of this second persecution.

3. *The third general persecution against Christianity* began in the third year of the emperor Trajan, A.D. 100. Great numbers of the Christians fell by popular tumult. The laws condemned numbers of Christians to death, their accusers proving how the Christians had violated the laws, chiefly in matters of religion. This persecution continued several years. Clement, Bishop of Rome, perished in this persecution. The fury was abated, but the persecution continued during the whole reign of Trajan. Trajan died, A.D. 117, after a reign of nineteen years six months and fifteen days. He was returning to Rome. He stopped in Cilicia, in the town of Selīnus, where he died after a few days' illness. The town in Sicily received its name, Selīnus, from σελινον—parsley—which grew there in abundance. The town in Silicia was afterwards named Trajanopŏlis, or The Town of Trajan. He was succeeded on the throne by Adrian, whom the empress Plotīna introduced to the Roman armies as the adopted son of her late husband. In the reign of Adrian, Trajan's successor, the persecution broke out with renewed violence. This renewal has been called by some the fourth persecution. It is more commonly considered to be the continuance of the third general persecution.

4. *The fourth general persecution against Christianity* arose in the reign of Antonīnus, the philosopher. The persecution was continued, with various intermissions, during the greater part of his reign. Antonīnus has been considered to have been not altogether the cause of this persecution.

Trajan, however virtuous, had his memory stained by the martyrdom of Ignatius.

The memory of Marcus Antonīnus must be for ever disgraced by the martyrdom of Polycarp, Bishop of Smyrna. The good Polycarp is reported to have dreamed, some days before his death, that his pillow was on fire.

The pro-consul urged Polycarp to renounce Christ. He replied: "Fourscore and six years have I served him, and he has never done to me any injury. Can I blaspheme my king and my Saviour?" We may omit the account of the miracles at the tomb of Polycarp, and of the flame dividing and forming an arch over his head, and of the sword passing through his body, and of the dove which flew out from his body through the wound.

Justice perished in this persecution. In Gaul, at Lyons, and Vienne, persecution raged most furiously. Pothīnus, Bishop of Lyons, nearly ninety years of age; Sanctus, a deacon of Vienne; Attălus, a native of Pergămus; Maturus and Alexander, are names preserved from oblivion by Pothīnus. Wild beasts and an iron chair made red hot were instruments of torture and of death employed in this persecution. Biblias, and Blandina, and other females, were distinguished in their martyrdom by their constancy and courage. The cruelty of the persecutors and the constancy of the martyrs characterized all the persecutions.

In Trajan's persecution the influence of Pliny was excercised in favour of the Christians. Trajan was severe upon the Jews, who had murdered two hundred thousand of his subjects, and even fed upon the flesh of the dead. The Epistle of St. James and the Epistle of St. Jude describe the character of the Jews to whom they wrote in such terms as would lead to the belief that the Jews throughout the Roman empire had committed so many enormous crimes of murder and robbery, that the punishments inflicted upon them by the heathen were acts of retaliation.

Adrian was succeeded by Antonīnus, surnamed Pius, whom Adrian had adopted. He was succeeded by his adopted son, Marcus Aurelius Antonīnus, surnamed the Philosopher.

5. *The fifth general persecution against Christianity.* The emperor Septimius Sevērus may have been indulgent towards the Christians, on account of the services of a Christian named Procŭlus, who had healed his disease by the application of oil.

A.D. 197. An edict was published against all who professed the Jewish or Christian religion. The magistrates interpreted this law by the edicts of former emperors; and Christians were persecuted during a period of seven years, in Palestine, and in Egypt, and in other parts of Africa, in Italy and Gaul, and in other parts of the Roman empire.

Leonĕdas, the father of Origen and Irenæus Bishop of Lyons, suffered martyrdom in this persecution. The storm of persecution fell most violently upon Egypt, especially upon Alexandria.

6. *The sixth general persecution against Christianity* was commenced by the Emperor Maximīnus (Maximin), A.D. 235, from hatred to his predecessor Alexander, by whose family many Christians had been sheltered and protected. This persecution of the

Christians by Maximin was severe. Origen was a very active instrument of consolation to Christians in this fiery trial.

7. *The seventh general persecution against Christianity.*—This was the most severe of all the persecutions hitherto endured by the Church of Christ. The Emperor Decĭus published his edict for persecuting the Christians, A.D. 249. Shortly after the publication of the edict, Fabĭānus, Bishop of Rome, and numbers of his flock, perished by violent deaths. The venerable Bishops of Jerusalem and Antioch died in prison. Tortures of the most severe kind were employed. The numbers who perished in this persecution are acknowledged to be considerable.

8. *The eighth general persecution against Christianity.*—The Emperor Valerian, in the fourth year of his reign, A.D. 257, was influenced by Macrĭnus, a magician of Egypt, to persecute the Christians as persons guilty of hindering the prosperity of the empire by their wicked charms. The emperor acted with great severity against the Christians. Amongst the martyrs who lost their lives in this persecution are the names of the famous St. Lawrence, Archdeacon of Rome, and of the great St. Cyprian, Bishop of Carthage.

9. *The ninth general persecution against Christianity.*—This persecution arose under the emperor Aurelian, A.D. 274. It was small, and did not very much disturb the peace of the Church.

10. *The tenth general persecution against Christianity.*—This last and general persecution began in the nineteenth year of the emperor Dioclētian, A.D. 303. Hierŏcles, a philosopher, and Galērius, whom Diocletian had made Cæsar, were amongst the chief promoters of this persecution. Maximianus (Maximian), Diocletian's partner in the government, was too actively disposed to carry out the persecution to the utmost extremity.

The accounts of the practices of the magistrates and officers engaged in the trials and executions of the accused are such as to render the mind of the reader disgusted with human nature.

The Bishops of Nicomedia, of Tyre, of Sidon, of Emĕsa—several matrons and virgins, and a nameless number of plebeians—perished in this cruel persecution.

The death of Galērius Maximīnus terminated the persecutions in the East. The emperor Constantine, who afterwards became a Christian, openly declared for the Christians, and published his first law in favour of them. Galērius Maximīnus was defeated in battle by his colleague in the empire (against whom he had declared war), A.D. 313. Maximin failed to commit suicide, and died after having endured the pains of a most consuming disease, which reduced him to a mere skeleton.

(a.) Maximian Hercules Marcus Aurelius Valerius Maximianus.—He was a native of Sirmium, in Pannonia, and served as a common soldier in the Roman armies. Diocletian abdicated the imperial purple and obliged Maximianus to follow his example, April 1st, A.D. 304. He strangled himself at Marseilles, A.D. 310, in the 60th year of his age. His body was found fresh and entire in a leaden coffin, about the middle of the eleventh century.

(b.) Caius Julius Verus Maximīnus.—The son of a peasant of Thrace. He was a shepherd, and, by defending himself and leading his neighbours to defend themselves against the frequent attacks of the neighbouring barbarians and robbers, he inured himself to the labours and to the fatigues of a camp. On the death of Alexander Sevērus, he caused himself to be proclaimed emperor, A.D. 235. The Gordians were unable to resist the fury of Maximin. The Senate invested twenty men with the imperial dignity. Maximin was irritated, and marched to Rome, resolved on slaughter. His soldiers were ashamed of accompanying a tyrant whose cruelties had acquired for him the names, Busiris, Cyclops, and Phalăris. His soldiers assassinated him in his tent before the walls of Aquilea (Aquileia or Aquilegia—a town founded on the north of the Adriatic Sea by a Roman colony, to resist the invasions of the Barbarians), in the sixty-fifth year of his age.

(c.) Diocletian.—The seat of his government was at Nicomedia, of Maximian's, at Milan. Even Constantine himself remained very little time at Rome. The Roman Senate existed after the time of Constantine. Its authority must have fallen of itself, from the time of Diocletian—the abdication of Diocletian is dated Nicomedia, May 1st, A.D. 304.

CHAPTER II.

Constantius and Galerius, A.D. 305.—1. *Constantius*, A.D. 305-307. *Galerius*, A.D. 305-313.—Three centuries have rolled their rounds since the Redeemer of our fallen race was born. He prophesied the persecution of his disciples. He prayed for his first disciples, and for all who should believe on him through their word. The plain question may be set forth as a subject for grave consideration: How could Christianity prevail against the religion of the Jews, from which it originated, and against the religion of the heathen, whose most cherished notions of humanity and deity were contradicted by the faith of Christ?

The two Emperors, Diocletian and *Maximian*, had retired from public work. *Constantius*, surnamed *Chlorus*, from the paleness of his face, was virtuous, valiant, and merciful. *Galerius Maximīnus* was brave but brutal, incontinent, and cruel. Their disparity in temper caused them to agree to a division of the Empire. *Constantius* was appointed to govern the west—Italy, Sicily, the greatest part of Africa, Spain, Gaul, Britain and Germany. *Galerius* had as his portion of the empire—Illyrĭcum, Pannōnia, Thrace, Macedonia, all the provinces of Greece and the lesser Asia, together with Egypt, Syria, Judea, and all the countries eastward.

The emperors felt the greatness of the task; they appointed partners in the government. Sevērus and

Maximein were the chosen partners. The empire was now under the guidance of four persons, each invested with supreme authority.

The character of Constantius is most amiable. His reign, or the acts performed by him in his reign, cannot be discovered from the records of antiquity so fully as may be desired. His frugality, his chastity, his temperance are acknowledged.

Diocletian's ambassadors reproached him for his poverty. He told to the people; they responded. The ambassadors were astonished to behold wealth poured forth as if at the command of a magician. "Learn from this," said Constantius, "that the love of the people is the richest treasure; and that a prince's wealth is never so safe as when his people are the guardians of his exchequer."

He would not suffer that the Christians should be injured. His mercy and his justice were evident in this decision. When he was compelled to displace all the officers of his household who were Christians, some complied. He sent these compliers away in disgrace, declaring his belief, "That they who were not true to their God would never be faithful to their prince."

In the second year of his reign he went over into Britain. He left his son Constantine as a hostage in the court of his partner in the empire. He resided in York. His virtues were the same. He felt death approaching. He wished to see his son. He sent for him. His son arrived. The father was past recovery. Still the love of the father overcame the sinking of dying nature. He received his son with tokens of the deepest affection. He raised himself in his bed, gave to his son useful instructions, and recommended the Christians to his care. He then bequeathed the empire to his care, and, crying out that none but the pious Constantine should succeed him, he expired in the arms of his son *Constantine*.

Galērius was offended by the news of the advancement of Constantine. He was dissuaded from murdering the messengers who brought the information. He sent by the messengers the ensigns of royalty to *Constantine*. However, he declared Sevērus emperor in opposition to *his* interests.

Maxentius, a person of mean extraction, appeared as another pretender to the empire. The soldiers favoured his pretensions. No wonder. He suffered them to plunder at discretion. Conflicting interests. Who may be the successful candidate for the government of the world? Sevērus led a numerous army towards Rome to oppose Maxentius. His soldiers abandoned him. He opened his veins and died. Galērius marched into Italy, determined to avenge the death of Sevērus, and to destroy the senate. His soldiers hesitated. He entreated them not to desert him. He retired by the road in which he had advanced. He made Licinius, Cæsar. Licinius was the son of a poor labourer in Dacia. Galarius appointed him Cæsar in the room of Sevērus, who had perished by his own hands. This was the last act of Galarius. His quarrel with Licinius must appear an effort of madness. He was defeated. His disease was in his genital organs. His physicians pronounced the disease incurable. He lingered in extreme torture for one year, and expired.

He revoked his former edicts against the Christians. In his sufferings he felt no disposition to persecute the Christians.

29. *Constantine the Great.* A.D. 311.

1. Maxentius in Rome.
2. Licinius in the East.
3. Maximin in the Eastern Provinces.

These three were the rivals against whom Constantine felt that he was forced to contend for the empire of Rome. Constantine, influenced by ambition, or by a desire to oppose tyranny, marched towards Rome to expel Maxentius.

Upon this occasion a resolution was formed by Constantine which changed the political and religious condition of the world. He was meditating upon the changing scenes of life, and upon the dangers of his approaching expedition. He felt his own insufficiency, and prayed to God for guidance.

The sun was declining. A pillar of light appeared in the heavens. It presented the form of a cross. It had an inscription—ΤΟΥΤΩ ΝΙΚΑ—(εν—understood)—By this, conquer (or overcome). Sub hoc signo vinces, is the Latin paraphrase. By this sign you shall conquer. The emperor and his army were astonished. Every man had his own interpretation of this mysterious sign. The heathens were assured by their aruspices (diviners) that the appearance was a most inauspicious omen; that the most unfortunate events must follow. Constantine thought differently. He ordered a standard to be made, like to the appearance which he had seen in the heavens; and ordered this standard to be carried before him in his wars, as an ensign of victory and protection sent to him by God. After this he consulted the principal teachers of Christianity, and declared himself a believer in the doctrines of the Gospel of our blessed Lord.

Most of Constantine's soldiers were Christians. They became most firmly attached to their general and their emperor. Constantine advanced towards Rome. Maxentius was alarmed. Sunk in sloth, and in the gratification of his passions, he feared that the result of the conflict must be unfavourable to his interests. He found refuge in the observance of all heathen ceremonies. He consulted the Sybilline Books. The answer was equivocal, "On that great day the enemy of Rome shall perish." Maxentius thonght that Constantine was the enemy. He marched out of Rome at the head of seventy thousand foot and eighteen thousand horse. For some time the engagement was fierce and bloody. His cavalry was routed. He was drowned in his flight by the breaking down of a bridge as he attempted to cross the Tiber. Constantine was conqueror. The sign had not misled him.

When Constantine entered Rome, he refused to receive the praises of the Senate and of the people, offered to him on account of his victory. He declared that his success was the gift of God, to whom all praise was due.

He caused the sign of the cross, which he had seen in the heavens, to be placed at the right of all his statues, with this inscription, "That under the influence of that victorious cross, Constantine had delivered the city from the yoke of tyrannical power, and had restored the Senate and the people of Rome to their ancient authority."

He established the law of freedom to all places of trust. He abolished the law of capital punishment by the cross. He established a law of exemption from all their grievances in favour of the Christians.

The Roman empire had been based upon paganism. The foundation was suddenly removed. Christianity had supplanted paganism. The kingdoms of this world had become the kingdoms of God and of his Christ. The temporal condition of the Roman Empire was changed by this sudden subversion of its ancient foundation in religion and in morals. The work was the work of him "in whom we live, and move, and have our being."

An interval of peace gave to Constantine an opportunity of cultivating the interests of religion and of learning, which had become almost extinct in the empire.

Maximin, who governed in the east, marched against Licinius. After many conflicts a general engagement ended in the defeat of Maximin. His troops were cut to pieces. They who escaped submitted to Licinius.

Maximin escaped. He succeeded in raising another army. He died by a very extraordinary kind of madness. The Christians considered that God had thus punished Maximin on account of his cruelty to themselves. Perhaps they were not much mistaken.

There remained of the four competitors for empire two: Licinius and Constantine. Maxentius and Maximin had ceased to live. Constantine in the west, Licinius in the east. A quarrel arose between them. The pagans blame Constantine. The Christians blame Licinius. Licinius persecuted Christianity, though he knew that Constantine espoused the cause of Christianity. Constantine was the first to commence the making of the preparations for war.

Constantine entreated the Christian bishops to offer up prayers for his success.

Licinius called upon the pagan priests to make intercession with the gods in his favour.

The resistance was obstinate. Constantine was victorious, took the enemy's camp, compelled Licinius to sue for a truce, and agree to a truce. The truce was not of long continuance. The war was renewed. Licinius was entirely defeated. He fled into Nicomedia. Constantine pursued and overtook him. He surrendered himself upon an agreement by oath that his life should be spared, and that he should be allowed to pass the remainder of his life in retirement.

Constantine feared that no dependence could be placed on Licinius. Licinius might renew the war. Fearing this, or finding Licinius in new conspiracies, Constantine commanded that Licinius and Martian, the general of Licinius, should be put to death.

The command was obeyed. Constantine was now sole and undisputed Emperor of Rome in all the east and west, and was a professed Christian.

(1.) *The first act of Constantine after his accession to the Empire was the establishment of Christianity.* He endeavoured to make the church secure against all future revolutions. He commanded that the bishops should be obeyed in all the provinces of the empire. The privilege was abused in succeeding times.

Constantine summoned an ecclesiastical council to Nice, in Bithynia, a province of Asia Minor, A.D. 325. Nice, Nicœa, now Isnik, is a decayed town of Asiatic Turkey, at the east extremity of Lake Isnik, or Ascanius. It was once a very flourishing city, and the seat of two general councils, A.D. 325, and A.D. 787. Nice, in Bithynia, in Asia Minor, is so named for the purpose of distinguishing it from Nice, Nizza, anciently Nicœa, a city of the Sardinian states, on the shore of the Mediterranean Sea, four miles from the French frontier, in a small plain at the foot of the lower ridges of the maritime Alps. The old town is poorly built and dirty, but the newer streets are regular and handsome. It has a fort, palace, cathedral, theatre, triumphal arch, hospital, &c., and manufactures of spun silk, oil, perfumery, cotton, and paper, and a considerable trade, wine and silk being exported.

Three hundred and eighteen bishops, the number of Abraham's army by which he rescued Lot, attended the council, also a large number of presbyters and deacons, together with the emperor himself. The principles of Athanasius triumphed, and those of Arius were condemned. Arius was banished, as well as his companions, to a remote part of the empire. Athanasius was an African. Arius was about to enter the church at Constantinople by the favour of Constantine. Afterwards he was pressed by nature. He turned aside to ease himself. All his bowels gushed out. This was the awful manner of his death.

(2.) Fausta, the wife, and Crispus, the son of Constantine, were put to death by Constantine. The reason for this act of severity is not given in the records of the time. It is supposed that Fausta loved Crispus, the son of Constantine by a former wife. She made known her wishes to Crispus, who rejected her addresses with horror. Fausta accused Crispus of wishing to commit the sin to the commission of which she had been tempting him. Constantine, in the violence of momentary rage, ordered the execution of his son. The order was obeyed. The guilt of Fausta was discovered. Her death was the only atonement which Constantine could make for the death of his son, whom Fausta had unjustly accused, and whom Constantine had unjustly punished by death. Fausta was, therefore, punished by death. The same punishment was inflicted upon those who had been accomplices in her guilt.

(3.) Constantine was led to resolve upon the removal of the seat of empire from Rome.

Whether he felt offended by the conduct of the people of Rome towards him, or that he supposed

Constantinople to be central, or that the eastern parts of the empire required his presence, it may be considered unwise to make such an alteration in the seat of the government. Byzantium, to which Constantine gave his own name, Constantinople, the city of Constantine, was made by him the seat of the Roman empire.

It cannot be thought very probable that this change in the seat of the government was the cause of the fall of the Roman empire. Too many causes, within and without, existed for the decline and fall of the Roman empire. It seems impossible that its doom could have been averted.

Whilst Constantine was engaged in laying out the ground plan for a city at Chalcedon, in Asia Minor, an eagle caught the line and flew with it to Byzantium, a city on the opposite side (the European side) of the Bosphorus. This circumstance caused the emperor Constantine to choose Byzantium as the seat of the Roman empire, A.D. 328.

(4.) Constantine beautified Byzantium—henceforth Constantinople—with the most magnificent edifices—he divided the city into fourteen regions. He built a capitol, an amphitheatre, many churches, and other public works, and having made the city equal to his ideas and wishes, he dedicated it to the God of Martyrs; and about two years after he removed to his favourite Constantinople with his whole court, about A.D. 330, about 360 years after the battle of Actium. For two or three years no result from this change was observable.

The Goths discovered that the Romans had withdrawn their garrisons from their fortifications on the Danube. An invasion was planned and executed by the Goths, with unheard of cruelty. Constantine repressed their invasion; one hundred thousand of the Goths perished by cold and hunger.

(5.) *The Empire was divided in the following manner*—

1.—*Constantine*, the eldest son of the emperor, commanded in Gaul and in the western provinces.

2.—*Constantius*, the second son of the emperor, governed Africa and Illyrĭcum.

3.—*Constans*, the youngest son of the emperor, ruled in Italy.

4.—*Dalmatius*, brother of the emperor, was sent to defend those parts which bordered on the Goths.

5.—*Annihalianus*, the nephew of the emperor, had the charge of Cappadocia and of Armenia Minor.

This division caused a want of union in resisting the invasions of the barbarous nations of the north of Europe. The result was the decline and fall of the Roman empire of the west. Constantine did not live to see the calamities which fell upon the western empire. The latter part of the reign of Constantine was full of splendour; his last days were politically peaceful; he reigned thirty years, and had passed his sixtieth year when his health began to fail. His disease was an intermitting fever. The warm baths of Constantinople afforded no relief. He removed to Helenapolis, a city which he had built to the memory of his mother Hĕlena. His disease grew worse—he changed again to Nicomedia. Hope of recovery had now fled from him. He caused himself to be baptized; and having soon after received the Lord's Supper, he died, after a memorable and an active reign of nearly thirty-two years, A.D. 340.

The Christian writers of the time praise, and the heathen writers of the time reproach, the character of Constantine. The composition of his character may have been a mixture of virtues and of vices, of piety and credulity, of courage and cruelty, of justice and ambition. This may be said to be the character of Constantine. Yet the circumstances under which he felt himself oppressed, the enemies whom he found it necessary to oppose in the government, and the invasions of the barbarous nations which he had to repress, may render his faults more excusable, and his virtues more admirable. He established a religion in which, and by which, mankind have been blessed, but adopted a policy which terminated in the destruction of the empire, certainly of the western empire.

30. *The destruction of the Western Empire*—The three Cæsars, the sons of Constantine the Great—

	Reigned.
(1. Constantine, A.D. 337 to A.D. 340. ...	3 years.
2. Constantius, A.D. 337 to A.D. 361. ...	24 years.
3. Constans, A.D. 337 to A.D. 350. ...	13 years)—

had been carefully educated, and resembled one another in their vices, as well as in their names. They divided the empire again upon the death of their father. They were all zealous to contend for territory, though they possessed not the ability to govern. The result was a war for twelve years after the death of their father. Constantius remained master of the whole. He secured to himself the throne by the murder of most of his relations.

1. *Constantius* was effeminate, debauched, and governed by eunuchs. He took to his assistance a state prisoner, Constantius Gallus, whose father he had formerly slain, created him Cæsar, and sent him into the east against the Parthians. This man's wife, Constantina, fomented his native arrogance. Constantius recalled him, and caused him to be put to death in Istria, a province of the west of Illyrĭcum, at the top of the Adriatic Sea, A.D. 351.

His younger brother, Flavius Julian, from whom the suspicious Constantius believed he had nothing to fear, was appointed to take his place, was created Cæsar, and was sent to defend the frontiers of the Rhine. Julian had passed from study to warfare, A.D. 354. He succeeded in his war against the Germans, A.D. 355.

Constantius, finding that his generals had been beaten by the Persians, was preparing to take the field against them in person. He recalled gradually the troops of Julian, who, suspecting his design, accepted the diadem presented to him by his soldiers.

31. *Fl. Julian, the apostate*, reigned from March, A.D. 360, to June 25, A.D. 363, from his twenty-ninth to his thirty-second year. He was the last and the most highly gifted prince of the house of Constantine. He was free from great vices. He commenced his

reign by reforming the luxuries of the court. He intended to suppress the new religion lately established, and to restore the old religion. He erred in policy as well as in religion. Providence did not suffer him to live to see this. Julian wished to terminate the war against the Persians. He went to the war, and penetrated as far as the Tigris. In an engagement there he lost his life. As he lay dying, he threw into the air some of his own blood which he had collected in his hand, and exclaimed, "Galilean, thou hast conquered."

32. *Fl. Jovĭānus*, June 25, A.D. 363, Feb. 24, 364, aged thirty-three years, was immediately raised to the purple by the army. He made peace with the Persians, and restored to them all the territory conquered from them since the year (A.D.) 297. After a short reign of eight months he was seized by a sudden disorder, which terminated his life.

33. *Fl. Valentinian I.*, Feb. 26, A.D. 364, Nov. 17, 375.—The army proclaimed Fl. Valentinian at Nice, in the room of Fl. Jovianus, deceased. Valentinian appointed his brother, Valeus, as his partner in the government, made him "præfectura Orientis," ruler of the præfecture of the east, and retained the rest for himself.

The reign of Valentinian I.—He created, A.D. 364, his son, Gratian Augustus, with himself. In religious matters Valentinian was tolerant. He recovered from the Germans the losses suffered in the reign of Julian. He attacked the Franks, the Saxons, and the Alemanni on the Rhine, and afterwards the Quādi and other nations on the Danube. He died of apoplexy at Guntz, in Hungary.

34. *Valeus*, A.D. 364, A.D. 368, the brother of Valentinian I., succeeded to the throne. He had to contend with insurrections in the east, raised by one Prōcōpius, who had taught the people to rebel against Valeus, the Arian. His war against the Persians ended in a truce. In his reign the Huns entered Europe. This was towards the close of his reign.

The great popular migration followed. This was the overthrow of the Roman empire. The greater part of the Visigoths entered the Roman empire. A war was the consequence, in which war Valeus lost his life.

35. *Gratian* (aged 16 years to 24 years) succeeded his father, Valentinian I. in the west, and immediately associated with himself in the government his brother, Valentinian II., giving to him the præfectura Italiæ et Illyrici, A.D. 375, A.D. 392.

Valentinian II. (aged 5-21 years). The youth of Gratian and Valentinian was not favourable to the interests of themselves or of their governments.

Gratian proceeded to assist his uncle Valeus against the Goths. On his march he received an account of his uncle's defeat and death. He feared lest the east should fall a prey to the Goths. He made Theodosius (a Spaniard) "Præfectura et Orientis et Illyrici."

36. *The revolt of Maximus*, A.D. 383.—The indolent reign of Gratian led to the rebellion of Maximus. He was the commander in Britain. He crossed over into Gaul, and was supported by the defection of the Gallic legions. Gratian fled. He was overtaken and put to death at Lyons.

Maximus was in possession of all the "Præfecturæ Galliarum." He made a promise to Theodosius not to interfere with the young Valentinian II. in Italy, and thus prevailed upon him to acknowledge Valentinian II. to be emperor. Maximus did not keep his word. He invaded Italy. He was defeated by Theodosius in Pannŏnia—[which contains the modern provinces of (1) Croatia, (2) Carnīola, (3) Sclavonia, (4) Rosnia, (5) Windisch, (6) Marsh, (7) part of Servia, (8) part of Hungary, (9) part of Austria]—near Mœsia, and was soon after executed.

37. *Valentinian II.*, a youth of great promise, became again master of all the west. Arbogaster, his "magister mīlitium," master of the soldiers, was offended, or thought he was offended, by Valentinian. He murdered the young emperor, and raised to the throne his own friend Eugēbius, "magister officiorum," master of offices. Theodosius made him prisoner, and thus became master of the whole empire.

38. *Theodosius the Great*, A.D. Jan. 19, 379, Jan. 17, A.D. 395, reigned from his thirty-fourth to his fiftieth year in the east, with vigour, equally devoted to politics and to religion. He broke the power of the victorious Goths. They still retained their possessions on the Danube. Theodosius persecuted the Arians. The Arians were the prevailing Christians in the east. He restored the orthodox belief. He directed a persecution against the Pagans. He ordered the destruction of their temples. The carrying out of these mandates caused dreadful convulsions. He taxed heavily, that he might be able to preserve the boundaries of the empire.

The internal depopulation of the empire made it necessary to take barbarians into the Roman pay. In this reign especially the necessity was great; and the number of barbarians enrolled as soldiers in the Roman army exceeded the numbers enrolled in former reigns. Then followed, of necessity, a change in the Roman tactics, as well as in the arms of the Roman armies.

39. *Arcadius and Honorius*, A.D. 395, A.D. 408.—Theodosius left two sons: 1. Arcadius (aged 18-31 years), who had the eastern empire allotted to him, comprising the "Præfectura Orientis et Illyrici." 2. Honorius (aged 11-39 years), to whom the western empire was allotted, or the Præfectura Galliarum et Italiæ.

1. Ruffinus, the Gaul, had the guardianship of Arcadius. 2. Stilĭco, the Vandal, had the guardianship of Honorius.

The western empire, under Honorius and his successors, must now be followed in its decline, even to its fall. The western empire suffered, in the reign of Honorius, such violent shocks as most distinctly told that its fall was approaching. Stilico, the Vandal, sought by intrigues to make himself master of the whole empire. A way was thus opened into the interior of the empire for the Goths, who had then a leader superior to any of their former leaders. *Alaric*, king of the Visigoths, established

himself and his people in the Roman empire. He became master of Rome; he ascended the throne of the Cæsars. It seemed wonderful that he did not overthrow the Roman empire of the west by a full and perfect overthrow.

40. A great part of Spain and of Gaul, during the reign of Honorius, was cut off from the Roman empire. Honorius died, A.D. 423. The secretary, John, usurped the government; he was defeated by Theodosius II., the eastern emperor, A.D. 425.

The Nephew of Honorius, Valentinian III., a minor (aged 6-36 years), was raised to the throne under the guardian care of his mother Placidĭa, A.D. 450. Under his miserable reign, the western empire was stripped of almost all her possessions, except Italy.

His mother's government, and his own want of ability, injured the empire as much as did the stormy migration of barbarous tribes now convulsing all Europe, A.D. 425-455.

The Huns.—In this falling condition of the western empire another torrent burst upon Europe—a torrent of barbarous nations. The hordes of the Huns, who were in possession of the territory formerly occupied by the Goths, between the Don and the Thriss, and even as far as the Volga, had united themselves since the year 444, under one common chief, *Attila*. By this union, and by his own superior talents as a warrior and a ruler, Attila became the most powerful prince of his time. The eastern empire bought his peace by paying to him a yearly tribute, A.D. 452. He fell with a mighty army on the western provinces; the united forces of Ætius and the Visigoths, near Chalons (in Campis Catalonnicis), obliged him to retreat, A.D. 451. In the following year he again invaded Italy. He had a secret understanding with the licentious Honoria—Valentinian's sister. The cause of Attila's second retreat is unknown. He died, A.D. 453, soon after his second retreat. He was called "*The Terror of the World*," and "*The Scourge of God*."

The miserable Valentinian deprived the Roman empire of its best general, Ætius, whom he put to death on suspicion, A.D. 454.

Petronius Maximus (whose wife had been dishonoured by Valentinian), and the friends of Ætius, whom Valentinian had executed, formed a conspiracy, and murdered the debauched Valentinian, A.D. 455.

41. *The Interval of Twenty Years*, A.D. 455-475, between the assassination of Valentinian and the destruction of the western Roman empire, was almost a continued series of intestine revolutions. No less than nine sovereigns rapidly succeeded one another.

Genseric, king of the Vandals, filled the Roman empire with terror. He became master of the Mediterranean sea by his ships, could ravage the coasts of the defenceless Italy at his pleasure; and he captured even Rome itself.

In Italy, the German, Ricimer, general of the foreign troops in Roman pay, permitted a series of emperors to reign in his name. He might have terminated this series of Augusti. The honour was reserved for his son and successor, Odoăcer, four years after his father's death.

A.D. 476. Odoăcer, the leader of the Germans in the Roman pay, at Rome, sent Augustŭlus, the last of the series of Augusti, after the execution of Orestes, into captivity, and allowed to him a pension.

Odoăcer now remained master of *Italy* till A.D. 492 (16 years), when the Ostrogoths, under their king, *Theodoric*, founded there a new empire.

Thus fell the empire of the west. Its final dissolution happened about five-hundred-and-twenty-two years after the battle of Pharsalia; one-hundred-and-forty-six years after the removal of the imperial seat to Constantinople; and four-hundred-and-seventy-six years after the nativity of our blessed Saviour.

1. "That track of land which lies between the Palus Mœōtis, the mountains of Caucasus, and the Caspian sea, was inhabited by a numerous savage people, who went by (called) the name of Huns, and Allanes. Their soil was fertile. They were fond of robbery and plunder. They imagined it impracticable to cross the Palus Mœōtis. They were unacquainted with the Romans, and were confined within the limits assigned to them by nature, while other nations plundered with security."

2. "It is supposed by some that the slime, which was rolled down by the current of the Tanais, had by degrees formed a kind of incrustation on the current of the Cimmerian Bosphorus, over which the people are supposed to have passed. Others relate that two young Scythians, being in full pursuit of a heifer, the terrified creature swam over an arm of the sea, and the youths immediately following her, found themselves in a new world, upon an opposite shore. They returned, and related to their countrymen the wonders of strange lands and countries which they had discovered. The Huns crossed the straits. The final destruction of the Roman empire of the west thus and thus commenced."

Fall of the western Roman empire, A.D. 476.

Fall of the eastern Roman empire, A.D. 1453.

The eastern Roman empire continued to exist longer than the western 977 years.

The fall of the western dated from the time when Odoăcer sent Agustulus into captivity, A.D. 476. The fall of the eastern dated A.D. 1453. The interval is 977 years; in round numbers, one thousand years.

3. Alaric, king of the Goths, was bought off by the Romans, by the richest of their homes and of their temples. He sternly told to them he would leave to them their lives.

4. *Alaric came a second time.* He took Rome: how, is not decided. Rome, which had plundered the rest of the world, now felt a sad reverse of fortune (A.U.C. 1163, A.D. 410), and suffered all which barbarity could inflict or patience endure. The barbarians were allowed to pillage all places except the Christian churches, and the pagans found shelter by applying to the Christians for protection. This dreadful devastation continued for *three days*. Precious monuments of art and learning, invaluable, sunk under the fury of the conquerors. This was a correction rather than an overthrow, so rich was Rome in her remnant of monuments of art and science.

5. *The soldiers of Genseric, king of the Vandals*, for fourteen days together, plundered in that venerable place (Rome). Neither private dwellings nor public buildings—neither sex, nor age, nor religion—were the least protection against their lust and avarice.

Honorius lived till he saw himself stripped of the greatest part of his dominions; his capital taken by the Goths; the Huns possessed of Pannŏnia; the Alans, the Suevi, and the Vandals established themselves in Spain; and the Burgundians settled in Gaul, where the Goths also fixed themselves at last.

Britain and Armorĭca (Britany) in Gaul, began to feel the necessity of domestic legislation.

6. "Thus fell (says *Heeren*) the Roman empire of "the west, while that of the east, pressed on every "side, and in a situation almost similar, endured one "thousand years (977) longer than the western, "notwithstanding its intestine broils *(which alone would "have sufficed to destroy any other nation)*, and hosts of "barbarians who attacked it during the middle "ages."

"The impregnable situation of the capital, which "usually decided the fate of such kingdoms—joined "to its despotism, which is not unfrequently the main "support of a kingdom in its decline—can alone, in "some measure, explain a phenomenon which has no "equal in the history of the world."

Rollin fixes the date of the battle of Actium (B.C. 31) as the termination of ancient history. I have followed *Rollin*. *Heeren* fixes the fall of the western Roman empire (A.D. 476 or 5) as the termination of his *Outline of Ancient History*.

A. *The condition of Rome to the time of Pope Gregory I.* —1. *The Invasion of England.* 2. *The Fathers.* 3. *The Popes.* 4. *The General Councils.* 5. *The Creeds.* 6. *The Liturgies.* 7. *The Apostolic Succession.* 8. *Evidences. All these things may be considered evidences to prove that Christianity commenced at the time stated in the New Testament.*

1. *The condition of Rome to the time of Pope Gregory I.* —The Germans, under Odoācer, had conquered Rome. The western Roman empire had fallen. Theodoric, king of the Ostro Goths, had undertaken to subdue Odoācer, really for his own advantage, apparently to gratify the wishes of those who invited him to free them from German mercenaries, who kept them, their paymasters, under their authority.

Between Theŏdoric and Odoācer three battles were fought, in which Theodŏric was victorious.

The first battle, August 28, A.D. 489.

The second battle, September 27, A.D. 489.

The third battle, August —, A.D. 490.

The bishop of Ravenna negociated a peace.—The Ostro Goths were admitted into the city of Ravenna. The hostile kings agreed to govern, with equal authority, the provinces of Italy. Days of festivity were held in honour of the agreement, in the conclusion of which Odoācer was stabbed by the command of Theodoric. The mercenaries were slaughtered. The Goths proclaimed Theodoric sole emperor. The emperor of the east gave a tardy and ambiguous consent to the appointment. Theodoric visited the old capital of the world in the seventh year of his reign, A.D. 500. The Senate and people in solemn procession met him, and saluted him as a second Trajan, a new Valentinian. The Gothic kings preserved the monuments of antiquity. Theodoric preferred Ravenna as his place of residence, where he cultivated an orchard with his own hand. Theodoric was an Arian. Italy was Athanasian. Theodoric was tolerant. He treated the orthodox with great respect, and with an open and generous hospitality. The Nicene faith was the faith of Italy. The professors of the Nicene creed were called orthodox, or catholic. This is to be remembered, especially when repeating the Nicene creed. The old age of Theodoric was sullied by popular hatred, and by patrician blood. He was provoked to persecute the Catholics, or the orthodox. Theodoric commanded the bishop of Rome and four illustrions senators to visit Constantinople. The reception at Constantinople of the bishop of Rome and his companions irritated the jealous Theodoric. He prepared a mandate prohibiting, after a certain day, the exercise in Italy of the Catholic or orthodox religion. Boēthius, with whose family the reigning sovereigns boasted that they were connected, had defended the senator Albīnus, who was accused of conspiracy to overthrow the government of Theodoric. Albīnus was convicted. Boēthius was imprisoned and put to death, A.D. 524. When in prison, whilst oppressed by fetters, and each moment expecting the sentence or the stroke of death, he composed, in the tower of Pavia, *The Consolation of Philosophy*, "a golden volume, not unworthy of the leisure of Plato or Tully."—*Gibbon*, vol. v. p. 39. Pavia, called also Ticīnum, was a small town in Italy, so called from a river which flows near to the town. The Romans were defeated by Hannibal near this river. The town is situated on the Ticīnus, a little above its confluence with the Po, 20 miles S.S.W. Milan.

Symmachus, the father-in-law of Boēthius, indiscreetly spoke what he felt. He was dragged in chains from Rome to Ravenna. The suspicions of Theodoric were appeased by the blood of an aged senator. A.D. 525.

Theodoric had led a life of virtue and of glory. The deaths of Boēthius and of Symmachus threw a cloud over the splendour. He was terrified by the head of a large fish served on the royal table. Theodoric thought he saw Symmachus come to devour him. He retired to his bedchamber, and in broken murmurs confessed to his physician, Elpidius, his deep repentance for the murders of Boethius and Symmachus. He felt his end approaching. He divided his treasures and provinces between his two grandsons, and fixed the Rhone as their common boundary.

Amalaric was restored to the throne of Spain. Italy, with all the conquests of the Ostro Goths, was bequeathed to Athalaric, aged ten years. He was the last male offspring of the line of Amāli, by the short-lived marriage of his mother, Amalasintha, with a royal fugitive of the same blood.

In the presence of the dying monarch, the Gothic

chiefs and Italian magistrates mutually engaged their faith and loyalty to the young prince and to his guardian mother, and received, in the same awful moment, the emperor's last salutary advice, to maintain the laws, to love the Senate and people of Rome, and to cultivate with decent reverence the friendship of the emperor of the east.

A chapel of a circular form, thirty feet in diameter, is crowned by a dome of one entire piece of granite. From the centre to the dome four columns arose, which supported, in a vase of porphyry, the remains of the Gothic king, surrounded by the brazen statues of the twelve apostles.

The visions of the monks and other persons may be related orally. The written records of these mental aberrations is a trespass upon even human credulity. The following words may explain the meaning of this censure:—"His spirit, after some previous expiation, might have been permitted to mingle with the benefactors of mankind, if an Italian hermit had not been witness, in a vision, to the damnation of Theodoric, whose soul was plunged by the ministers of divine vengeance into the volcano of Lipări (one of the Lipari islands, at the N. coast of Sicily), one of the flaming mouths of the infernal world."

A.D. 526, August 30.—Theodoric died in the palace of Ravenna in the thirty-third, or, if we may compute from his invasion of Italy, in the thirty-seventh year of his reign.

Constantine established Christianity, and held the Council of Nice, A.D. 325. He was not baptized till he was near to his last moment of life. Some doubt rests upon the date of his adherence to Christianity. Theodoric, the Ostro-Goth, having expelled, and assassinated at the last, the German, Odoăcer, established the Gothic empire of the west, reigned thirty-seven years, and died, A.D. 526. Constantine died, A.D. 337. He reigned 31 years.

Christianity took captive its proud conquerors, and subdued its cruel persecutors.

In the reign of Augustus, *Horace* described the benefits which Rome derived from Greece, subdued by the arms of Rome:—

> "Græcia capta ferum victorem cepit, et artes
> Intulit agresti Latio."—*Ep.* L. ii. v. 125.

Captive Greece took captive her fierce conqueror, and introduced the arts to rustic Latium.

The conquered Roman empire of the west took captive her fierce conquerors by the weapons of the Christian warfare, "which are not carnal, but mighty, through God, to the pulling down of strongholds." [The strongholds of ignorance, of superstition, of idolatry, of sin, of the world, and of the devil.]

Revelations xii. 16: "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

Bishop Newton, in his discourse upon this part of the prophecies, has written these words: "Nothing was more likely to produce the ruin and utter subversion of the Christian church than the eruptions of so many barbarous nations into the Roman empire. But the event proved contrary to human appearance and expectation. 'The earth swallowed up the flood.' The barbarians were rather swallowed by the Romans than the Romans by the barbarians. The heathen conquerors, instead of imposing their own [religion], submitted to the religion of the conquered Christians; and they not only embraced the religion, but affected even the laws, the manners, the customs, the language, and the very name of Romans. So that the victors were in a manner absorbed and lost among the vanquished."

The Roman soldiers were missionaries for Christ. In all parts of the civilised world St. Paul had formed Christian churches. The Roman soldiers, converts to Christianity, as many or as few as they were, carried help to their brethern in all the parts of the Roman empire where Christ was known, and planted the doctrines of the Cross amongst people who had not known the Gospel by any previous instruction.

The converted Roman empire, overrun by the unheard of tribes of barbarians from the north, became to their savage conquerors the ministers of that word which "gave to them an inheritance amongst those who were sanctified."—*Acts* xx. 32.

This is historic evidence of the existence of Christianity—of its origin, as described in the New Testament—of the Gospel being the power of God unto salvation to every one who believeth—of the truth of the word of prophecy, that sure word which shineth as a light in a dark place—and of the fulfilment of our blessed Lord's promise, "Lo, I am with you always, even unto the end of the world."

A.D. 476-527. The western Roman empire had fallen. An interval of fifty years, till the memorable reign of Justinian, is faintly marked by the obscure names and imperfect annals of Zeno, Anastasius, and Justin, who successively ascended the throne of Constantinople. During the same period, Italy revived and flourished under the government of a Gothic king who might have deserved a statue among the best and bravest of the ancient Romans.

B. The birth of Justinian is dated, May 5th, 482, or May 11th, 483. The emperor Justinian was born near to the ruins of Sardica (the modern Sophia), of an obscure race of barbarians, the inhabitants of a wild and desolute country, successively named Dardania, Dacia, and Bulgaria.

Justinian, his uncle Justin, and other two peasants, forsook husbandry and the occupation of shepherds, and with a scanty provision of biscuit in their knapsacks, followed the high road to Constantinople. They were soon enrolled, on account of their strength and stature, among the guards of the emperor Leo.

1. Justin, a Dacian peasant, was elevated to the throne of Constantinople, July 10th, A.D. 518, to April 1st, or August 1st, A.D. 527.

2. Justinian reigned from April 1st, A.D. 527, to November 14th, A.D. 565. He reigned thirty-eight years.

Justinian's reign is divided by *Mr. Gibbon* into these four parts:—

(1.) The reign of Justinian. The elevation and character of Theodōra. The factions of the Circus. Justinian's peaceful administration.

(2.) The wars of Justinian. His conquest of Africa and Italy.

(3.) The victories of Belisărius and Narses. The vanity of their triumphs. The hostile virtue of the Persian and Gothic heroes.

(4.) The jurisprudence and the theology of Justinian. The controversies and sects which still divide the Eastern Church. The Reformation of the Roman Law, which is obeyed and respected by the nations of modern Europe.

The famous Theōdora was the woman whom Justinian loved. She must share the glories of his elevation.

Under the reign of Anastasius, the care of wild beasts, maintained by the green faction of Constantinople, was entrusted to Acacius, a native of the Isle of Cyprus, who, from his employment, was surnamed the Master of the Bears. This honourable office was given after his death to another candidate, notwithstanding the diligence of his widow, who had already provided a husband and a successor.

Acacius had left three daughters: Comito, Theodōra, and Anastasia: the eldest of whom did not then exceed the age of seven years.

The orphans were sent into the theatre to excite compassion. The Green received them with contempt. The Blues received them with compassion. The difference sunk deep into the mind of Theodōra, and was felt long afterwards in the adminstration of the empire.

Theodōra, a beauty, small in person, possessed unlimited powers of fascination. She passed through various shades of infamous fortune. She returned to Constantinople with a certain vision of approaching greatness. "She purged and lived cleanly." She carded wool. She was chaste. She lived in a small house which she afterwards changed into a magnificent temple. The patrician Justinian was captivated by Theodōra. She became his wife. Justinian and Theodōra, emperor and empress of the Eastern Roman Empire.

At length, in the twenty-fourth year of her marriage, and the twenty-second year of her reign, she was consumed by a cancer. His irreparable loss was deplored by her husband, who, in the room of a prostitute, might have selected the purest and noblest virgin in the east. June 11, A.D. 548. Justinian died childless, November 14, A.D. 565.

1. Justinian's piety. 2. The Pandects of Justinian. 3. Justinian, the great compiler of the Roman Law. 4. The Gregorian, the Hermogenian, the Theodosian Codes.—*Gibbon*, vol. v. p. 362.

Theodōra, when on a tour, found that all her arts were defeated. She was with child. She left the child with his father, who saved him and educated him in Arabia. His father; on his death-bed, told his son that he was his own son, and that his mother was the empress Theodōra. The youth hastened to Constantinople, was admitted into the presence of his mother, and was never more seen, even after the death of Theodōra. Suspicion does rest on her memory, that she extinguished with his life a secret so offensive to her imperial virtue. Justinian made a law, by which a prostitute might contract legal marriage with the most illustrious of the Romans. Then he made it lawful for himself to marry Theodōra.

As an actress, Theodōra excelled in pantomime. She was no singer. She had no gift of music. The Circus was in a roar when she commenced her performances. She was delicate as to her constitution.

The silence of her enemies, on the subject of her vices after her marriage, may be a proof that they had nothing to lay to her charge. The spirit of revenge was in her. The Senator or Bishop, whose death or exile Theodōra had pronounced, was delivered to a trusty messenger, and his diligence was quickened by a menace from her own mouth, "If you fail in the execution of my commands, I swear, by Him who liveth for ever, that your skin shall be flayed from your body."

Her influence may have been employed to assuage the intolerable fury of the emperor. She may have a claim on posterity for its recognition of her religious character, and for its indulgence to her speculative errors. The name of Theodōra was introduced, with equal honour, in all the pious and charitable foundations of Justinian; and the most benevolent institutions of his reign may be ascribed to the sympathy of the empress, for her less fortunate sisters, who had been seduced, or who had been compelled to embrace the trade of prostitution. A palace, on the Asiatic side of the Bosphorus, was converted into a stately and spacious monastery; and a liberal maintenance was assigned to five hundred women, who had been collected from the streets and brothels of Constantinople.

Some of these recipients of the bounty of Theodōra (and Justinian) felt uneasy under their new mode of life, and threw themselves into the sea. The penitents, who had been delivered from sin and misery, felt and expressed their unbounded gratitude to their generous benefactress.—*Gibbon*, vol. v. p. 61.

C. (1) The theatrical amusements of Rome were imitated by Constantinople. The evils of the Roman theatre existed in the theatre of Constantinople. The degeneracy of Rome arose from love to theatrical amusements. The degeneracy of Constantinople had its origin from a similar source.

In Constantinople the Greens and the Blues were in opposition. The drivers of the chariots in the race were dressed, some in white, some in red. Afterwards two additional colours were introduced, a light green, and a cerulean blue. The races were repeated twenty-five times, and thus one hundred chariots contributed, in the same day, to the pomp of the circus.

The reason assigned for the adoption of these colours is, they represent the four seasons: 1 Spring, 2 Summer, 3 Autumn, and 4 Winter.

emperor appealed to his people. The spring in their hearts was the love which they bore to "The Orthodox Greek Church." In his address to his people the emperor made reference to the words in the Nicene Creed, "*Who proceedeth from the Father and the Son.*" All acknowledged that these words, "*and the Son,*" were not in the original form of the Nicene Creed. The controversy arose in the Church on the subject of the Procession of the Holy Ghost. The eastern Church maintained the old form. The great schism between the eastern and the western Churches arose from the obstinacy with which the Western Church maintained their own innovation. This was in the eighth century. "Filioque" was chanted in the western Churches, and a public expression of their faith was thus given. In the beginning of the ninth century, the western Church appealed to Pope Leo III. He held a synod at *Aquisgranum*, and decreed that no such addition should be made to the creeds of the Church. He caused the Constantinopolitan Creed (in the very words of the Council of Nice, or as the Council caused the Creed of Nice to be written) to be graven on silver plates both in Latin and Greek, and to be publicly set forth in the Church. The Greek Church retain the old form of the Nicene Creed, and do not receive the Western innovation, Filioque. I have seen the Greek Liturgy, and have read the form of the Nicene Creed in the Greek. The words of the western Church, "Filioque," were not translated into the old form of the Greek creeds. I believe in the doctrine expressed by the words Filioque. The wisdom of making the addition was considered foolishness by Leo III. He was a wise man.

Afterwards, however, Pope Nicholas I. had a controversy with Phōtius, Patriarch of Constantinople. Ignatius, who had been deposed from the See of Constantinople, and who had been succeeded by Photius, appealed to Pope Nicholas, who took the part of Ignatius, and excommunicated Photius, who, in his turn, assembled a council at Constantinople, and excommunicated Nicholas. Basilius, the Macedonian, recalled Ignatius and degraded Photius. What the Latins call the eighth Œcumenical Council, was held at Constantinople, A.D. 869. For the time, the controversies between the eastern and western Churches were hushed. Among the subjects of discussion entertained by this council, the question of "Filioque" was introduced.

Photius charged the Latins with having adulterated the Creed of Constantinople by the addition of "Filioque," and the Latins made a vigorous defence against this and other charges.

Ignatius died, A.D. 876. Photius was restored to his see. John VIII. was bishop of Rome. Photius renewed the controversy. A council was held at Constantinople, A.D. 879. The Greeks acknowledged this to be the eighth general council. This council declared that the words "Filioque" should be taken away. Leo, the philosopher, again deposed Photius, and confined him in an Armenian convent, where he died, A.D. 891.

A.D. 1053.—The controversy was renewed by Michael Cerularius, patriarch of Constantinople. A violent contest arose between him and Leo IX., bishop of Rome. Their respective jurisdictions formed the subject of controversy. The doctrines also were subjects of dispute. Cerularius wrote in his own name, and in that of Leo, bishop of Achrida, a letter to John, bishop of Trani, in Apulia, charging the Latins with various errors.

Leo IX., bishop of Rome, summoned a council at Rome, and excommunicated the Greek Churches.

Constantine Monomachus, the emperor, in vain strove to quench the flame of discord. Legates were sent from Rome to Constantinople. They made no effort to allay the strife. They solemnly excommunicated Cerularius, the patriarch of Constantinople, Leo, bishop of Achrida, and those who agreed with them. The excommunicated parties excommunicated their excommunicators.

This is an account of the origin of the great schism between the eastern and the western churches, which schism remains unhealed to the present day.—*See Bp. Harold Browne and Dr. John Hey on Article* v.

The following passage, extracted from *Dr. Hey's Lectures in Divinity*, shews very clearly the gospel notion of the Holy Ghost:—

"Nevertheless, I will perform my promise, and exhibit a short specimen, in order that it may be improved upon. It may be useful as briefly expressing the attributes, &c., of the Holy Ghost:—

"O! thou Spirit of God! *foretold* by the prophet (*Ezekiel* xxxvi. 27); thou by whom our blessed Saviour was *conceived;* thou who presidedst at his *baptism;* by whom he was even *raised* from the dead (1*st Pet.* iii. 18); by whom he wrought his *miracles* (*Matt.* xii. 28); in whose name we are *admitted* into the community of Christians; do thou be our *comforter* and *guide;* do thou, who art the Spirit of *truth*, *guide* us into all truth; teach us to acknowledge Jesus for our *Lord* (*Matt.* xii. 28). O! may we be *renewed* and *born again* of thee! Mayest thou enable us to *mortify* the deeds of the body: of those bodies which are ennobled by being thy *temples!* May we be so led (*Rom.* viii. 14) by thee that we may be truly *the sons of God!* then shall we be also heirs, *heirs* of God, and joint heirs of Christ! And we shall finally receive *an inheritance* (1*st Peter* i. 4) incorruptible, undefiled, and which fadeth not away, reserved for us in heaven."

Our affections are exalted by our relations to the Trinity, as being (1) our Father, (2) our Redeemer, and (3) our Regenerator and our Sanctifier. In our reasonings respecting the Trinity, we should confine ourselves to those modes of thinking common to human beings.

(4.) In Theodora's last illness (perhaps her health was impaired by the licentiousness of her youth), her physicians directed her to use the Pythian warm baths. Delphi (called also Python) was a town of Phocis, a country of Greece, bounded on the east by Bœotia, and by Locris on the west. In this journey the empress was followed by the Prætorian Prefect,

the great treasurer, several counts and patricians, and a splendid train of four thousand attendants. As she passed through Bithynia she distributed liberal alms to the churches, the monasteries, and the hospitals, that they might implore heaven for the restoration of her health. She died.

Churches, monasteries, and hospitals! These are institutions of no heathen growth. Christianity introduced these institutions. The extraordinary nature of the ages may account for the monasteries. The hospitals were not the work of heathenism. The collateral or historic (for it is nothing less) evidence in favour of Christianity is established by the annals of the world, prophetic before Christ, fulfilled prophecy after Christ. The New Testament gives a history of the foundation of Christianity, supported by the historic records of civilized mankind.

(5.) Michaud *(Hist. of the Crusades)* divides the crusades thus:—

1. The first crusade, A.D. 1095.
2. The second crusade, A.D. 1142-1143.
3. The third crusade, A.D. 1148-1188.
4. The fourth crusade, A.D. 1195-1198.
5. The fifth crusade, A.D. 1198-1204.
6. The sixth crusade, A.D. 1200-1215.
7. The seventh crusade, A.D. 1242-1245.
8. The eighth crusade, A.D. 1255-1270.
9. Attempted crusades against the Turks, A.D. 1291—1396.
10. Defensive crusades against the Turks, A.D. 1453—1481.

Clement VII. renounced all further hopes. The career of the Turks was checked by their signal defeat in the Gulf of Lepanto (or Corinth), and before the walls of Vienna.

The Norman invasion of England happened A.D. 1066. William the Conqueror had three sons and one daughter, (1) Robert, (2) William, (3) Henry, (4) Adela, who married Stephen, Count of Blois.

Robert of Normandy went to the first crusade after his father's death. William, the second son, succeeded to the crown of England. After his death the royal treasures in Winchester were seized by his brother Henry, who proceeded to London, where he was crowned king of England. He was a usurper. He invaded Robert's dominions in Normandy. He took him prisoner in the great battle of Teuchebrai, A.D. 1117. Robert remained a prisoner in Cardiff Castle (Co. Glamorgan, S. Wales) for twenty-eight years. William, Robert's son, headed revolts in his father's favour. He was slain before Alost, in the Netherlands. Henry, in crossing from Normandy on one occasion, was overtaken by a storm. His own son William was drowned. William's sister was lost. The sailors were drunk. Henry's daughter, Matilda, called the empress Maud, was married to the emperor Henry V. Her mother was Matilda. She was daughter of Malcolm, king of Scotland, and of Margaret, sister of Edgar Atheling. The English people hoped to have the empress Maud as their queen. They loved her because she was of Saxon origin. They were disappointed. The emperor died. The empress Maud married Geoffry, Count of Anjou, who was called Plantagenet, on account of the sprig of broom which he wore (genista).

Henry the First died. Stephen, Count of Blois, cousin of the empress Maud, was, by usurpation, crowned king of England. The archbishop of Canterbury crowned Stephen. The king and the archbishop had sworn allegiance to Maud, to satisfy Henry the First, her father, before his death. Henry had gained a crown by wrong and robbery. Stephen, son of Adela, Henry's sister, gained his crown by perjury and injustice. William of Corbail was archbishop of Canterbury. Corbail, or Corbeil, Korbil, was a town 8 m. S.E. Paris, dep. Seine et Oise. Stephen's wife's name was Maud. They had a son, Eustace. The empress engaged in war with Stephen. In these civil conflicts Stephen was taken prisoner in a battle at Lincoln. Maud treated him with indignity, which may mean in a manner unworthy of the receiver and of the giver. Maud's natural brother, the Earl of Gloucester, who fought on her side, was taken prisoner in a battle near Winchester, A.D. 1141. An exchange of prisoners was made, and Stephen and Gloucester were released in exchange. The empress herself was once in great danger. She fled by night from the castle of Oxford. Four knights attended her. They were all dressed in white, that they might not be distinguished from the snow which was on the ground. William of Corbail was dead. Theobald was his successor. Theobald succeeded in making peace between the contending parties. The crown was to be worn by Stephen during his life. The son of the empress was to succeed Stephen in the government of England. The way to this agreement was rendered open and easy by the death of Eustace, which had occurred some time before this agreement was made. Some think that Eustace was alive when the agreement was made, and that, finding his inheritance lost by the agreement, he retired to some castle, and sank into an early grave by excessive drinking to drown care. Stephen founded Furness Abbey, in Lancashire. The faces of Stephen and his wife Maud were carved on the stone work of the east window of the abbey when I visited it in A.D. 1847, thirty years since. Twenty-two years afterwards, that is *eight* years since, *(the present year is* 1877*)*, I could not find the faces of Stephen and Maud. The hospital of St. Cross, near Winchester, and the monastery of Feversham, in Kent, were founded by Stephen. In this monastery Stephen and his wife Matilda, or Maud, who was niece to the empress Maud, were buried. Stephen died, A.D. 1154. The building of cathedrals, monasteries, abbeys, colleges, in Oxford and Cambridge, may be dated from the time of the Norman Conquest, A.D. 1066. Stephen reigned nineteen years, from A.D. 1135 to 1154. The Norman kings reigned from A.D. 1066 to A.D. 1154, a period of 88 years.

The Plantagenets succeeded from A.D. 1154 to A.D. 1485, a period of 331 years.

The Tudors succeeded from A.D. 1485 to A.D. 1603, a period of 118 years.

The Stuarts succeeded from A.D. 1603 to A.D. 1714, a period of 111 years.

The house of Hanover succeeded from A.D. 1714 to A.D. 1877, a period of 163 years.

The history of the Crusades commenced thirty-one years after the Norman invasion of England. The previous history of England—1. The invasion by the Romans; 2. The invasion by the Picts and Scots; 3. The invasion by the Saxons; 4. The invasion by the Danes, the restoration of the Saxon kings, and the death of Edward the Confessor; and 5. The Norman invasion—form strong historic proofs of the truth of the New Testament account of the origin and progress of the religion of our Redeemer.

A.D. 1066. The reign of Edward the Confessor is full of warning. He was educated in Normandy. He was partial to foreign churchmen. He placed them in English sees. He made abbeys in Sussex and elsewhere subject to abbeys in Normandy. His reign was disturbed by Earl Godwin. The Earl's son, Harold, was connected with the line of the Danish kings. Edmund (Ironside) opposed Canute the Dane. He was defeated with heavy loss at Essenden, in Herts, and afterwards basely murdered. The date of his defeat is A.D. 1016. He left two sons, of whom one was the father of Edgar and Margaret Atheling. Canute sent the two sons of Edmund Ironsides out of the kingdom. He commanded the Dane, who had the care of them, to secure the impossibility of their return. Solomon, king of Hungary, received them. One of them, whose misfortunes gave to him the name of Outlaw, married the sister of the queen of Hungary. By this wife he became the father of Edgar and Margaret Atheling. Margaret Atheling was afterwards queen of Scotland, the wife of Malcolm, king of Scotland, and the mother of Matilda, or Maud, who became the wife of Henry the First of England. Earl Godwin married Gita, daughter of Canute by his first wife. Harold was their son. He was, by his mother's side, the grandson of Canute the Great. Canute had, by his first wife, a daughter, Gita, and a son, Harold I. Earl Godwin married Gita, and by her became the father of Harold II.

Harold II. was chosen king of England. The rights of Edgar Atheling, the rightful heir, were set aside or overlooked. Harold himself had acknowledged the right of William, duke of Normandy, when he was on a visit with William. Perhaps he was afraid of a dungeon and its articles of torture, and of death; such apartments were in the castle of his host.

William of Normandy was the illegitimate son of Robert, Duke of Normandy, by Arlotta, daughter of a skinner or tanner of Balaise (dept. Calvados, France.) This bastard son of Robert, duke of Normandy, by Arlotta the daughter of a skinner or tanner, could not write his own name. He made his mark + and was a marksman. He was a skilful warrior, well qualified to lead, and possessed of great administrative abilities. Harold found that William was determined to invade England. He prepared to meet him. His attention was directed to an enemy in the north of England. Harfagar, king of Norway, supported by Harold's brother, Toston (illegitimate) archbishop of York, was in arms. Harold gained a decided victory. Both Harfagar and Toston were slain. Battle Bridge, in Yorkshire, was the scene of this conflict. Harold hastened to the south to meet William. The conflict was bloody. It continued from morning till night. Fifteen thousand Normans fell on the field of battle. Amongst the slain was Harold. Four times the number, that is sixty thousand, of the Saxons perished on the battlefield, October 14, 1066. William received the name of conqueror, and founded, on that part of the field where the fury of the battle had been most violent, an abbey, in performance of his vow. The abbey was called "Battle Abbey." It was dedicated to St. Martin. *It had almost regal privileges by the will of the Conqueror.*

"Such was their (the Saxons') degradation, and such the irreverence with which the half-converted barbarians conformed to the religious usages of the age, that the nobles, instead of attending the church, would have matins and mass performed in their chambers, in which (chambers) they were lying in bed with their wives and concubines."

"The condition of the country accorded in other respects with this sample of its manners."

"A horrid tyranny was exercised over the peasants. The lords, for the sake of supplying their own prodigal excesses, seized the goods of the peasants, and sold their persons to foreign slave dealers. Girls were kidnapped for this abominable traffic. It was common for these petty tyrants to sell their female vassals for prostitution at home or to foreign traders, even though pregnant by themselves."

"Where such actions were so frequent as to become a national reproach, no heavier affliction could fall upon the nation than those (afflictions) which its offences deserved."—*Southey, Book of the Church.*

1. "One third of the land of England was now in the hands of churchmen."

2. "The Romish errors, under the patronage of the Normans, began to take deeper root than formerly in England."

3. "William consents to pay Peter's Pence, not as a tribute but as a benefaction. He refuses to do homage to the Pope for his dominions.

4. He exercised supreme authority in matters civil and ecclesiastical in England."

5. "He ejected many English ecclesiastics, and gave their livings to his Norman ecclesiastical friends, by the interference of Papal Legates."

6. "The introduction of Papal Legates was dangerous to the liberties of England."

7. "William separated the ecclesiastical and civil courts, and thus aided the clergy in establishing their claims to a separate jurisdiction."—*Riddle's Ecclesiastical Chronology.*

1. William ordered that all fires should be put out at the tolling of a bell at 8 o'clock p.m. This bell was called the Curfew, from two words which signify that fires should be put out.

2. He strove to change the language of the Saxons, or Anglo-Saxons, into Norman French.

3. A.D. 720. Ina, king of Wessex, being in pilgrimage at Rome, made a voluntary payment or offering, one penny per annum, for every house in his kingdom.

4. A.D. 794. Offa, king of Mercia, made a similar voluntary offering. The design was to support, at Rome, the English school or college. The money was collected on the day of St. Peter, ad Vincula. Hence the name, "Peter's Pence."

5. The payment of Peter's Pence was first prohibited by Edward III., and abrogated by Henry VIII. It was revived by his daughter, Queen Mary, and at length wholly abrogated by Queen Elizabeth, his daughter.

6. The Doomsday Book, which has lasted to our time, is the work of William the Conqueror. The book contains an account of all the landed property throughout a great part of the kingdom.

7. William the Conqueror introduced also the feudal law, at that time prevailing in most parts of Europe. The word feudum (from which feudal is formed) is a corruption of the Latin word fœdus, which signifies a covenant. The kingdom was divided into—1. Baronies, owing military service to the crown; 2. Knights' fees, owing military service to the barons. The superior in both cases (1 and 2) had supreme control over the property of his inferior during the minority of his vassal, in case of the death of the minor's father. *Abuses might arise!*

8. Edward the First was called the English Justinian, on account of the wisdom of his laws, in which he resembled the eastern emperor Justinian, who made a digest of the Roman law. Edward I. was called "*Longshanks*," from the remarkable length of his limbs. He reigned thirty-five years. From A.D. 1272 to A.D. 1307.

9. Wolfstan, bishop of Worcester, was summoned to appear before a council in Westminster Abbey. The president was Lanfranc, whom William the Conqueror had brought over with him into England, and whom he had made Archbishop of Canterbury in the room of Stigand, whom he had deprived of his see. Lanfranc called upon Wolfstan to deliver up his pastoral staff. Wolfstan was a Christian of primitive simplicity. He had passed a virtuous life, uncontaminated by the corrupt practices of the degenerate age in which he lived. When summoned to deliver up his crozier, the old man rose, and holding the crozier firmly in his hand, replied—

"I know, my lord archbishop, that, of a truth, I am not worthy of this dignity, nor sufficient for its duties.

"I knew it when the clergy elected, when the prelates compelled, when my master summoned me to the office.

"He, by authority of the apostolic see, laid this burden upon my shoulders, and, with this staff, ordered me to be invested with the episcopal degree. You now require from me the pastoral staff which you did not deliver, and you take from me the office which you did not confer. And I, who am not ignorant of my own insufficiency, obeying the decree of this holy synod, resign them, not to you, but to him by whose authority I received them."

So saying, he advanced to the tomb of king Edward the Confessor, and thus addressed himself to the dead:—

"Master! thou knowest how unwillingly I took upon myself this charge, forced to it by thee. For although neither the choice of the brethren, nor the desire of the people, nor the consent of the prelates, nor the favour of the nobles was wanting, thy pleasure predominated more than all, and especially compelled me.

"Behold a new king! A new law! A new primate! They decree new rights, and promulgate new statutes. Thee they accuse of error in having so commanded, me of presumption for having so obeyed. Then, indeed, thou wert liable to error, being mortal; but now, being with God, thou canst not err.

"Not, therefore, to those who require what they did not give, and who, as men, deceive and be deceived, but to thee who hast given, and who art beyond the reach of error or ignorance, I render up my staff! To thee I resign the care of those whom thou hast committed to my charge!"

He laid his crozier upon the tomb. He took his seat as a simple monk amongst the monks.

Lanfranc is supposed to have arranged a miracle. The crozier or pastoral staff remained fast embedded in the statue. William listened to Lanfranc. The proceedings ceased. The old prelate Wolfstan was allowed to retain his crozier and his old see of Worcester.—*Southey, Book of the Church.*

The inquiry into the former condition of our native land is dictated not more by the construction of human nature than by a direct influence of divine providence. God made, God sustains the spirit of inquiry, especially concerning his dealings with man in the land of his birth.

What were the habits of our forefathers? What was their religion? What were the changes in their religion? What was the influence upon their morals of the religion which they professed—whether they considered the word religion as a word expressing their mode of worship paid to the Great Being whom they regarded as the ruler and governor of all things—whether they served, or thought they served, gods many and lords many, and how, in their seeking after God, they failed to discover the nature of the true God, and the manner of his worship, and how and when the change of thought produced the change of action; and the former condition passed away, and the new condition came upon the scene, filled with the elements of its own dissolution, and how all things must be finally arranged according to the will of our Father in heaven?—are questions natural to our human constitution, dictated by the author of our being and our God.

CHAPTER III.

A. 1. The land we live in has gradually possessed an extraordinary influence in the direction of the affairs of all nations. Japhet has dwelt in the tents of Shem. The Anglo-Saxon race gradually may influence the social, the moral, the civil, the religious, and the political conditions and relations of all the nations upon the earth. An outline of the origin of such influence may lead to a careful study of the source and of the stream. The west is under the influence of the Anglo-Saxon race; a new world, of missionary as well as commercial enterprise, has arisen on the Transatlantic shore; and India and China feel that destiny is favourable to a new order of things, civil, social, and religious, rising up and being established amongst them.

2. The history of England, embracing Scotland and Ireland, may be divided into two great periods:—

(1.) From the invasion of England by Julius Cæsar to the death of Edward the Confessor.

(2.) From the Norman invasion to the present time.

From the invasion of England by Julius Cæsar to the death of Edward the Confessor.—From B.C. 55 to A.D. 1066. This period of our history is a period of 1121 years. I do believe that a careful study of this period will repay the trouble and cost of the diligent inquirer.

The condition of the ancient Britons was barbarous. Their habits were warlike. Julius Cæsar was in Gaul. He had been successful in subduing Gaul to the obedience of the Roman government. He wished for some additional enterprise. He invaded Britain. The Britons were heathens. Their bodies were painted. Their priests, called Druids (from Δρυσ—pronounced Droose—an oak), were the teachers of the people in matters civil and religious. They performed their sacrifices upon altars of stone, to which groves of oak led the worshippers. One altar, at least its remains, may be seen on the cross roads near to Much-Woolton, about six miles S.E. from Liverpool. On the other side of the Channel, near Kingstown, midway between Killiney Hill and Bray Head, may be seen, in a field near to the high road, three blocks of granite. These blocks form the Druidical altar in perfection. Two of these blocks support the third block, which slopes towards the east. The neighbourhood produced the granite. The stone is unhewn. The blocks of red stone near Much-Woolton present the remains of the ancient foundation. The neighbourhood produced the red stone. Near to Keswick, on the Lake Derwentwater, may be seen the remains of a Druidical altar, called by the natives of Cumberland, "Long Meg and her daughters." This fine specimen of a Druidical temple is situated on a rising ground, and a circle of hills seems to enclose the hill on which the temple and altar have been raised. They present themselves to the inquirer as interpreters of the past. "Stonehenge," in Wiltshire, is a remarkable Druidical temple and altar, on Salisbury Plain (pronounced Saulsbury), eight miles N.N.W. from Salisbury. This Druidical monument consists of two concentric circles of huge stones, some upright, some fallen. The diameter of the outer circle is 108 feet, the diameter of the inner circle is 90 feet. The largest stones are 14 feet long, 7 feet broad, and 3 feet thick, and are estimated to weigh 70 tons each, whilst many others are reckoned to weigh from 10 tons to 30 tons each.

The Baal fires, lighted on the first of May in Ireland, the dressing of the horses in England (Liverpool especially) on the first of May, the green boughs brought into churches at Christmas, in England, the round towers of Ireland of an unknown age, are remains of the customs of the ancient colonists, the Phœnicians, who lighted the Baal fires, raised the rude temples and altars, and built the round towers in Ireland; whilst the Saxon invaders of England introduced the custom of dressing the interior of their churches at Christmas with green boughs, thinking that the spirits of their departed friends might be warm in these boughs during the cold days of Christmas festivities. Christianity has not been able to remove from its converts certain heathen notions and customs. Men retain the heathenism of their ancestors, without knowing the origin of their corruptions of Christianity.

1. The Irish cling to the Baal fires unconscious of their origin.

2. The English, with a careless hand, hold the heathen traditions of their fathers.

1. The Irish were originally named Scoti. They invaded north Britain, and finally gave their name to the country, Scotland. From the north of Ireland, to Port Patrick, in Scotland, is a distance of twenty miles. The early navigation could effect a transit in support of an invasion. 2. The Scots and Picts (Picts, a name given to those who painted their bodies), both being acknowledged owners of Scotland, habituated themselves to plunder. Their southern neighbours were the victims. The English, in the northern parts of their own country, suffered the loss of life and property inflicted upon them by these lawless barbarians of North Britain. The zeal of the Roman invaders of England was directed to these northern invaders. The Romans erected walls, or a continuous line of fortifications, to repress the robbing and murderous and lawless invasions and incursions of Scots and Picts, or of mingled Irish and Scotch.

1. This country (England) may be considered as a Roman province from the time of Agricola, who was sent into Britain by Vespasian, about 139 years after the invasion of England by Julius Cæsar, and eighty-four years after the birth of our blessed Lord, B.C. 55 to A.D. 84.

2. Caractacus and Boadicēa, sovereigns in Britain, distinguished themselves by great energy and administrative ability.

Caractacus was king of the Silūrēs, who inhabited Radnorshire, Glamorganshire, and the adjacent counties. The Romans made him prisoner in battle, A.D. 50. He was sent to Rome. He exclaimed, "How could a people possessed of such magnificence

at home, envy me an humble cottage in Britain?" Claudius saw him as his prisoner; he at once restored him to liberty.

Boadicēa, queen of the Icēni (Norfolk, Suffolk, &c.), received the deepest outrage from the Roman governor. She led her troops to battle. The inspiration of vengeance animated them, and victory crowned their efforts; the Romans were defeated with great loss in Essex. Afterwards, in the reign of the emperor Nero, A.D. 61, Boadicēa was conquered by Suetonius Paulinus, when she put an end to her life by poison.

(*a*) The Romans called Scotland Caledonia. Agricola established lines of defence between the river Tyne on the east and the Solway Firth on the west *(where Dandy Dynman caught the salmon—see Sir Walter Scott)*, A.D. 79. This fortification was made continuous in the reign of Antoninus Pius, A.D. 140. The first fortification, A.D. 79, was named Vallum Adriāni. It extended from the Firth of Forth to the Firth of Clyde. The second fortification, which was a making of the first fortification more perfect, was named Vallum Antonini.

The third fortification, which was only a few yards distant from the Vallum Adriāni, was built, A.D. 210, by Septimius Sevērus. He had come to Britain, with his sons Caracalla and Geta, to strengthen the frontiers. He accomplished his work. He died soon after at Eborăcum (York). Constantius, the father of Constantine the Great, died in York. Constantine the Great was born in Britain; Helĕna, his mother, is supposed to have been a native of Britain.

(*b*) The Romans divided England (that is, England and part of Scotland) into five provincial departments:—

1. Britannia Prima—south of Gloucestershire and the river Thames.

2. Flavia Casariensis—between the German Ocean on the east, and the Severn and Dee on the west; between the Thames and Avon on the south, and Yorkshire and Lancashire on the north.

3. Britannia Secunda—including Wales and that part of England west of the Severn and Dee.

4. Maxima Cæsariensis—Bounded on the north by the Vallum Adriani, on the south by the southern limits of Lancashire and Yorkshire, including the Isle of Man, Mōna Cæsaris.

5. Valentia—that part of England and Scotland between the Vallum Adriani and the Vallum Antonini.

(*c*) The Romans established roads (viæ stratæ) and ninety-two towns. Of these towns thirty were cities possessed of superior privileges. Thirty to forty Christian bishops, priests, and deacons were recognized ministers of religion long before the Romans were forced to retire from the government and possession of the island. The Gospel was preached in England in the age of the apostles. Perhaps when St. Paul made his journey into Spain, if ever he did make that journey, he may have visited Britain, and may have preached the Gospel in Britain. The Gospel was preached in Britain and churches were planted by the Roman soldiers. Roman rulers and native princes received the Word of God.

1. Alban was the first British martyr (protomartyr). He suffered at Verulāmium, which has since been named after him, St. Alban's, in the persecution under Diocletian, A.D. 303.

2. British bishops were present at the Council of Arles, in France, A.D. 314. It is supposed and believed that British bishops were present at the Council of Nice (Nicæa) in the days of Constantine the Great, when and where the Nicene Creed was fixed by the 118 bishops, A.D. 325.

(*d*) *The story of St. Alban.*—Alban was a native of Britain. His fortune was ample. He was a heathen, a Druidical heathen. During the persecution, a Christian, escaping from the Roman tribunal, found an asylum in the house of Alban. The man answered the questions of his host, who felt an interest in knowing something about a religion which could support its professors in persecution even to the death. The man told Alban that there was only one name given under heaven among men whereby we must be saved: *Jesus*.

Alban received with meekness the engrafted word which was able to save his soul. The persecutors discovered the retreat of Alban's guest. They made him prisoner once more. They brought him before the Prætor. The prisoner declared, "I am Alban. I give my life to save the life of my guest; he has escaped by my act and deed. He taught me, by his conversations with me, that Christ is indeed a Saviour. In gratitude, I come to lay down my life that I may save the life of him who taught me the way of salvation." Alban suffered martyrdom, A.D. 303, June 17.

St. Alban's town, Herts, is situated on the river Ver, or Muss, and contains three parishes.

A.D. 795. Offa, king of Mercia, erected an abbey in St. Alban's, in memory of the British protomartyr. The man who converted Alban is called Amphilabus, and is described as a monk.

The revenues of this abbey at the *dissolution* (Henry VIII.) amounted to £2500 per annum. Two thousand and five hundred pounds a year in that day must have increased so as to form a vast revenue in the present day. An equalization of ecclesiastical revenues upon a wiser scale, regulated by local circumstances, must become a popular measure sooner or later.

It is related that Offa was at Bath, undecided as to who should be the patron of his intended abbey. In his perplexity an angel appeared to him in the silence of the night, desiring him to raise out of the earth the body of St. Alban, the first British martyr, and to place his remains in a suitable shrine. No living man had ever heard of St. Alban. A light in the heavens guided the inquirers to the place where Alban was buried, as did the star in the east guide the Magi to Bethlehem. Thus the remains of Alban were discovered, Aug. 1, A.D. 791, four-hundred-and eighty-eight years after his martyrdom.

Offa ordered that the remains of Alban should be

conveyed to Verulam and placed in a small chapel outside the town, till a more noble edifice could be erected. The Romans were heathens and the Britons were heathens when the Romans invaded Britain, B.C. 55.

The Britons were Christians and the Romans were Christians, when the Romans retired from the government and possession of Britain, A.D. 450. The Roman soldiers established Christianity in Britain by conversation with the natives. "They preached the word."

The date of the Roman retirement from England has been fixed by some A.D. 409, by others A.D. 444, and by others A.D. 450. The last date may be the most accurate. The result of the Roman retirement was very unfavourable to the native Britons. The Romans did not allow to their subject Britons the use of military arms. The Britons were, therefore, unable to defend themselves against the Picts and Scots, who came to plunder the country when they knew that the Romans had retired. The Britons chose Vortigern for their king. He appealed to the Romans. They were unable to render to him any assistance. They were fully occupied in endeavouring to repel the attacks made upon their own immediate territories by the barbarous nations from the north of Europe. Vortigern then invited the Saxons from Jutland and Holstein. He sought their assistance. They gave the assistance which he required. The Saxons came over in great numbers under their leaders, Hengist and Horsa. Vortigern (then a widower) married their sister Rowēna. The Saxons were first settled in the Isle of Thanet. They drove back the Picts and Scots. The Saxons now determined to drive out the Britons. They murdered Vortigern and the principle British nobles. The Britons were driven into Wales, Cornwall, and Armorica (in Gaul), called, from these settlers, Bretagne, or Brittany.

Britain then began to be called England, from the Angles, its new possessors. The Angles, or Saxons, or Anglo-Saxons, were employed, during one century and a half, in effecting new arrivals of their people, and in forming new settlements in England. They murdered the men. They preserved the women.

They effected the establishment of seven kingdoms, called the Saxon Heptarchy (ἑπτα—seven, αρχαι—governments or kingdoms). These seven governments introduced heathenism into England once more.

These kingdoms were named, and contained:—

1. Kent: Kent and Middlesex.
2. South Saxons: Sussex, Surrey, and the New Forest.
3. Wessex: Hants, Dorset, Wilts, and the Isle of Wight.
4. East Angles: Cambridge, Norfolk, and Suffolk.
5. Essex: Essex, including part of Herts.
6. Mercia: the midland counties.
7. Northumberland [the largest]: all the northern counties.

The civil history of England during this period is the history of the wars of these petty kings. Egbert, king of Wessex, subdued the other six kings, and made himself the chief king of England, A.D. 827.

(e.) The British Church had been active and flourishing during the occupation of Britain by the Romans. Celestius and Pelagius (Pelagus—the sea) or Morgan (Mare-genitus—born of the sea), a native of Wales, united in teaching a doctrine to which Pelagius gave the name Pelagianism, or other persons may have given the name to the doctrine which he taught. A disputation on the subject was held at Verulamium, A.D. 429, by St. Germain (Germānus) and St. Lupus. The result was the suppression of Pelagianism, which doctrine denied the doctrine of original sin. The British Church had established schools at Bangor and elsewhere. Missions to the neighbouring nations had been established. These days of prosperity were interrupted by the removal of the Romans, and by the invasions of the Picts and Scots, and of the Saxons. During the one hundred and fifty years in which the Saxons were effecting their settlements, and the formation of their heptarchy the ancient Britons seem to have been indifferent to the conversion of their heathen invaders.

Ethelbert, king of Kent, was *Brethwalda*, the superior of the other six kings. He ascended his father's throne, A.D. 560, and probably ten years afterwards married *Bertha*, daughter of *Cherebert, king of Paris*. The princess, a Christian, was secured in the rights and privileges of Christian worship.

Gregory was chosen by the people of Rome as their bishop. He was meek and devout. The emperor, at Constantinople, confirmed the choice. Gregory's modesty caused him to hide himself, as Saul, in the former dispensation. Gregory was discovered and forced from his hiding place to the pontifical chair (Pontifex Maximus, the heathen high-priest). He became very active in the discharge of the duties of his office.

John, the Faster, bishop of Constantinople, a prelate almost adored by the people in the capital, from his extreme rigour in ascetic (ασκεω—to exercise) mortifications, assumed under imperial sanction the title of *Œcumenical (universal) Bishop*.

Gregory was inconceivably offended. He styled himself "*servant of the servants of God.*" Gregory reminded the emperor Maurice of St. Peter's high prerogatives: "And yet," he added, "that pillar of our faith is never called *universal apostle.*" Gregory describes the Faster's assumption "*as an insult to the priesthood and a scandal to the church.*" He seems never to have forgiven Maurice. When that emperor (Maurice) fell under the murderous hand of Phōcas, Gregory recognised the usurping emperor, and even loaded him with fulsome compliments. Gregory had written thus: "I confidently say that whosoever calls himself universal priest, or desires to be so called, is a forerunner of Antichrist." Gregory interpreted a passage in the *Book of the Revelation of St. John the Divine*, so as to sanction himself in this opinion which he gave to the emperor Maurice. *Rev.* xiii. 17-18: "And that no man might buy or sell, save he who

had the mark or the name of the beast, or the number of his name. 18: Here is wisdom. Let him who hath understanding count the number of the beast, for it is a number of a man; and his number is six hundred threescore and six." The name Vicarius Filii Dei is the name supposed to be intended. The name may be thus counted:—

V. ..	5
I. ..	1
C. ..	100
A. ..	0
R. ..	0
I. ..	1
U. ..	5
S. ..	0
F. ..	0
I. ..	1
L. ..	50
I. ..	1
I. ..	1
D. ..	500
E. ..	0
I. ..	1
	666

"The most concise method of expressing this amongst the Greeks was as follows—Ἡ λατινη βασιλεια (the Latin kingdom), which was thus numbered:—

Η. ..	8
Λ. ..	30
α. ..	1
τ. ..	300
ι. ..	10
ν. ..	50
η. ..	8
Β. ..	2
α. ..	1
σ. ..	200
ι. ..	10
λ. ..	30
ε. ..	5
ι. ..	10
α. ..	1
	666

"No other kingdom on earth can be found to contain 666. This is then η σοφια—the wisdom of demonstration. A beast is the symbol of a kingdom. The beast has been proved, in the preceding part of this chapter, to be the Latin kingdom; and Ἡ Λατεινη βασιλεια being shewn to contain exclusively the number 666, is the demonstration."

In Greek X, the initial of χιλια, stood for a thousand. The Greek alphabet is used to denote the twenty-four books of *Homer's Iliad* and *Odyssey* respectively. Δ, the initial of δεκα—ten, stood for ten. The grammarian Apion maintained that Homer was the author of the division of his poems into forty-eight books, and that Homer commenced the *Iliad* with the word unviv, that the *first two* letters, whose sum is forty-eight, might indicate such division. "Before the invention of figures by the Arabs in the tenth century, letters of the alphabet were used for numbers." *The buying and selling.* "If any," says *Bishop Newton*, "dissent from the stated and authorised forms, they are condemned and excommunicated as heretics; and in consequence of that they are no longer suffered to *buy* or *sell;* they are interdicted from traffic and commerce, and from the benefits of civil society." "So *Roger Hoveden* relates of William the Conqueror, that he was dutiful to the Pope, that he would not permit any one in his power to buy or sell anything if he found that person disobedient to the apostolic see. So the canon of the Council of Lateran, under Pope Alexander III., made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house or land, or to exercise traffic with them. The Synod of Tours, in France, under the same Pope, made a similar canon against the Waldenses and Albigenses, prohibiting communion with them in buying and selling, 'that, being deprived of the comfort of humanity, they may be compelled to repent of the error of their way.' The form of excommunication in the Romish Church is to take lighted torches, to throw them on the ground with curses and anathemas, and trample them under foot to the ringing of the bells. In the tenth and eleventh centuries no person might come near to the excommunicated, not even their wives, children, or servants."—*See Dr. Adam Clarke.*

Bede, after having finished the life of Gregory (the Great), and after having recorded his epitaph, relates the following tale:—

"While yet a private clergyman, this famous Pontiff, passing through the slave market of his native city [Rome], found his eyes arrested by some light-haired, fair-complexioned youths, who stood exposed for sale. 'Whence came these lads?' he asked. 'From Britain,' was the answer. 'Are the people Christians there?' he inquired. 'No. Pagans,' he was told. 'Alas!' he said, 'how grievous is it that faces fair as these should own subjection to the swarthy devil.' He asked, 'What do you call the tribe from which these young people come?' 'Angles!' said the dealer. 'Ah! that is well,' said the future Pope, 'Angels they are in countenance, and co-heirs of angels they ought to be.' 'Where in Britain do their kindred live?' was his next question. 'In Deïra,' was the dealer's answer. 'Well, again,' said Gregory, 'It is *our* duty to deliver them from God's ire.' 'Pray, who is the king of the land so significantly named?' was Gregory's next question. 'Ella,' replied the merchant. 'Ah!' said Gregory, 'Alleluiah must be sung in that man's country.'"

Gregory wished to become a missionary to England, to heathen Anglia. The Romans would not allow their fellow citizen, so valuable in their estimation, to leave them.

When Gregory became pope, he remembered his intention of sending a mission into Anglia, for the conversion of its heathen people, the Saxons, who had settled in the possessions of the ancient Christian Britons. He selected Augustine, prior of the monastery of St. Martin, in Rome, as the missionary who could best perform the service which he required. Augustine was unwilling to undertake a task so full of difficulty and of danger. Gregory succeeded in prevailing on him to set out on his journey with a determined resolution. Augustine arrived in Anglia —England. Ethelbert received him hospitably but cautiously; gave to him and to his companions a residence, and liberty to convert, if they could, any of his subjects. *The residence was at Canterbury.* The missionaries entered Canterbury, as they had before this come into the presence of the Brethwalda, with processions, with the cross, with pictures, with a chanted litany. Ethelbert became a Christian shortly after. He may have been a concealed believer long before, through the influence of his wife. Augustine sent, as his messengers to Gregory, Laurence a priest, and Peter a monk. Gregory was delighted by their account of the success of Augustine, and by their account of Augustine's miracles. He sent to Augustine vestments, relics, and books. Gregory sent a pall (pallium) to Augustine, with orders to elect an archbishop for York, and other twelve bishops, *suffragan* bishops, *to aid* the archbishops.

Augustine now felt the necessity of consolidating the church of which he was the chief officer. He went to the confines of Wales, and sought an interview with the native prelacy of Britain. The name of the place of meeting is "*Augustine's Oak*," probably situated within the modern county of Worcester. Ethelbert used his influence to form the meeting. Augustine declared that his intention was the union of the old British Church with himself in the work of converting the Saxons. He insisted upon uniformity in religious usages.—*Soames' Anglo Saxon Church.*

The ancient British clergy accepted a challenge. Augustine put forth a blind man, a Saxon. "Pray for him that he may recover his sight." The ancient British clergy prayed; the man remained blind. Augustine prayed; the man received his sight. The British clergy desired to return and consult their friends, and bring back an answer to Augustine, whether they could co-operate with him upon the terms proposed.

1. To keep Easter at the Roman time.

2. To use the forms of the Roman church in baptism.

3. To use the Roman tonsure. That is, to shave their heads in Roman fashion.

1. The Eastern, or Greek Church, held that they were descended from St. John.

The Western, or Latin Church, held that they were descended from St. Peter.

The Eastern Church kept Easter according to the Jewish ritual, on the fourteenth day of that lunation which occurred after the Vernal Equinox, whether the day was Sunday or not. A.D. 197, Victor, bishop of Rome, excommunicated them for so doing. They were called "Quortodecimani." Fourteens.

The Western Church, for the purpose of securing regularity and uniformity in the keeping of Easter, passed these rules at the great general council at Nice:—

(1.) "That the twenty-first day of March shall be accounted the Vernal Equinox."

(2.) "That the full-moon, happening on or after the twenty-first of March, shall be taken for the full moon of Nisan."

(3.) "That the Lord's day next following that full moon be Easter day."

(4.) "But if the full-moon happen upon a Sunday, *in that case*, the Sunday after shall be Easter day."—*Wheatly: Common Prayer.*

The Saxons on the continent are known to have decimated their prisoners for sacrifice. The prisoners were divided into companies of tens, and one prisoner was selected, perhaps by lot out of each ten, to be offered in sacrifice to their imaginary deities. The Saxons worshipped the sun and moon—the Thunderer and Odin—from whom (a deified warrior) the kings of the Heptarchy traced their descent. The name of their goddess, Eostre, or Eastre, probably the Astarte of the Phœnicians, is retained amongst us in the word Easter, her annual festival having been superseded by that sacred day.—*Southey: Book of the Church.*

2. The Roman use or custom in baptizing was to dip or to sprinkle three times, to signify the three persons in the Holy Trinity.

The ancient British church had a different custom in baptizing. They dipped or sprinkled once, to signify the union of the three persons in the Holy Trinity.

3. The Roman tonsure and the British tonsure differed. The Romans shaved the crowns of their heads so as to leave a circle of hair resembling the Saviour's crown of thorns. The Britons shaved their heads so as to leave on the crowns of their heads a tuft of hair resembling the cloven tongues of fire.

The preaching of the Gospel might not have been any impediment to their union, since both held nearly the same views of the doctrines of the Gospel.

When the Britons arrived for the second conference, they acted as they were advised by an old hermit, whom they met on their way. "Agree with Augustine, if he be a man of God." "How are we to know whether he be a man of God?" they asked. The old hermit replied, "Be late at the meeting; if he receive you haughtily, sitting and not rising when ye come, then maintain your ancient usages."

They arrived late at the place of meeting. Augustine behaved haughtily: "1. Keep Easter as we do. 2. Baptize as we do. 3. Shave your heads as we do. Then join us in preaching the Gospel to the Angles. With your other peculiarities we shall patiently bear." Such was Augustine's address. They replied, "We shall agree to none of your propositions; much less can we admit as our archbishop him who will not even rise to salute us."

Augustine uttered a threat, and kept his word: "If ye will not have peace with brethren ye shall have war with enemies. If ye will not shew to your neighbours the way of life, their swords shall avenge the wrong in putting you to death." After no long time about twelve hundred monks from the great monastery of Bangor, in modern Flintshire, were savagely slaughtered on the field of battle by Ethelfrid, an Anglican chief. Ethelfrid inquired who they were, and was informed that they were monks, after a three days' fast, praying for success upon the arms of their country. "They are active enemies," cried Ethelfrid, "put them to the sword."

Augustine felt that his health was failing. Sebert was king of the east Saxons; Augustine converted him and prevailed on him to receive a bishop. Mellitus, one of Augustine's companions, was appointed to the new see, London. The king Sebert built a cathedral, St. Paul's. Justus, another of Augustine's companions, was appointed by him to the see of Rochester, within the territory under Ethelbert's authority. He also consecrated Laurentius as his successor; then he died, A.D. 604.

(*f.*) Laurentius, archbishop of Canterbury; Mellitus, bishop of London; Justus, bishop of Rochester, were faithful to Augustine's memory and principles. Laurentius, in conjunction with Mellitus and Justus, wrote to the principal Scottish ecclesiastics, complimenting them at the expense of their brethren in other parts of Britain, and exhorting them to a con-

formity with Rome. A similar letter was written to the inferior clergy of south Britain (that is to those who were not bishops), their superiors, that is their bishops, probably being considered proof against any such attempt. *May God send such bishops always to His church.*

Ethelbert died soon after the death of his wife, Bertha. He had married a young woman as his second wife. His son and successor, Eadbald, insisted upon marrying his father's widow. He relapsed into paganism. His kinsmen, the sons of Sebert, now deceased, wished to eat some of the bread used in celebrating the Lord's Supper. The bread attracted their attention by its great whiteness. Mellitus answered, "You must first be baptized. The bread of life is reserved for such as have sought the laver of life." Mellitus was answered by expulsion. He retired to Kent. Laurentius and Justus were there. The three Roman invaders agreed that a retreat was inevitable. Justus and Mellitus departed. Laurentius, being delayed by preparations for his departure, ordered a couch to be spread in the church, as soon as his preparations had been completed. This he intended as his last farewell to a spot endeared by so many grateful labours.

Eadbald rejoiced in his delivery from his spiritual tormentor. The morrow brought to Eadbald the agitated appearance of Laurentius. The archbishop uncovered his shoulders. He spoke: "I come, Eadbald, to shew to you what I have *undergone* during the night. St. Peter stood at my side while I slept; reproached me sharply for presuming to flee from my charge, and scourged me most severely, as these marks will testify." Eadbald feared that St. Peter might visit him with a rod. He dismissed his father's widow. He received baptism. He recalled Mellitus and Justus. Justus was fixed again at Rochester. He was not able to establish Mellitus again in London.

(g.) Eadbald had a sister named Ethelburga. Edwin, a powerful prince of Northumbria, desired to have her as a wife. The marriage was solemnized, as the conditions were agreed on by Edwin. Ethelburga must be protected in the free exercise of her religion.

Paulinus, one of the second Missionary company sent over by Gregory, and consecrated to the Episcopate by Justus, now archbishop of Canterbury, accompanied Ethelburga to the north.

Paulinus almost despaired of success in his mission. He watched his opportunity with the eye of an Italian. Quichelm, king of the west Saxons, desiring to seize Edwin's country, sent a messenger to Edwin upon some pretence. The messenger explained his business, and attracted the attention of the persons in the king's presence. His real business with the king soon appeared. He rushed upon his intended victim with a poisoned dagger. Lilla, a faithful thane, intercepted, and died in the king's stead. It was Easter Day. The queen was delivered of a daughter. The king's life had been saved as if by a miracle.

Paulinus spake to the king: "I must give thanks to Christ for the queen's safe delivery. I cannot think otherwise than that her safety has been granted to my prayers." Edwin replied by a question, "And will you pray for my success in an expedition which I shall undertake against the cowardly traitor, Quichelm?" Paulinus answered, "Yes, but I fear that Jesus will not hear me, unless you resolve on becoming his disciple." Edwin promised to become a christian, desired Paulinus to baptize his infant daughter, and twelve persons of his household; proceeded against Quichelm, and killed or captured all who had been concerned in the late attempt upon his life. He declared himself unable to renounce heathenism until his more eminent subjects had approved.

Paulinus was made acquainted with a scene in the early life of Edwin. Bede supposes that Paulinus learned the secret by revelation from above.

Edwin, almost in infancy, ascended the throne of Northumbria. Ethelfrid usurped his crown. Edwin was set aside. The usurper sent his emissaries everywhere in pursuit of the fugitive, who at length found protection at the court of Redwald, king of east Anglia. Redwald wavered; Ethelfrid urged him by promises and menaces. Edwin was advised to fly. He hastened from his slumber, and wandered in distraction till, as night wore away, sleep partially relieved him from his cares. A majestic personage now roused his attention; he knew neither the circumstance nor the dress of his visitor. The person spoke and informed Edwin, "I know all your distress. What will you give to me to set your heart at ease, and make Redwald spurn every overture of your enemy?" Edwin promised to give anything which might be in his power. "What would you give to me if I should enable you, not only to trample on your foes, but to outstrip the power of every neighbouring king?" Edwin pledged himself, if possible, more largely than before. "Should he, who now cheers you with unexpected hopes, be found quite equal to crown them with success, would you hereafter take his advice, if he should recommend a course of life different from any ever followed in your family, yet far more excellent?" Edwin assured his unknown friend that he would follow his advice. The person said—"When *this signal* shall be repeated, remember *then* your pledge." The figure then pressed his right hand solemnly on Edwin's head and disappeared.

The friend who had roused Edwin from his bed now approached, and informed him "that Redwald had now given up every thought of betraying him to Ethelfrid, that the queen had influenced him to this resolution; and that, under the queen's influence, Redwald was ready to furnish him with troops, that he might drive the usurper from his throne." Redwald did lend this aid, and Edwin was reinstated in his patrimonial sovereignty.

When Edwin returned triumphant from his expedition against Quichelm, Paulinus desired an interview; he was admitted into the royal presence. Paulinus slowly raised his right hand, and pressed it earnestly upon the royal head. Edwin started, and

trembled violently. The Italian spoke, "You know this signal. You know it to have been originally given by one whose words have been most exactly fulfilled? *Remember then your pledge.*"

Edwin fell at the missionary's feet, and earnestly inquired his meaning. The Italian reminded Edwin of his former hopeless condition, and of his life being saved by the mercy of God. He reminded him of God's mercy vouchsafed to him in the overthrow of his enemies, and in the regaining of his paternal throne. "A third and a greater instance of his mercy yet awaits acceptance. *Redeem your pledge*—and the God who has led you through so many dangers to gain and to secure an earthly throne, will remain your friend until you reach the glories of his own eternal kingdom." Edwin consented to redeem his pledge. Baptism was delayed until he could receive it in company with his leading men. They met. Paulinus pleaded in favour of Christianity. Coifi, a Druidic pontiff, *apparently*, thus addressed king Edwin—"It seems to me, O king, that our paternal gods are worthless. For no man's worship of them has been more devout than mine; yet my lot has been far less prosperous than that of many others not half so pious."

A chief then said, "The life of man, O king, reminds me of a winter feast around your blazing fire; while the storm howls or the snow drives abroad, a distressed sparrow darts within the doorway; for a moment is cheered by warmth and by shelter from the blast, then, shooting through the other entrance, it is lost again. Such is man. He comes we know not whence; he snatches hastily a scanty share of worldly pleasure; then goes, we know not whither. If this new doctrine, therefore, will give to us any closer insight into things of so much interest, my feeling is to follow it."

These arguments may be similar to the arguments used by the North American Indians; still they are the plain expressions of minds from which darkness is being dispelled. Coifi mounted the king's charger, and rode, spear in hand, to a famous temple at Godmandham, in Yorkshire; pierced the idol through, and ordered the building to be burnt.

Paulinus soon after kept a most impressive Easter, by holding a public baptism at York; in which Edwin, his principal men, and multitudes of inferior people, were solemnly admitted by baptism into the Christian church.

Paulinus was established in his see at York. The customary pall was sent to him from Rome. Cadwalla, a British prince, and Penda, king of the Mercians, united their forces and attacked Edwin, who fell in the battle. Frightful destruction followed; and Northumbria completely relapsed into paganism.

Paulinus, with queen Ethelburga, sought safety on shipboard, and sailed into Kent. Shortly afterwards, the see of Rochester was vacant. Paulinus was chosen to fill the see. He remained bishop of Rochester till he died.—*Soames' History of the Anglo-Saxon Church.*

(h.) Bede was born at Yarrow, near to the mouth of the Tyne, in Northumberland. At the age of seven years he was sent to the neighbouring monastery of St. Peter to be educated; and in a short time he transferred himself to the neighbouring monastery of St. Paul. He became a deacon in his nineteenth year, and eleven years afterwards was admitted into priest's orders. His well known "*Ecclesiastical History of the English Nation*" is considered to be full of proofs of its author's industry, honesty, and credulity. He was a very learned man; his whole life was devoted to study. King Alfred translated *Bede's Church History* into Saxon. The early students wrote in Latin. Bede translated the *Gospel of St. John* into the vernacular. The secretaries had retired. One youth remained. "Dearest master," said the youth, when he had been left alone with his dying friend, "a single chapter still remains, will it distress you if I ask you to go on with its translation?" The dying scholar answered, "By no means; take your pen, but write quickly." The time passed on, and then the good man requested the lad to call his brethren to his bedside, that he might distribute to them some tokens of his regard for them. The message was delivered. The brethren soon appeared in the presence of their dying friend. The venerable translator said, "There are a few pleasing trifles in my desk; a little pepper, some scarves, and incense." When the brethren stood at the bed of their dying friend, he said to them, "You will see my face no more in this world. I have a desire to depart and be with Christ." The youth again requested the good man's attention. "Dear master, one sentence remains unwritten." "Make haste and write it then," said his learned master. The old man then said, "*It is finished.* Take my head and turn my face to the spot where I have been used to pray. *Glory to the Father, the Son, and the Holy Ghost.*" His lips ceased to move. His friends now looked upon the mortal remains of Europe's most illustrious scholar.

Bede's remains were first interred at Jarrow (Yarrow). His bones were afterwards stealthily conveyed to Durham. His fame increased after his death. His remains (his bones) were enclosed in the same coffin with those of St. Cuthbert.—*Soames' History of the Anglo-Saxon Church.*

The Durham Cathedral has its Lady Chapel at the west end. The chapel is sunk very much below the floor of the cathedral. The chapel is called the Galilee. No record has been found of the reason why this name was given.

Dr. Sumner, Bishop of Chester, had a rich stall in the cathedral. His time for residence was in summer. His candidates for ordination came to Durham, A.D. 1837 and A.D. 1838.—I resided in the university and attended divine service in the cathedral. The situation of the cathedral and of the ancient remains of former days is very imposing. The hill on which these ancient remains survive the ravages of time is in a plain. The antiquity of the cathedral, of the dining hall, and of the bishop's chapel, is evident to the visitor, even when he first beholds them. In my

two visits to Durham, I attended divine service in the cathedral twice every day. Each Sunday evening a service was given in the Galilee. This service was very well attended. I sat by the tomb of Bede. The story of the inscription on Bede's tomb was told to me as to all who visit the Galilee. One line is engraven on the tomb. Tradition states that a monk sat by the tomb engraving the epitaph; he succeeded in engraving these words, "Hâc sunt in fossâ Bedæ ossa." He sighed and mourned, and was unable to find a proper word to come between Bedæ and ossa. He fell asleep, being worn out by grief. He awoke, and upon the stone the word was already engraven, "Venerabilis." An angel did it. Posterity has the epitaph, "Hâc sunt in fossâ Bedæ venerabilis ossa:" In this foss are the bones of venerable Bede. The armour and the wooden coffin of St. Cuthbert, Bishop of Durham, were, in my time, in the dining hall.

Bede professed to preserve only the annals of religion. He has preserved a great mass of civil information. He has preserved in his annals many traces of the ancient British church. He was a papal partisan. He bears witness to the fact that Saxon-paganized-England was more than half evangelized by the holy zeal of British missionaries. He was educated and supported by Rome. Perhaps, unintentionally, he has weakened the pleadings of the advocates of Roman Christianity. Bede's death, though sometimes placed later, certainly occurred on May 27, A.D. 735. He died on Holy Thursday, and on May 27. These two requisites for fixing the date occurred in 735. He was born in the modern bishopric of Durham, A.D. 674. He was only sixty-one years old when he died. He was afflicted by asthma.—*Soames' History of the Anglo-Saxon Church.*

(i.) The greater number of the Saxons owed their conversion to Christianity to the persevering diligence of missionaries sent forth by the ancient British church. Some calculate that the ancient British church converted ten out of every twelve who were converted to the faith of Christ. The kingdom of Mercia, containing the counties of—1 Chester, 2 Nottingham, 3 Derby, 4 Stafford, 5 Salop, 6 Northampton, 7 Leicester, 8 Lincoln, 9 Huntingdon, 10 Rutland, 11 Warwick, 12 Worcester, 13 Oxford, 14 Gloucester, 15 Buckingham, 16 Bedford, 17 Hereford, 18 and half of Hertford, were converted to Christianity by Finānus, Dinma, Ceollach, and Trumhere, all members of the British church.

The kingdom of Northumberland, which contained York, Lancaster, and the northern parts of England, and extended a considerable way into Scotland, was chiefly converted by Aidan, another native bishop. Paulīnus had failed. Aidan succeeded.

Essex, Middlesex, and Hertford, were reclaimed from idolatry, and evangelized by Cedd, a native British churchman.

The Picts and Scots of Scotland were converted to Christianity by Columba, the first abbot of Iona, in the sixth century.

Of these bishops it was said, "That they were remarkable for their piety, and for their labours in preaching the Gospel, beyond any who came after them." "Aidan especially" (says Bede), "although he observed not Easter, contrary to the manner of those who sent him, yet was careful diligently to perform the works of faith, godliness, and love, according to the manner used by all godly men; wherefore he was worthily beloved by all, even by those who entertained different views of Easter, and was respected, not only by those of meaner rank, but by the bishops themselves, Honorius of Canterbury, and Felix of the east Angles."—*Bede. Book III.*

The Scots ordained Aidan, Finānus and Colman, successively, Bishops for Northumbria. Cedd, bishop of the east Saxons; Diūma, and after him, Ceollach and Trumhere, bishops for the middle Angles, who inhabited Leicestershire, and for the Mercians.

On the other hand, the Romish Episcopacy became almost extinct; so that on Wilfrid's nomination to succeed Colman in his bishopric, we are informed by Bede, that Wine, the bishop of the west Saxons, was the only one in all Britain who had been consecrated after the order of the Romish church.

The consecration of these bishops was deemed null and void by the Papal advocates. Their consecration was uncanonical. So thought Wilfrid. No Scottish nor Welsh prelate shall consecrate Wilfrid. He could not find in England a sufficient number of Romish bishops to assist at the ceremony of his consecration. He crossed over into Gaul, and was there ordained. The triumph of the Roman party over the national church of England may be dated from the conference held at Strenacshaleh, A.D. 664, between Colman and Wilfrid, in the presence of king Oswy, on the subject of Easter, when the king decided in favour of Wilfrid, the Roman advocate. Upon this decision Colman and his associates returned to their college at *Iona*, and the influence of Wilfrid became every day more extended and confirmed.—"*The Church of England independent of the Church of Rome in all ages:*" *by the Rev. John Williams, M.A., Curate of Llenfor, Merionethshire.*

(j.) Egbert and Elbert successively filled the see of York. Alcuin, born of noble parents in York, calling himself in Latin, Albinus Flaccus, received personal instruction from Egbert, and was the favourite pupil of Elbert. He succeeded Elbert in the school at York, and became the most popular teacher of his day. Pupils came to York from the most distant places. He went to Rome to obtain the pall for Eanbald, formerly his pupil, who had been placed, after Elbert's death, in the see of York. On his way home, passing through Parma (in Italy), he saw Charlemain, who desired to retain him. Alcuin consented, provided he could obtain the consent of the king of his own land, and the consent of his friend Eanbald. These friends consented, and Alcuin appeared before the Frankish conqueror, A.D. 782.

Charlemain formed a school in his own palace, and became a pupil under Alcuin's instruction. He made the monastic institutions under his control efficient seminaries for spreading useful knowledge. Alcuin's

scholastic influence was felt through all the extensive territories of Charlemain. Alcuin was permitted to revisit his native isle, A.D. 790, to negociate a treaty between Charlemain and the Mercian Offa. Charlemain urged the return of Alcuin. He did return after a delay of three years. He was permitted to retire to his abbey of St. Martin, at Tours, conferred upon him A.D. 796. From every quarter, but especially from England, a crowd of students assembled at Tours. The value of the labours of Alcuin may be estimated by considering the ignorance of the barbarous age in which he lived, and the spirit of inquiry which he created and fostered in his own and in succeeding ages. Alcuin, Abinus Flaccus Alcuinus, died at Tours, May 19, A.D. 804, aged 69 years.

The great change in the western empire was effected by the inhabitants of Franconia—the Franks. Clovis had founded the Frankish empire, and had established himself at Paris, A.D. 507-511. Clovis was succeeded by nameless sovereigns. At length Pepin Heristal, and his son, Charles Martel, slowly paved the way for a new authority. They used their influence; the former, Pepin, by familiarizing men's minds to justice and goodness in the sovereign, the latter, Charles Martel (the hammer), by his victories over the Saracens, who had conquered Spain. Charlemain was the grandson of Charles Martel, and the great-grandson of Pepin Heristal. Charlemain lived A.D. 742-814. The Popes were pleased to have in Charlemain one who could control the eastern empire of Irēne, and the dreaded power of Haroun-al-Raschid.

A.D. 790.—Charlemain established seminaries of learning, and did all in his power to elevate the character of the clergy, the most of whom, hitherto, had known little more than the Lord's Prayer. Charlemain became master of an empire which embraced all France, a part of Spain, more than half of Italy, and nearly all Germany. His youngest son was Louis-la-Debonaire, to whom he confirmed the succession.

Charlemain confirmed the temporalities of the Popes. He died at Aix-la-Chapelle in the seventy-first year of his age, and in the forty-seventh year of his reign, A.D. 814.

(k.) Oswy was king of Northumbria. He married Eanflēda, who had fled, in company with her mother and Paulinus, in her infancy, to Kent, where she remained with her mother's relatives till she returned to her native Northumbria, as the wife of Oswy, king of that country and Bretwalda. Eanflēda inherited all the religious constancy of her mother, Ethelburga, and of her grandmother, Bertha. She would abandon Kentish usages for those of Northumbria. Her religious prejudices were in favour of Rome. Her son was entrusted to the care and tuition of Wilfrid, an able Englishman of the Roman party, whose attainments had been matured in southern Europe. Oswy continued firm to the religious profession of his youth. Easter was celebrated at his court by the British party in their way, and by the Roman party in their way. The difference must have been easily seen and felt by all, since the one party would be enjoying the festivities of Easter, whilst the other party would be engaged in the austerities of Lent (spring). Oswy had founded a monastery at Whitby. He consented to have a solemn argument in that place. Colman, bishop of Northumbria, assisted by Chad, bishop of Essex, conducted the British cause. Wilfrid pleaded for the Roman cause. The national divines insisted chiefly upon a tradition, originating, as alleged, in St. John, our Lord's beloved disciple. The foreign party traced Roman tradition to St. Peter, who was entrusted by Christ with the keys of heaven. Oswy asked, "Were they really intrusted to him?" The Roman party answered, "Undoubtedly so." Oswy asked the British party, "Can you allege the grant of any such privilege to an authority of yours?" Colman replied, "We cannot." Oswy answered, "I must leave your party then, for I should not like to disoblige him who keeps the keys of heaven. It might be found impossible to get the doors open when I seek admittance."

A remembrance of the chieftains of America may save from ridicule the language of Oswy. The language was applauded. But Colman, with many of his adherents, were disgusted, and retired to their brethren in Scotland, A.D. 664. The triumph of the Roman party probably made a change in articles of belief. Perhaps prayers and offerings for the dead may have been introduced. Gregory the Great repudiated the authority since claimed for his see, and disapproved of the adoration of images. The ritualism of Gregory and that of Trent may not differ. The doctrines of Gregory and those of Trent may not be found to agree.

1. The Empress Irēne has influence upon the readers of her history. Theodora has the same influence. Mary Queen of Scots has a similar power upon the minds of the readers of her history.

Irēne was born at Athens, of a private family, A.D. 752. Leo IV. married her. Six years after the marriage Leo succeeded his father, A.D. 775. Leo died A.D. 780. Irēne became regent. Her son Constantine was in his tenth year. The court of Constantinople was a perpetual scene of intrigue and counterplot, which led to the most ruthless crimes. The teachers of the young emperor on the one side, the beautiful Athenian on the other side. Images and the worship of images formed the controversy. The beautiful Athenian supports the worship of images. The teachers of the young emperor denounce the worship of images. The controversy ended in favour of Irēne. The Council of Nice, A.D. 787, was in favour of Irēne. Irēne then totally neglected the education of her son. When he was put by the troops in forcible possession of his father's authority, he proved incapable, unscrupulous, and cruel. Irēne watched her opportunity. Her assistants seized the Emperor, and, by his own mother's orders, put out his eyes: he was therefore incapable of government. Irēne was proclaimed sole empress. She reigned five years. She was negotiating a marriage with Charlemain, emperor of the west, which would

have united the eastern and western empires, when a conspiracy against her was formed by the grand treasurer Nicephŏrus. The result was her dethronement. She was banished to Lesbos, a large island in the Ægean sea, celebrated for being the birthplace of Alcæus and Sappho. The date of Irēne's exile is A.D. 803. She was still in the vigour of life. She was broken-hearted by her fall. She had obtained some advantages over the Saracens during her regency, and concluded a treaty of peace with Haroun-al-Raschid. The controversy on the subject of images is, and has been, perhaps, imperfectly understood. To screen the sin of image worship has been the effort of all ages since the introduction of that help to devotion.—*(so called.)*

Iconoclasts (from εικων—an image, and κλαω—to break) opposed the use of images in divine worship.

Iconolaters (from εικων—an image, and λατρεια—worship) observed the custom of using images in their worship.

The Iconoclasts broke the images in churches. The Iconolaters opposed what they considered a sacrilegious attack upon the usages of the church. The Greek church finally rejected images, yet retained paintings, though they do not make any use of them in their worship.

A.D. 787.—The second council of Nice was held. Baronius relates that a request was made in this council that the images of Christ and of the saints might be restored; the proposal was rejected. The popes despoiled the emperors of the east, of the Exarchate of Ravenna, and were made recipients of the revenues, called St. Peter's patrimony by the Frank emperors Clovis, Pepin, Charles Martel, and Charlemain.

The empress Irēne died A.D. 803. The emperor Charlemain died A.D. 814.

The Greek words Λτρεια and Δουλεια are explained by the Church of Rome as having different meanings. The Romanists say Λτρεια means worship, Δουλεια means service. These words are used in holy Scripture in the same sense. Δουλεια is used by the Septuagint to express the divine worship.—*See Deut.* xii. 4; *Judges* ii. 7; 1. *Sam.* vii. 3, xii. 10. And in the New Testament, *Matt.* vi. 24; *Luke* vi. 23; *Romans* xvi. 18; *Col.* iii. 24. The angel refused Λουλειαν (Δουλεια) *Rev.* xxii. 7, because he was συνδουλοσ—a fellow-servant; and the divine worship is more frequently expressed by this word Δουλεια—douleia—service, than by Λατρεια—latreia—worship.

Δουλεια—douleia—is thirty-nine times in the Old and New Testaments ascribed unto God. Λατρεια—latreia—about thirty times. Λατρεια—latreia—is given unto the creatures, as in *Levit.* xxiii. 7, 8, 21; *Num.* xxviii. 18. Yea, the word signifies cruel and base bondage: *Deut.* xxviii. 48. Once in the New Testament it is taken for the worship of the creatures: *Rom.* i. 25.

The worshipping of idols is forbidden, under the word Λατρεια, thirty-four times in the Old Testament and once in the New, as about twenty-three times under the term Δομλεια—douleia—in the Old Testament. St. Paul uses δουλευειν Θεω and λατρευειν Θεω indifferently, for the worship we owe to God.—*See Rom.* i. 9-25, xii. 1; *Gal.* iv. 8, 9; 1 *Thes.* i. 9; *Mat.* vi. 24. Ludovicus Vives, a learned Romanist, has proved out of Suidas, Xenophon, and Volla, that these two words are usually taken the one for the other. Therefore, the Papal distinction, "that Λατρεια—latreia—signifies the religious worship due only to God, and the second, Δουλεια—douleia—signifies that which is given to angels, saints, and men, is unlearned and false.—*See Leigh's Critica Sacra. Dr. Adam Clarke. Rom.* xii. 1.

(*l.*) A.D. 602.—During the last century, the sixth, it was common for the missionaries among the barbarians to report false prodigies, and even to pretend to the power of working miracles. The standard of Christian doctrine which they taught was very low. "The principal injunctions which they imposed upon their rude proselytes were: That they should get by heart certain summaries of doctrine, and to pay to the images of Christ and of the saints the same religious services which they formerly offered to the statues of their gods." "Paganism is strangely blended with Christianity in certain countries. Licenses to sacrifice to heathen gods are now sometimes granted by Christian magistrates upon payment of a certain fee.—*Riddle's Eccles. Chr.*

"A.D. 604.—*The fathers of the Church.*—After this time theological literature was at its lowest ebb. Some germs of it, however, were to be found in Ireland, England, Spain, Italy and France. The study of Scripture and of the writings of the fathers was prosecuted, especially in Irish monasteries, which became the seminaries of a new specula-dialectic system—the scholastic."—*Riddle's Ec. Ch.*

The name of Gregory the Great closes the list of writers commonly called the fathers of the church.—*Riddle's Ec. Chr.*

The Eucharist.—During the first six centuries the doctrine concerning the elements of the Lord's supper, or the relation of the signs to the things signified, was stated by ecclesiastical writers in three different ways:—

1. First.—The theological position, which appears to have been the prevalent ecclesiastical notion, represented the bread and wine as being closely united to the body and blood of Christ, and as it were penetrated and saturated with the sacred substance. This idea is found in the writings of Ignatius, Justin Martyr, Irenæus, Hilary of Poitiers, Didymus of Alexandria, Cyril of Jerusalem, Gregory of Nyssa, Ambrose, Chrysostom, Cyril of Alexandria, Theodoret. These divines, *I hope*, forgot the words of our Lord. They seem to have understood him to have said, "My body is *with* this bread, my blood is *with* this wine;" whereas he said, "This is my body; this is my blood."

2. Secondly.—Some regarded the bread and wine as mere signs and symbols, supposing, however, at the same time, that the body and blood of Christ stood in some sacred and supernatural relation to them. The patrons of this opinion, sometimes with

approximation to the former, were Tertullian, Cyprian, Athanasius, and Augustine.

These divines, as did the divines class 1, construed our Lord's words according to their own prejudices. They appear to have forgotten that our Lord does not say, My body stands in some sacred and supernatural relation to this bread; my blood stands in some sacred and supernatural relation to this wine. Our Lord expressly declares, "This is my body; this is my blood."

3. Thirdly.—Others maintained that the signs and things signified were entirely distinct; but, that a sanctifying and supernatural efficacy attended the whole celebration of the rite. The writers who adopted this view, sometimes leaning to the second opinion, were Clement of Alexandria, Origen, Eusebius of Cæsarea, and Gregory of Nazianzen. These writers also appear to have forgotten our Lord's words, "This is my body; this is my blood." He does not say, Sanctifying and supernatural efficacy is with the bread and with the wine. He declares, "This is my body; this is my blood." No traces of the later doctrine of transubstantiation are discoverable in any of these writers, except, perhaps, Gregory of Nyssa.—*Riddle's Ec. Chr.*

A.D. 606.—Phocas, the emperor, concedes to Boniface III. the primacy of the church of Rome, declaring it the head of all churches, not excepting even that of Constantinople. But the pope does not exercise unlimited dominion over the whole church during this century—the seventh. Eastern and British churches do not acknowledge the primacy of Rome; but some say that the supremacy of the bishop of Rome was acknowledged in England at this time.—*Riddle.*

A.D. 650.—During this age Christian doctrine became more and more obscured by prevailing superstition and ignorance. Fables and errors relating to purgatory, demonology, and the authority of the pope, were exalted into articles of faith and were confirmed by fictitious miracles. Strenuous assertors of great truths, in opposition to the tide of error and false doctrine, were not altogether wanting.—*Riddle.*

A.D. 604.—Germany received the Gospel: first, from the Romans, then from Gaul, and afterwards more especially from the British Islands. About this time monks from England and from Ireland greatly contributed to the propagation of Christianity in that country.—*Columban-Gallus. (St. Gall.)*

After the death of Gregory, a superstitious use of pictures and images prevailed in the west, and was sanctioned by the heads of the church. The Gallican church, however, adhered rather to the principles of Gregory.—*Riddle.*

A.D. 668.—Theodore was consecrated archbishop of Canterbury, on the nomination of the pope.—*(Vitalian.)* Theodore was a Greek settler in Asia, he was a native of Tarsus, in Cilicia.—*Riddle.*

A.D. 676.—The Saracens besieged Constantinople during the summers of seven successive years. The city was saved by the Greek fire.—*Riddle.*

A.D. 675.—The council of Toledo (Spain), enacts canons against simony, and enforcing the study of scripture among the clergy.

Wilfrid, archbishop of York (*i.e.* of all Northumbria) resists the attempt of Theodore to divide his bishopric, and appeals to Rome. The pope decides in his favour; but he was deprived and imprisoned by Egfrid. He was afterwards successively reinstated and deprived, and reinstated again. The Saxon kings resisted the undue interference of Rome. Rome had not yet obtained spiritual supremacy in Britain. —*Riddle.*

A.D. 754.—"The emperor convenes a council at Constantinople, designed to be the Seventh General Council, which anathematizes all persons making images of Christ, as Nestorian or Eutychian heretics, declares the Eucharistic elements to be the only lawful representation of our Lord's body, and condemns the religious use of images in general."—*Riddle.*

A.D. 831.—"The doctrine of transubstantiation, clearly defined and boldly maintained by Paschasius Radbert, a monk, and afterwards abbot of Corbay, in France. He appealed, in support of his doctrine, to an alleged appearance of the blood of Christ in the place of the consecrated elements. His doctrine, however, met with opposition from the pen of Rabănus Maurus—"*De corpore et sanguine Christi.*"

The story of Lucius.—Lucius, a British king, is described as a person converted to the faith of Christ. It is stated that he sought baptism from Eleutherius, bishop of Rome, A.D. 156, and that in this way Christianity had its first introduction into England. The history of this part of the facts of the planting of Christianity in England is involved in the obscurity of the fabulous. The conversion of Lucius has been attributed to sundry popes—Euristus, A.D. 100; Alexander, A.D. 109; and Eleutherius, A.D. 156. *Archbishop Usher* has enumerated no less than twenty-five different statements of the year in which that event occurred. The persecution of the followers of Christ, and the heathen Roman government having supreme influence over men's lives and fortunes, and the determination of the Roman government to suppress Christianity, render the account of Lucius very unworthy of belief.

(m.) The Anglo-Saxon papists continued to manifest their hostility towards the Welsh and their creed, in the massacre of their clergy, and in the destruction of their temples.

A.D. 810.—They burnt the Cathedral Church of St. David's.

A.D. 831.—The monastery of Lengenyeld was consigned to the same doom.

A.D. 860.—They broke down all the churches and monasteries in Gwent, Glamorgan, Gometia, and Cardigan.

A.D. 870.—The bishop of Bangor fell a sacrifice to their malice.

A.D. 872.—Upon the death of Einion, the bishop of St. David's, they intruded into the see Hubert Sais, who, as his name implies, was an Anglo-Saxon, and, no doubt, a staunch supporter of the papal cause.

A.D. 893.—The Danes also burnt the churches of Llaniltdi, Faw-r-Cyllig, and Llangarfan. The native chieftains restored what the Anglo-Saxons and Danes destroyed. The lords of Gwent, Glamorgan, were peculiarly munificent to the bishopric of Llandaff.

King Alfred determined to revive the University of Oxford. He solicited the services of three students, in the University of St. David, to assist in his learned and pious undertaking. These were Aser, John Menevensis, and John Erigena. They were appointed by Alfred to what may be termed professorships.

1. Aser taught grammar and rhetoric.
2. John Menevensis taught logic, music, and arithmetic.
3. John Erigena taught geometry and astronomy.

The churches of Wales, desolated by the Anglo-Saxons and Danes on account of the firm resistance by the Welsh to all popish innovation:—

A.D. 906.—St. David's was ravaged.
A.D. 944.—Lambert, bishop of St. David's, murdered by the Anglo-Saxons.
A.D. 961.—Rhodi-ap-Morgan poisoned, because he had been nominated to the see of Llandaff, contrary to the will of the Pope.
A.D. 961.—The Roman Pontiff ordered the Welsh clergy to live without wives. The clergy obeyed St. Paul, who taught them to believe that marriage was honourable in all.
A.D. 978.—The churches in Lleyn and Clebynoy Fawr were ravaged by *the Anglo-Saxons.*
A.D. 987.—*They* desolated Llandabarn, Llandydock, Llanrysted, and St. David's, the colleges of Illtyd, Cattwg, Gyngar, and the cathedral church of Llandaff, besides others of the best churches in the land.
A.D. 991.—The Anglo-Saxons ravaged St. David's.
A.D. 996.—The Danes burned St. David's, and killed Morgenea, the bishop.

"The existence of an independent church amongst the ancient British has been proved by these remembrances of cruel persecution inflicted by the abettors of a Romish Christianity."—"*The Church of England Independent of the Church of Rome in all ages:*" *by Rev. John Williams, M.A.*

A.D. 673.—A national Synod was convened at Hertford by Theodore, archbishop of Canterbury. Hertford was frequently the residence of the Saxon kings. The bishops of East Anglia, Rochester, Wessex, and Mercia were personally present, together with many well-known canonists. Wilfrid, the Northumbrian prelate, sent two representatives. "My object," said Theodore, "is a solemn engagement by us all to observe uniformly whatever the holy fathers have decreed and defined."

All expressed their consent. He produced a body of canon law. From it he selected ten provisions as especially demanding approbation.

1. The Roman Easter.
2. Some regulations for bishops, clergymen, and monks.
3. Holding Synods twice in every year.
4. The due maintenance of matrimonial ties. These are amongst the ten regulations which obtained the approbation of the Synod. The approbation was regularly signed.

N.B.—Refractory clergymen were to be disqualified from officiating, and utterly disowned.

A.D. 747.—Winifred, styled Boniface by the court of Rome, did good service for the Papal see in return for their flattery. He obtained a synodical submission of Germany to the Papal see. Wilfrid had not been more successful in favour of Rome. Winifred was born in Crediton, in Devonshire.

A.D. 972.—Alcuin is requested to write the *Caroline Books*, with a view to conciliate the Italian divines, who had been offended by expressions of disapprobation which the Anglo-Saxon Church had used respecting the second Council of Nice. The divines of the Anglo-Saxon Church had declared the decrees of the second Council of Nice to be a disgrace to Christianity, "*the worship of images being that which God's Church altogether execrates.*"

In these books *(Alcuin's Caroline Books)* all worship of images is represented as an insidious relic of paganism, identical even in origin, heathen images at first being merely commemorative, but eventually adored by popular superstition. The author studiously avoids giving offence to his Roman friends, and comes into collision with Oriental names only. The books prove how slow was the departure from the simplicity of Gospel truth to *the religion* destitute of the reality of scriptural fact and warrant.—*Soame's Anglo-Saxon Church.*

A.D. 792.—"*The Penitential of Egbert,*" or the book bearing this name, is considered as another interesting monument of contemporary theological opinions. A canon enacted at Cloveshoo agrees with the *Penitential of Egbert*, that penances were as compensatory medicines for sins. A nice examination into every case was necessary. The clergy were ignorant. Egbert wrote his book to supply a want of information upon this branch of clerical duty. The prescriptions and the sins to be healed reveal the immoral habits of the people of the diocese of the time in which the book was written. Fasting for sins, however gross, might be dispensed with, if the sinner offered his alms, and engaged to sing psalms. The book must be considered as belonging to the class of books and the confessional published and used in the Church of Rome.—*Soame's Ang.-Sax. Ch.*

A.D. 816.—Theodore, archbishop of Canterbury, died A.D. 690, aged 88 years. Alcuin, abbot of the abbey of St. Martin, at Tours, died at his abbey, A.D. 804. The date of Alcuin's birth is unknown. It is commonly and probably placed in or about A.D. 735. The interval between the death of Theodore and of Alcuin embraced a period of 114 years. It has been sometimes said that Alcuin was Bede's disciple. Bede died A.D. 735. The date of Bede's death renders impossible the supposition that Alcuin was his disciple. *Bede died when Alcuin was born,* A.D. 735.

The era between Theodore and Alcuin was that of

intellectual eminence. Adhelm, Egbert, and Alcuin appeared in the interval, who, by their parts, testified that the lamp of piety and of learning had not yet gone out. Alcuin was the lamp issuing its expiring lustre. Egbert, king of Wessex, was the last Bretwalda. Egbert rendered the title and its prerogatives hereditary in his family. He thus laid the foundation of a national monarchy.

Anglo-Saxon cruelty and injustice to the British race was frightfully retaliated by hordes of pirates issuing from their own ancestral home. A succession of Danish marauders, in search of plunder, condemned several generations of Anglo-Saxons to a constant sense of insecurity, and to the reality of the most bitter suffering. All peaceful arts languished. Literature decayed. The Danes (the Northmen or Norsemen) directed their force to the monasteries, where only books were stored and scholars found a home.

A council held at Celycyth, A.D. 816, under Wulfred, archbishop of Canterbury, in the presence of Renulf, king of Mercia, and his more distinguished laity, makes a slight advance towards Roman innovation. The image or picture of the saint, whose name the church bears, must be placed upon the walls of the church.

The Council of Nice had decreed to depose any bishop who should consecrate a church without relics. The Council of Celycyth decreed that a bishop might consecrate a church without relics when and where relics could not be obtained. In this case of deficiency bishops were to deposit the sacramental elements alone in a coffer, ordinarily containing them and relics. The reason assigned for the depositing of the sacred elements is, "Because they are the body and blood of Christ." They may represent it. Now, the elements of bread and wine are not "the body and blood of Christ." They may represent it. Our Lord said, and intended to say, no more.

I. *Egbert's eldest son died.* Egbert's hopes lived in his son Ethelwulf, a young child. Swithin (St. Swithin), bishop of Winchester, was one of this child's instructors. St. Swithin's tomb was visited by pilgrims, who were afflicted by sickness, during many generations succeeding his own. Accounts of his life were earnestly sought before the conquest, but no records could be found.

II. *Ethelwulf* may have been designed for the church. He may have been designed for the see of Winchester during the lifetime of his elder brother. He was fit for the cloister. He was not suited to the field. He, by the advice of St. Swithin, obtained legislative authority for dedicating to religious uses, free from all secular burdens, a tenth of the royal domains. Ecclesiastical rights to tithes of produce had been acknowledged in England long before the time of Ethelwulf.

Ethelwulf, the religious king of Wessex, undertook a journey to Rome. He rebuilt and, by the renewing of the grant of Peter's Pence, provided for the permanent utility of the English school, which had been destroyed by fire. Ina had founded it. He promised also two annual sums of the same amount for supplying with lights the churches of St. Peter and St. Paul, A.D. 720. Ina, king of Wessex, made the voluntary offering, a penny for every house, called Peter's Pence, A.D. 794. Offa, king of Mercia, made a similar offering, and for a similar purpose—to support an English school or college in Rome. Ethelwulf imitated their example. On his way through France he became enamoured of Judith, daughter of Charles the Bald. The widower king, who went to Rome on a pilgrimage, returned to England to let his people behold him returning a bridegroom with a young wife. Judith must be crowned. Ethelwulf would have it so. This act was contrary to the laws and customs of the Anglo-Saxons. A conspiracy was formed against him during his absence. This conspiracy was strengthened by the feelings which were excited by his marriage. He was compelled to resign the chief part of his dominions to Ethelbald, his eldest son. He died two years after this resignation, A.D. 856.

Ethelwulf had taken with him to Rome his youngest and favourite son, eventually and permanently known as Alfred the Great. Alfred was then seven years of age.

III. *Ethelbald*, A.D. 858. IV. *Ethelbert*, A.D. 860. V. *Ethelred I.*, A.D. 866.—These three sons of *Ethelwulf* succeeded their father. Their united reigns contain a period of ten years from the death of their father. During the reigns of Ethelwulf and of his three sons the people suffered from the ravages committed by the Danes, who were encouraged to plunder a territory whose rulers were unwarlike, and unable to resist and drive out of their territories the plundering invader in his periodical excursions to obtain pillage.

VI. *Alfred.*—Asser and Plegmund, Alfred's personal friends, state that *Leo, then Pontiff, anointed Alfred king, and taking him to himself as a son of his adoption, confirmed him.* Perhaps the conspiracy against his father arose from this partiality manifested in favour of Alfred. The inclination of Alfred was towards Rome. He corrupted the national religion.

Alfred was born at Wantage, in Berkshire, then a portion of the royal domains, A.D. 849. His mother, Osburgh, was a woman of excellent abilities and conspicuous piety. She was daughter of the royal cupbearer, and was descended from a family long pre-eminent among the Saxon nobles. Alfred lost his mother in his infancy. He lost the benefit of her instruction in his earlier years. His stepmother had married his eldest brother. She had caused a poem to be written, perhaps with the intent of shewing the ignorance of her new connexions. She offered to give the manuscript to him who would commit the poem to memory. Alfred admired the manuscript. The first letter was beautifully illuminated; and when he was assured that he must have the manuscript if he committed the poem to memory, he learned his letters, learned to read, committed the poem to memory, and won the prize. He learned Latin.

He wrote. Yet he was twelve years of age before he could read, and had grown to manhood before he had mastered Latin. His writings are considered worthy of a place among the victories of the human intellect.

Alfred served gloriously in the armies of his brothers. The eldest two, Ethelbald and Ethelbert, reigned concurrently. Ethelbert I. ruled Kent, Sussex, and Essex, the portion left for their father's administration during the last two years of his life. Ethelbald and Ethelbert soon followed their father, Ethelwulf, to the tomb. Ethelred I., his third son, became head of the royal family. Alfred remained content. The assumption of authority in any form was not tempting. He was content to serve under his brother, Ethelred I. The life of Ethelred I. was soon ended. Alfred was called on by the country to act as king, in accordance with the Saxon laws. Alfred left estates to Æthelm and Athelwold, each of them designated "*my brother's son.*" Ethelbert appears to have been the father of both. The Saxon law of succession to the throne, when the heir was an infant, was, that the next personal relative, capable of discharging the duties of royalty, should take the reins of government, and be acknowledged king. The reason assigned for this law, or for its observance, was the danger to which the state was exposed by the invasions of the Danes, A.D. 871. Alfred was born A.D. 849. He was 22 years of age when he came to the throne.

Alfred's first attempt against the Danes was at Wilton, Wilts, the seat of the west Saxon sovereigns. The town has one street, and is situated near the confluence of the Nadder and the Wily, from the latter of which it derives its name. It is a town of great antiquity, and is supposed to have been the Caer Guilan or chief seat of the British prince Caroilius. It was subsequently the capital of the west Saxon sovereigns. A.D. 1003, Sweyn, king of Denmark, burnt this town, and laid waste all the western counties of England, in revenge for Ethelred II.'s (the unready) inhuman massacre of the Danes about two years previous.

A.D. 1143.—King Stephen was forced to flee from the town, leaving behind him his troops and baggage. The town was given up to pillage and was set on fire by the conquerors. The earl of Gloucester (her natural brother), as commander of the forces in favour of the empress Maud or Matilda, who was the legitimate daughter of Henry I., whilst the earl of Gloucester was the illegitimate son of Henry I. Wilton recovered from the calamity, but began to decline in the following reign, Henry II. Queen Elizabeth visited the town, A.D. 1579. The court resided in Wilton for some time. Queen Elizabeth died, A.D. 1603. Wilton is celebrated for carpets.

Wilton was the scene of the Danish victory over Alfred. Various ill successes followed. Haughtiness and tyranny were manifested in Alfred. To these blemishes he added one more fatal—a temporising disposition. The people were alienated. His own kinsman, St. Neot, rebuked him for these defects, and warned him of their evil consequences. His own passions and the Scandinavian rovers were equally masters of Alfred. He felt the violence of the storm; no man stood by him. He fled. His place of retreat was a small thickly-wooded spot in Somersetshire, rendered almost inaccessible by water and morasses. In this memorable Isle of Athenley he sought shelter and concealment with one of the royal herdsmen. The mistress did not know him. The old story represents the mistress as expecting him to watch some cakes baking by the fire, and as being very angry when she found that he had let them burn. "So, man, what! slack and blind when the cakes want a turn! you're greedy when they smoke upon the board."

Alfred was out of sight; not out of mind. He had friends. They knew his retreat. With them he held communication. His advices were followed. Various bands were formed. The Danes felt that no calculation could provide for their defence against attacks so numerous and so unexpected. The spirit of Alfred's people revived. The loser of the victory at Wilton and his subsequent misfortunes were lost in the direction of their recent attacks upon the Danes, and in their late successes.

The time had come. Alfred must leave his retreat. He appeared in the Danish camp as an unknown wandering minstrel. The Danes were charmed by his music and his legendary lore. He saw, yet was not seen. Few military generals have ever engaged in the combat which must decide their fate with advantages equal to those which Alfred had thus secured to himself A.D. 878. Obstinate and sanguinary was the fight. The valour of the Anglo-Saxon troops was desperate. The skill of Alfred guided their valour. The victory was theirs. Alfred had regained all which he had lost. The foe retired within a strong fortification. At its base Alfred maintained a strict blockade. In fourteen days the Danes capitulated on condition of receiving baptism, and of settling, as a peaceful colony, in the eastern counties. Gōthrun was the Danish king. He received baptism in common with his people. Alfred's fears of invading Norsemen may have continued to make him uneasy and watchful, but his victory had won for him the titles of "Father of his people," and "Glory of his age."

When students enter into active and professional life they generally discontinue their studious habits, and unlearn in active life those lessons of classic lore which early days had taught them. Alfred has set an example, to all students, of patient industry in the pursuit of learning. In all his manifold engagements he endeavoured to improve his mind. He set before himself a great undertaking—the formation of a vernacular literature. He persevered; and in a considerable degree he accomplished his wise and generous intention. Alfred translated *Bede's Latin Ecclesiastical History* into the vernacular. He translated into the vernacular large selections from the historical works of Orōsius, with historical matter from other sources. He translated into the verna-

cular *Boethius on the Consolation of Philosophy*. He sought to remedy the gross illiteracy of his clergy by translating for their use *Pope Gregory's Pastoral*, a text book in the apportionment of penance. He translated also, perhaps, only such portions of holy Scripture as suited his necessities as a private christian. He was employed in translating the Psalms when the hand of death warned him to depart hence, for "this is not thy rest."

He had been a sickly and a suffering child. As he approached manhood he dreaded leprosy or blindness, or some other such infirmity which must render him useless to society and to the world. The gross and prolonged festivity which celebrated his nuptials disordered his system. Internal cancer is supposed to have been the cause of all his bodily suffering. He died, A.D. 901, aged 52 years.

The secret of success is the right division of time. Alfred felt this, and provided a specific employment for every coming hour. He divided the natural day into three equal portions thus:—

1. One for sleep and refreshment.
2. One for public duties.
3. One for God's especial service.

Under the head of "God's especial service" he included his religious exercises, and those literary labours which he considered the most powerful means of dispensing the divine light of gospel truth. They had no measure of time in those days except what a close observation of the sun enabled them to form. Alfred ordered wax candles to be made of equal weight, each twelve inches long, every inch being distinctly marked and numbered. He was forced to invent a covering to save his candles from the wind, both in his palace and in his tent. He accomplished this by fitting thin plates of horn into a wooden frame-work. *(The stable lantern)*. He was enabled by the half-transparent horn to watch the progress of his candles. Thus we must understand that the old stable lanterns owed their origin to Alfred the Great. The Saxon kings supported their households and entertained their guests by the produce of the royal domains. Alfred became a very great farmer. Money must have been very scarce. Yet Alfred devoted one-half of his money to religion and learning. 1. One-fourth of this half was distributed in alms. 2. One-fourth was paid to the monasteries of Athelney and Shaftesbury, founded by himself. 3. One-fourth was used in promoting education at Oxford; and 4. The last fourth was reserved for monastic establishments, either abroad or at home. The remaining half of his revenues Alfred divided into three portions:—

1. The first portion paid his officers.
2. The second portion paid the expenses of buildings and of the mechanical arts.
3. The third portion was expended upon those learned foreigners whom he sought for his own ignorant and unpolished country.

Alfred confirmed the sanctions of his more approved predecessors. He made a digest of the laws of *Ina*, king of Wessex, and of Offa, king of Mercia, and of Athelbert, the first Christian sovereign of Kent. He submitted this digest of laws to his legislature and obtained a solemn confirmation of it.

Alfred stipulated with Gothrun, or Godrun, for the payment of tithes—Rome-shot, light-shot, and plough-shot — providing against disobedience by pecuniary fines. The civil laws were thus protecting the property which those laws assigned to the clergy for their support, and for the maintenance of religious worship.

Alfred patronized John Scotus Erigena, who was a determined opposer of the doctrine of transubstantiation.

Alfred endeavoured to improve the condition of the slaves—called churls or villains. This slavery was a disgrace to the old Saxon government.

The laws were so respected in Alfred's time, that when golden bracelets were hung by the public highway no man touched them.

Alfred sent a mission to carry alms to the Christians in India. Dr. Buchanan has given an account of these Christians in India. They were a church, independent of all other churches, from the age of the apostles, and are said to be the descendants of those to whom St. Thomas preached the gospel, who received the word of the Lord as preached to them by the apostle, and who were formed into a church under his direction.

VII. *Edward the Elder* succeeded his father Alfred, A.D. 901. According to Malmesbury, Formōsus, the Roman Pontiff, sent an epistle into England cursing and excommunicating the king with all his people, because the whole of Wessex had been destitute of bishops fully seven years. Edward is represented as summoning a Synod, and Plegmund, the archbishop of Canterbury, as presiding. The decree of the Synod was made for the filling up of the vacant bishoprics, and for creating three new bishoprics. The primate is then represented as proceeding to Rome with presents, laying the Synod's decree at the feet of the Pope, obtaining his approbation, and consecrating seven bishops in one day.

We are informed that Formōsus sent this letter into England, A.D. 904. That Pontiff had died, A.D. 896, eight years previously. He did not rest quietly in his grave. His successor, Stephen, rescinded his decrees, disinterred his corpse, stripped it of the pontifical robes, and buried it ignominiously amongst laymen. The two fingers of Formōsus, used in consecration, were cut off and thrown into the Tiber. These insults to the body of Formōsus happened one year after his death, A.D. 897.

Barōnius suspected a mistake in Malmesbury's account, but was unwilling to give up the story of Formōsus' letter, as it serves his purpose in describing the power of the Roman Pontiff. He would go back ten years. Alfred was then on the throne; not his son Edward the Elder. Two of the vacancies did not occur for five years after A.D. 904. Malmesbury's account, therefore, must be considered as unworthy of belief; Edward the Elder was succeeded by his eldest but illegitimate son.

VIII. *Athelstan*, A.D. 925.—He was illegitimate, but nobly removed the stain of his discreditable birth. He was vigorous and able. He became really the monarch of England. In the decisive battle of Brunanburch he crushed the Danish sovereignty, to which Northumbria and the eastern counties had hitherto owned obedience. He took Exeter from the Welsh, and thus rendered secure the Saxon dominion over the western extremity of England. His reign was full of military activity. He did not reign long. Ecclesiastical history cannot, therefore, derive much material from the records of his reign.

A legislative assembly, held at Grately, enacts, that tithes should be strictly paid, not only upon crops, but also upon live-stock. The assembly provided also for the payment of church-shot. Every crown estate must pay a charitable contribution. Churches must not be violated. Sunday must not be profaned. The assembly decreed the management of ordeals. The king, willing to improve the religious condition of the country, offered the rank of Thane, or gentleman, to every rich man who would build a church and bell-tower upon his estate.

The period from the death of Alcuin, A.D. 804, to the death of Athelstan, A.D. 940—136 years— is remarkably deficient in ecclesiastical monuments of a literary character. Alfred favoured image-worship by mutilating the decalogue, by omitting the second commandment. The freedom of England from the doctrine of transubstantiation may be understood by considering the friendship which Alfred entertained for John Scotus Erigena, the able opponent of that doctrine.

Athelstan is said to have acted in a very cruel manner towards his brother Edwin, by turning him adrift in a ship without sails or oars, because he suspected him of conspiring against his crown. The unhappy prince leapt overboard in despair, and thus perished. Athelstan died, A.D. 940. He came to the throne A.D. 925. He reigned fifteen years.

A.D. 687.—Pepin Heristal, mayor of the palace, ruler of all France. The French kings are now mere cyphers.

A.D. 692.—Celibacy of Bishops enjoined in the eastern church. The Trullan Council decrees that married bishops shall separate from their wives; but allows all other orders of the clergy to retain their wives. The contrary enactments of the Church of Rome censured. It is probable that the worship of images had now prevailed to a very considerable extent.

A.D. 843.—Treaty of Verdun for the partition of the western empire. Italy, Germany, and France formed into separate states:—1. Lothaire, emperor of Italy, &c.; 2. Louis, King of Germany; 3. Charles the Bald, king of France (origin of the kingdom of France, properly so-called).

A.D. 845.—John Scotus Erigena at the Court of Charles the Bald. He translated the (spurious) Works of Dionysius the Areopagite, and laid the foundation of the scholastic system of theology, maintaining the insufficiency of doctrines founded solely on testimonies of Scripture and the writings of the Fathers; and contending that the Christian religion and doctrine could be and ought to be deduced philosophically by "a priore" reasoning, thus reversing the maxim of Augustine, "Fides precedit intellectum"—Faith precedes intellect. He distinguished also between negative and positive theology.

A.D. 847.—Rabanus Maurus, archbishop of Mentz. *The Predestinarian Controversy.* During the sixth century the whole Augustinian system of doctrine concerning Predestination received the stamp of ecclesiastical authority. Many of the clergy inclined to the more moderate views of Augustine, as stated in his book, "*De Vocatione Gentium.*" The plain statement of the doctrine of Predestination they considered to be harsh and dangerous.

Gottschalk, in his monastery, had diligently studied the works of Augustine, and had become an enthusiastic advocate of the doctrine of absolute Predestination. On a pilgrimage to Rome he openly charged all who would not agree with him with holding semipelagian error. He did this formally in the presence of the Bishop of Verona, A.D. 847.

A.D. 848.—Rabanus Maurus opposes Gottschalk. At the Council of Metz, A.D. 848, Gottschalk appears before Louis and Raban. He is then and there excommunicated as a false teacher, and delivered over to his Metropolitan-Hincmar, Archbishop of Rheims, A.D. 849. The Archbishop of Rheims brought Gottschalk before the Council of Chiersy. He refused to retract. He was flogged as a contumacious monk, and sentenced to perpetual inprisonment in the monastery of Hautevilliers. He remained in confinement twenty years, still persevering in his opinions which he embodied in his confessions.

A.D. 853.—The Predestinarian controversy was renewed. Gottschalk's treatment, perhaps, raised up advocates of his doctrine. Prudentius, Bishop of Troyes, defended the doctrines of Gottschalk against Hincmar, Ratramn, and Servatus. Lupus, Abbot of Ferriers, sided with Prudentius. The second Council of Chiersy, held in the presence of Charles the Bald, published four propositions in opposition to the tenets of Gottschalk and his party. These propositions contained not a contradiction, but only a modification of the doctrine of Augustine.

The doctrine of Augustine on the subject of Baptismal Grace is very harsh, and almost a libel on the character of God. He teaches that all receive the Holy Ghost in baptism. But only the elect are made partakers of the abiding power of the Holy Ghost, by means of which they may be faithful unto death, and afterwards receive the crown of life. The reprobates receive such a regeneration in baptism, by the power of the Holy Ghost, as is not abiding, and must be withdrawn from them before they depart from this world. So that they must be damned according to the decree of reprobation.

A.D. 850. *Rise of the feudal system.*—The word feud, derived from a barbarous Latin word feudum, or the classical word fœdus, a covenant, meant an

allotment of land under the condition of serving a superior lord in war. Feudal tenure of land is holding land under such condition. Thus, when Wales was conquered by England (Edward I.) its princes were no longer independent, but feudal holders of their territory under the English king. A. D. 859. The Crown weak and depending. The power of bishops continually increasing. The successors of Charlemain were abjectly submissive to the ecclesiastical rulers. The history of the female Pope Joan, said to have been head of the Church between the pontificates of Leo. IV. and Benedict III., is, probably, a fiction of the eleventh century. Perhaps it was originally designed as a satire upon the vices of the popes John X., XI., and XII., who reigned during the tenth century.

A.D. 869.—Gottschalk dies in confinement. Refusing to retract, he is denied the privilege of partaking of the eucharist before his death.

A.D. 870. — Charles the Bold first asserts the rights of the temporal power and the national Church of France against the claims of the pope. He supports Hincmær against Nicholas the pope.

A.D. 871.—Alfred the Great, king of England.

A.D. 998.—*Feast of All Souls*, instituted at Clugny for the redemption of souls from purgatory. It had been said that on occasion of an eruption of flame in Sicily, the devils had to lament the fact that many souls had been delivered from their torments by means of almsgiving and prayers, and especially by those of the monks of Clugny.

A.D. 1046.—The Council of Sutry affirms the right of the emperor to nominate to the holy see. Plan of the emperor for the reformation of ecclesiastical abuses. The whole of Christendom composed, as it were, a single and individual republic, of which the pope was the spiritual head, and the emperor the secular head. The duty of the latter, as head and patron of the church, was to take cognizance that nothing should be done contrary to the general interests of Christianity. It was his part to protect the Catholic Church, to be the guardian of its preservation, to convocate its general councils, and to exercise such rights as the nature of his office and the interests of Christianity seemed to demand. From Otho the Great to Henry IV. all the Roman pontiffs were chosen, or at least confirmed, by the emperor.

Three rival popes deposed by the Council of Sutry. *From this time the rupture between the Greek and Latin Churches became more complete and irremediable than ever.*

A.D. 1054.—Michael Cerularius, assisted by Leo, metropolitan of Bulgaria, vehemently attacks the doctrines and ceremonies of the Romish Church. The emperor, from political motives, is unwilling that the controversy should proceed. Letters are sent from Rome to Constantinople to settle the dispute. Michael is highly exasperated, and is supported by the clergy and people against the emperor. Patriarch and pope excommunicate each other. From this time Hildebrand obtains continually increasing influence with the popes and superior clergy. At this time the greater part of the temporal possessions of the holy see had passed into the hands of the emperor and of the neighbouring princes. Leo sends commissioners plenipotentiary into various parts of Europe with a view to frame his reformation, which, amongst other matters, enjoined clerical celibacy. Origin of papal influence by means of legates. Berenger declares, at the Council of Tours, that he does not deny the presence of Christ in the Eucharist, but regards the bread and wine, after consecration, as his body and blood. Hildebrand declares himself satisfied with this declaration.

A.D. 1054.—Theodora, empress of the east. End of the Macedonian dynasty. Theodora, a name common to many empresses of the east.

1. Augustine (the monk); 2. Theodore; 3. Alfred the Great; 4. Athelstan; 5. Dunstan; 6. Edward the Confessor, are names of men who impressed a certain character upon the church and state. This character has survived the Norman conquest.—*See Riddle's Ecclesiastical Chronology.*

VIII. A.D. 925.—*Athelstan* took the title of king of all Britain. He defeated the Welsh under Howel the Good. He, at the great battle of Brunton, in Northumberland, overthrew the Danes, who were assisted by Constantine, king of Scotland. Athelstan was succeeded by his brother.

IX. *Edmund I.*, A.D. 940.—This prince was forced by the Danes to agree to a partition of his kingdom with Anlaf, their leader. He was slain in his own hall by a robber named Lealf, A.D. 947. His children were infants. According to the Anglo-Saxon law the crown was bestowed on his brother.

X. *Edred*, A.D. 947.—He gained victories over the Danes, and reduced their share in the kingdom to a province. He yielded too blindly to the dictation of Dunstan, abbot of Glastonbury. Learning was declining. Heathenism, under the name of Christianity, was now prevailing. Ordeals were in practice to decide by single combat, or by touching boiling water, or red hot iron, questions which should have been decided by rational proof. Edred died, A.D. 955, and was succeeded by the son of Edmund.

XI. *Edwy*, A.D. 955.—He strove to weaken the influence of the monks. Odo, archbishop of Canterbury and Dunstan, abbot of Glastonbury, treated with great cruelty both Edwy and his wife, Elgiva. They were both young. Edwy was fond of domestic comfort, and upon one occasion retired from the company at table, after the feast in his palace. He was followed by Odo and Dunstan, and forced by them to return to the scene of drunkenness and revelry in which the company were indulging.

These divines pretended to object to the marriage of Edwy and Elgiva, on the ground of relationship between them within the prohibited degrees. Odo ordered Elgiva to be branded on the face, and to be sent into Ireland. She returned to England; was waylaid and miserably murdered. Edwy died after a reign of four years, A.D. 959. He was succeeded by his brother.

XII. *Edgar*, A.D. 959.—He was called "Peace-

able," because England enjoyed peace during his reign. His barge was rowed on the river Dee by the king of Man, and by several Welsh and Scottish chieftains, while he himself sat at the helm. He made Dunstan archbishop of Canterbury, and has received praise from Dunstan.

Elfrida was heiress of Devonshire. She was famed for beauty. Edgar sent his friend Ethelwald to see the lady, and to return with a true report of what he saw. He declared that reports of her beauty were false, but that he felt disposed, if the king would sanction it, to have her for his wife. The marriage was allowed. Edgar found soon after that Ethelwald had deceived him. The result was Ethelwald was murdered, and Edgar married Elfrida, the widow.

Edgar completely extirpated the wolves from England. He reigned about sixteen years, and was succeeded by

XIII. *Edward*, his son by a former wife. This king is known by the name of Edward the Martyr. Edward, when hunting, had stopped at Corfe Castle, in Dorsetshire, situated in what is termed the Isle of Purbeck. The town derives its name from the castle, built previously to the year 980. It is not noticed in the *Doomsday Book*. It could not have been considerable before the conquest.

When Edward was drinking from a cup handed to him by his father's widow, one of her servants, by her order, stabbed him as he sat upon his horse. The horse ran away. The dead body of the king was dragged along the ground, and was much disfigured. He had not completed a three years' reign. He was succeeded by Elfrida's son.

XIV. A.D. 978.—*Ethelred II., called the Unready*, because he was not able to make an efficient resistance to the Danes, now everywhere rising against their Saxon rulers. Ethelred purchased the departure of the hordes of Danes who arrived in England. He found that this plan encouraged fresh arrivals. He planned, and caused to be executed with the most savage cruelty, a massacre of the Danes settled in England.

Sweyne and Anlaf, kings of Denmark and Norway, arrived in England at the head of numerous hordes of their subjects. Ethelred fled to Richard, duke of Normandy, whose sister, Emma, he had married.

1. *Sweyne*, A.D. 1013, was proclaimed king of England. Sweyne soon died. Ethelred returned to England. He was unable to contend against Canute, the son of Sweyne. Ethelred died, A.D. 1016, shortly after his return. Ethelred the Unready left a son, who succeeded him.

XV. *Edmund, surnamed Ironside.*—He strove with great courage and skill to recover his inheritance. He was defeated at Essenden, in Herts, and afterwards was basely murdered, A.D. 1016.

2. *Canute*, A.D. 1016, became king of England. He was king of Denmark and Norway, as well as king of England. He reigned twenty years.

He sent out of the kingdom the two sons of Edmund Ironside. The Dane, to whom they were entrusted, was instructed to secure their death. He failed to execute his commission. Solomon, king of Hungary, received them. One of them, called Edward the Outlaw, on account of his misfortunes, married the queen's sister, and became the father of Edgar Atheling and Margaret, afterwards queen of Scotland. Ethelred the Unready had two sons by Emma, his second wife, Alfred and Edward. Canute prevailed on Emma to marry him. Their child must succeed to the crown of England. Canute was called "The Great." His courtiers flattered him. He reproved them. They had likened his power to that of God. They were on the shore. Canute ordered a chair to be brought. He sat upon it, and ordered the waves to retire. The water had surrounded him. He then declared that, "No power can be likened to that of God, who alone can say to the sea, "Thus far shalt thou go and no farther." Canute died, A.D. 1036. He left three sons: 1. Sweyne, king of Norway. 2. Hardicanute, settled already on the throne of Denmark. This was his son by Emma. 3. Harold, surnamed Harefoot. Hardicanute being the son of Emma, had superior claims, according to their father's marriage settlement with Emma.

3. *Harold*, A.D. 1036, *surnamed Harefoot*, succeeded to the crown of England. Harold disgraced his brief reign of four years by the murder of Alfred, his stepmother's son by Ethelred the Unready. Alfred and Edward came to England to see their mother, now a second time a widow. Earl Godwin assisted Harold in this murderous undertaking. Alfred was seized in the castle of Guildford. He died in consequence of the cruel treatment which he received. Edward escaped. Harold died, A.D. 1039.

4. *Hardicanute became king of England* A.D. 1039.—He was remarkable for brutal intemperance. He died after a reign of two years. The Saxon line was restored in the person of Edward, who escaped the fate of his brother Alfred, A.D. 1041.

XVI. A.D. 1041.—*Edward, called Saint and Confessor*, secured the interest of Earl Godwin by marrying his daughter, Agitha. In her walks she frequently met the scholars of the Westminster school, put questions to them, and rewarded them with some piece of silver, and then sent them to the palace buttery for some refreshment. Edward did not cohabit with his wife, Agitha. The result was, he had no heir. His piety was gross and unjustifiable superstition. Edward forwarded the interests of foreign churchmen. He was childless. Edgar Atheling was a prince of feeble character. These circumstances encouraged Harold, a son of Earl Godwin, a descendant of the Danish kings, to adopt such plans as would secure to himself the crown of England. In this reign Siward, earl of Northumberland, was sent to assist Malcolm Canmore, king of Scotland, against Macbeth, who had murdered Malcolm's father, Duncan, and had usurped his throne. From this history Shakspeare takes the plot of his tragedy of Macbeth. King Edward founded Westminster Abbey, in which all the kings of England have been crowned since the time of the founder of the Abbey. Edward

died. A.D. 1066, soon after the consecration of that monastery.

The Anglo-Saxon Kings.		A.D.	The Danish Kings.	A.D.
1. Egbert		827-837	I. Sweyne	1013
2. Ethelwulf		837-858	II. Canute	1016-1036
3. Ethelbald	Brothers, Sons of Ethelwulf	858-860	III. Harold Harefoot.	1036-1039
4. Ethelbert		860-866	IV. Hardicanute	1039-1041
5. Ethelred I.		866-871		
6. Alfred		871-901		
7. Edward I. The Elder		901-925		
8. Athelstan		925-940		
9. Edmund I.		940-947		
10. Edred		947-955		
11. Edwy		955-959		
12. Edgar		959-975		
13. Edward II. The Martyr		975-978.		
14. Ethelred II. The Unready		978-1013.		
15. Edmund II. Ironside		1013-1016.		
16. Edward III. Saint and Confessor		1041-1066.		
17. Harold. Doubtful whether of the Saxon or Danish kings. Killed at the battle of Hastings, 1066.				

I. *Theodore*, A.D. 669.—Vitalian, then Pope, determined to try whether the Anglo-Saxons would receive an archbishop nominated by himself. He chose *Theodore*, an able and learned monk, aged sixty-six years, and born at Tarsus, in Cilicia. Former nominations to Anglo-Saxon sees had been domestic. Theodore doubted his reception, and, after his consecration, spent some time in Gaul. The insular princes were tired by parties incessantly contending. They received Theodore gladly, and conceded to him that primacy over the whole Anglo-Saxon church coveted by Augustine in vain, and after his death considered unattainable.

Theodore is regarded as the parent of Anglo-Saxon literature. His coadjutor, Adrian, born in Africa, a scholar and an indefatigable student, aided Theodore in his efforts to improve the literary condition of England. Adrian was known as a member of a Campanian monastic fraternity. The pope wished him to accept Canterbury. He refused, but recommended Theodore. He also would have refused, unless his friend Adrian had consented to accompany him. These two admirable foreigners brought some valuable books into England. Theodore brought over with him Josephus, Homer, and perhaps other authors. Many journeys to Rome were made in search of books [manuscripts] for the increase of the stock already attained. The acquisition of a library began to be the much desired object of every monastery. Theodore and Adrian instituted schools, and endeavoured to spread information on every side. Alcuin eventually transplanted their school into Gaul, where it gave a new and lasting impulse to civilization.

Theodore had his learned labours. He did not neglect his active duties. In his extensive journeys he everywhere urged uniformity with Rome. The case of Wilfrid was brought before him. Wilfrid represented Chad as an intruder. Theodore decided that Chad had been uncanonically consecrated. Chad felt no disposition to dispute. "He had been unwillingly drawn," he said, "from his beloved abbey of Lastingham, and thither he should again gladly retire." Chad had his desire, but did not long enjoy his monastic retreat. Jaruman, the Mercian bishop, died. The Mercian king wished for Chad. Theodore consecrated him, and Chad became bishop of Mercia. Litchfield Cathedral may be considered as having its origin in the zealous efforts of Chad to spread the Christian religion amongst the people of Mercia. He was consecrated bishop of Mercia, A.D. 669. Wilfrid was again bishop of Northumbria, which extended into the country of Oswy's Pictish subjects.

Theodore was guided by his Grecian-Asiatic education in planning a parochial clergy. Under royal sanction he followed Justinian in offering the perpetual patronage of churches as an encouragement for their erection. Theodore's system had been in existence for ages before every English estate had the benefit of his system in the possession of a parish church and of a parochial clergy. This lingering progress has thrown much obscurity around the origin of parishes. The sizes of parishes are unequal. The existing rights of parishes, like to their sizes, may be accounted for by the principle of their formation. A.D 690, Theodore died at the great age of eighty-eight years.

II. *Dunstan.*—From the death of Athelstan to the conquest, from A.D. 940 to A.D. 1066, a period of 126 years, is marked by a controversy which agitated every branch of society.

1. Dunstan, archbishop of Canterbury; 2. Ethelwold, bishop of Winchester; 3. Oswald, bishop of Worcester, and Odo's nephew; these three (1) Dunstan, (2) Ethelwold, and (3) Oswald, formed a triumvirate, and made the monastic system the great business of their lives, to revive, to reform, and to establish it in England. A.D. 970.

The leading authority in the scheme, and in the execution of the scheme of monachism in England, was Dunstan. The eastern church had been early smitten with admiration of monkish devotees. The western church was easily infected by the example of her elder sister. The fifth century produced Benedict, an Italian monk, a monastic patriarch of the western church. The system of Benedict had made extensive progress abroad before it attracted any notice in England. Wilfrid has no claim to its introduction into England. No single Benedictine monastery had arisen in England from his efforts.

Alfred founded his religious house at Athenley. He was forced to people it with foreigners, with a motley group of monkish inmates from every quarter. Scandinavian piracy was assigned as the reason why the Anglo-Saxons had so little taste for monachism. A complete monastic triumph was delayed till after the Norman Conquest. The struggle which achieved the triumph originated in the patience, energy, and address of one celebrated individual.

Dunstan was born in the reign of Athelstan, perhaps in the year of Athelstan's accession, A.D. 925. It was, perhaps, earlier. Dunstan's father was named Herstan. His mother was named Kynedrid. They were high among the nobility of Wessex. They lived near to Glastonbury. The character of Glastonbury was formed by the fishy waters

which guarded it on every side. It was a scene of solemn and picturesque seclusion. Avalon was traditional—a holy isle. It was a royal domain. Its church had been erected before the Saxon conversion. Pilgrims from Ireland were attracted by its sanctity, and doubly valued its facilities for study and religion, because it was reported to be the burial place of their own St. Patrick. The Welsh, the ancient Cimbric race, lingering yet throughout the west of England, and sole inhabitants of Cornwall, looked with deepfelt reverence upon the glassy isle. Arthur, the most glorious of their warriors, was found entombed within its sacred boundaries.

Herstan would naturally direct his son's attention to Avalon as superior to Fleury-on-the-Loire, above Orleans, which had become by Odo's efforts, A.D. 930, the main seat and seminary of benedictine discipline. This glory of Gaul may have been known to Dunstan when his father took him to spend a night at Glastonbury. He went there to pray, on a spot so highly famed for sanctity. The things seen by Dunstan, and the persons from Ireland engaged in their devotions, must have made on Dunstan's youthful imagination impressions which were never effaced. In that very night he had a vision. A majestic figure conducted him through the scenes of the day. But he saw the remains of antiquity assuming a new appearance. A splendid monastic pile presented itself to the mind of Dunstan, as replacing the remnant of the past. This was the prototype of that structure eventually raised by Dunstan.

The Irish pilgrims were poor. They supported themselves by teaching. Herstan selected one of them as tutor to his son. Dunstan was educated at Glastonbury. Dunstan's thirst for knowledge undermined his health. His parents lost all hope of his recovery. As a last resort they sought assistance from a female famed for skill in medicine. Her skill failed. Dunstan was left as dead. He was completely exhausted. He was not dead. He arose, seized a club, fled over hill and dale as if pursued by hounds, and, wearied by his flight, turned his steps towards Glastonbury, and reached its venerable fane. He proceeded on steps provided for workmen, and reached the roof of the church. He saw an opening, and through it pushed his way. This opening led into the church, though by a dangerous descent. He came safely down. He found two guards asleep. He lay down between them. He fell into a most refreshing slumber. In the morning the men were astonished to find their companion. Dunstan's disorder was now spent. He gradually recovered. His remembrance of his fever must have been ever present to his mind. His veneration for the isle of Avalon must have continually increased.

(a.) A.D. 747.—The canons of Cloveshoo are in fact adapted to the correction of existing irregularities in morals and discipline. Their general tenor is highly favourable to the Roman church, because they enjoin a strict uniformity with her offices and usages. They establish, however, a strong case against her. Priests were to learn how to construe the creed, the Lord's Prayer, the offices of Baptism and the Mass, for the purpose of explaining these forms vernacularly. Cuthbert, archbishop of Canterbury, summoned the synod at Cloveshoo. Ethelbald, king of Mercia, was president. Cuthbert acted under the influence of Boniface, originally named Winifred, an eminent ecclesiastic, who received his monastic education in England. He was born in Crediton, in Devonshire.

(b.) Pope Vitalian sent Adrian over into England, in company with Theodore, as a spy upon Theodore's actions. Theodore was remarkable for independence of mind. The Papal Court therefore felt jealous of his actions, A.D. 668 to A.D. 690.

A.D. 942.—Dunstan was a mechanic. His companions in the monastery accused him of practising or studying magic. Athelstan believed the charge. Dunstan retired. His enemies followed him, ill-used him, and threw him into a ditch. They returned to the monastery. Dunstan was hospitably received in the house of a friend. Elphage, bishop of Winchester, advised him to adopt the monastic life so happily begun at Glastonbury. Dunstan was in love, and did not wish to take vows of celibacy (*See Riddle's Ec. Chron.* p. 202). Sickness again overtook him. His spirits were completely broken. He assumed the monkish habit at Fleury. Athelstan was now dead. Edmund I. had succeeded to the crown of England. Dunstan became his chaplain. Edmund I. built and endowed a regular monastery at Glastonbury, under the superintendence of Dunstan. Thus the visions of Dunstan's youth were realized, A.D. 943. This was the first establishment of the kind ever known in England. Dunstan was the first Benedictine abbot in England, as the abbot of a Benedictine monastery. He was fanatical and ambitious. He was able and severe. Odo and Dunstan were authors of wise laws for the government of the church.

Edwy commanded Dunstan to retire from Glastonbury, A.D. 955. He went into exile amidst the tears of the monks. His biography contrasts the weeping faces of the monks with the grinning face of Satan, whose peals of laughter were distinctly heard as the abbot's retreating steps mournfully passed along the vestibule. The royal vengeance was not satisfied by Dunstan's disgrace. His abbey was dissolved, as was also the abbey of Abingdon, in Berkshire. Edwy miscalculated his power. Odo and Dunstan had their fatal revenge upon Edwy and his wife, Elgiva.

When Dunstan had been driven from his monastic retreat at Glastonbury by the order of Athelstan, and had escaped from the hands of his enemies, he was advised to return to his favourite retreat. He returned a real Benedictine, determined upon celibacy. He built for himself a miserable cell against the wall of the monastery, more like to a grave than to the habitation of a living man. It was five feet long, two and a half wide, and not more than four feet in height above the ground, but the ground was excavated so that he could stand upright in it, though it was impossible for him to lie there at full length. The door filled up one side, and the window was in the door. This

was his forge and workshop as well as his dwelling place; and this was the scene of the most notorious miracle in the monastic history of England, for here it was that the devil, who annoyed him sometimes in the shape of a bear, sometimes of a dog, a serpent, or a fox, came one night in a human form to molest him whilst he was working at the forge, and, looking in at the window, began to tempt him with wanton conversation.

Dunstan, who had not at first recognised his visitor, bore it till he had heated his tongs sufficiently, and then, with the red hot instrument, he seized the devil by the nose. So he is said to have declared to the neighbours who came in the morning to ask what those horrible cries had been which had startled them from their sleep. The miraculous story obtained for him the credit which he sought.

When Dunstan's death was approaching, a priest, who on the eve of Ascension-day had been keeping vigils in the church, declared that he had seen Dunstan in the church, seated in his archiepiscopal throne, and dictating laws to the clergy. When, behold, a multitude of cherubim and seraphim entered at all the doors, attired in glittering white garments, and wearing crowns of gold.

"And here," says a Benedictine historian, "the greatness of his sanctity must be observed. They were not *any* angels who came to escort him, but those only of the highest orders, even Cherubim and Seraphim themselves."

They arranged themselves in order before the saint, and addressed him, saying, "Hail! our Dunstan! If thou art ready, come and enter into our fellowship!" But the saint made answer, "Holy spirits! Ye know that upon this day Christ ascended into heaven. It is my duty to refresh the people of God, both with words and with the sacrament of this thing, and therefore I cannot come to-day." In condescension to his wishes a further respite than he required was granted, and they promised to return for him on the Saturday.

On Ascension-day, Dunstan officiated for the last time. He preached as he had never preached before. He warned them of his death. The lamentations of his people were extravagantly great. The priest related what he had seen and heard. It was no dream, no vision; it was reality.

Dunstan took his last meal, re-entered the church, and fixed upon the spot for his grave. He then went to his bed. He lay surrounded by the monks. Three times the bed was raised to the ceiling, and three times gently lowered again. The attendants believed that their saint, like to Elijah, was to be translated in the body. They clung to the walls and door-posts.

Saturday came. The Cherubim and Seraphim kept their word. Dunstan alone saw them. The monks knew this. The people believed them. "See," says one of his biographers, "how *he* hath been honoured *whom* God thought worthy of honour! See in what manner *he* hath entered into the joy of his Lord, *who* was found faithful over the talents of doctrine committed to his charge!"

The multitude, as they attended his funeral, beat themselves with open hands, and lacerated their faces, a ceremony of heathen mourning which had not yet been abrogated, and the saint was deposited in the Cathedral (Canterbury) over which he had presided, there to work miracles, and to attract pilgrims and devotees to his shrine. Dunstan's character is the worst form of monkish character. The inference cannot be avoided. The inference is against Rome.—*(See Southey).*

CHAPTER IV.

(1.) *Gregory VII.*—This Pontiff was named "The Great." Gregory VII. (Hildebrand) out-Heroded Herod. Hildebrand (Gregory VII.) was elected pope, A.D. 1073, six years after the Norman Conquest. He died, A.D. 1085, eighteen years after the "Norman Conquest." He lived, therefore, twelve years after his election to the Roman pontificate.

(2.) A.D. 1072.—"*The Popes* were accustomed to date their acts from the years of the emperors' reigns, and to stamp their coins with the emperors' names; and all the higher (superior) clergy were virtually bound by and subject to the temporal power by the solemn investiture of the ring and crozier. This investiture gave to the emperor and other sovereigns the right of nominating, and of appointing and confirming bishops, and even of deposing them if they saw cause. It gave to the secular rulers, moreover, the right of conferring at their pleasure those fiefs and royal prerogatives which the munificence of princes had invested in the church."—*Koch.*

(3.) *The bishops* had become extremely negligent of their spiritual duties, notwithstanding the provisions and penalties designed to enforce the discharge of those duties. Their chief care in general was to furnish their friends with a subsistence from the revenues of the church, and to trade with ecclesiastical benefices. This evil continued and even increased during the following centuries. Archdeacons, as representatives and commissioners of the bishops, were guilty of many flagrant abuses of their station and influence. This evil led to the abridgment of their authority, and of the appointment of bishops' officials or vicars. The influence of Rome had been greatly increased by the vices and injustice of temporal princes, as well as by dissensions and ambition among the bishops. Sometimes princes appealed to Rome against the pretensions of their clergy, and sometimes the clergy appealed to Rome against the claims and exactions of their princes. Thus both parties contributed to establish the power of the Pope. Such was the case, *e.g. exempli gratia* (for the sake of an example), with regard to England.

(4.) *The monastic orders.*—Hitherto the rule of St. Benedict was the only one allowed by the Roman Church, and the rule of St. Basil prevailed exclusively (as it still does) in the east.

(5.) *The controversy between the Nominalists and the Realists.*—Disputes between Realists (*i.e.* those who

maintained that universals are real things) and Nominalists (*i.e.* those who maintained or who contended that they were names of simple abstractions). The revival of philosophy in the Latin Church, and the consequent controversies between the *Nominalists* and the *Realists*, occasioned *a remarkable change in the manner of propounding religious doctrines*, which henceforth were not only stated in a more logical form than hitherto, but were also mixed up with metaphysical principles.—*Riddle, Ec. Chron.*

1. *Universals* are names given to universal ideas. Horse is a name given to all animals so called. The idea of this general kind is formed by abstraction. It cannot be the idea of any real being. The idea cannot be anything more than the arrangement of objects existing in the external world. The convenience of thought and of expression is suited by such arrangement, and the name of the particular horse is given to the whole class called "horse."

2. *Particulars* are ideas of one horse: my horse, thy horse, are words signifying the particular idea of a horse which is my property, and of a horse which is thy property. "Meum and tuum," mine and thine, are words which involve the subject of property—its owner, its rights, and its duties.

3. *The philosophy of the human mind* was based upon the principle that ideas were real beings. They were produced by something. That something was the external world. But there could be no likeness between the external world and the idea. This fact divided philosophers into three classes—1, into the class which denied the existence of an external world; 2, into a class which acknowledged the existence of an external world; and 3, into a class which denied the existence of self.

4. *The medium is the safe way* in this controversy. I exist. I have ideas. They are produced in my mind by things existing without (or on the outside of) me. I am conscious that I have senses—1, hearing; 2, seeing; 3, tasting; 4, smelling; 5, touching. These senses enable me to form a connexion with the external world. Ideas thus produced are not real beings. They are merely impressions made on my mind by the external world. These ideas are called "*ideas of sensation.*"

I reflect upon the rose, the tulip, the carnation, and the lily. I unite these flowers, and call the union a nosegay. The word nosegay is the name of the idea of the flowers in union. This idea I call an "*idea of reflection.*"

All ideas thus described are two-fold—1, ideas of sensation; 2, ideas of reflection.

5. *Consciousness* is the simple perception of the existence of these ideas in the mind.

Cousin opposed this doctrine. His book appears to be written in opposition to *Locke on the Human Understanding*. Cousin lays down the principle of human knowledge as being consciousness. He denies that sensation and reflection are the principles of human knowledge. He is proud to think that he has defeated the doctrine of Mr. Locke in his *Essay on the Human Understanding*. I felt, while I was reading M. Cousin's book, that he was in error. I read on, and discovered at length what I expected. He wrote these words, "Consciousness, which is reflection." He yielded (unconsciously) the victory to our great philosopher, John Locke, gentleman.

6. *All reasoning* is reduced by Professor Dugald Stewart to this form:—"*If A be B, and B be C, then A is C.*" The rule of three, or proportion, in arithmetic, is an example. In Euclid, the first proposition gives an example. If one right line be the radius of two equal circles, it is equal to every one of all the radii of these two circles. From a point of intersection of these two circles to either extremity of the radius common to both circles, the radii meeting the common radius (each radius at each of the extremities of the common radius) form an equilateral triangle. The sides of the triangle must be equal, because they are all three radii of two equal circles; and because whatsoever two things are equal to one common thing with which they are compared, they are equal to each other.

Abelard.—Peter Abelard (Abelard Pieree), one of the most illustrious of the mediæval school-men, was born, A.D. 1079, of a noble family, at Palais, near Nantes, in Brittany. The stirring incidents of his chequered life, and especially his renowned attachment to Heloise (Eloisa), and its mournful fruits, have thrown a peculiar and romantic charm around the name of Abelard. From his youth he devoted himself to study. Throughout his whole career he did not attempt to conceal his conscious possession of superior ability. His first teacher was Roscelline.

Abelard came to Paris at the age of twenty. He soon rivalled and eclipsed his tutor, Guillaume de Champeaux. In two years he removed from Paris to Melun, thence to Corbeil, and thence to Palais, his birth-place, teaching philosophy all the while with great success. The attraction of Paris soon drew him again to the metropolis, where he attacked the realism of his old master with such dialectic dexterity and vigour, that Champeaux's school was speedily extinguished. His antagonist was made bishop of Châlon-sur-Marne; and Abelard commenced to study theology under Anselm, at Laon. His transcendent talent made the school at Laon his enemy. He returned to Paris and opened a school of divinity, with unrivalled popularity. In that school were trained many men from various countries, who afterwards arrived at high ecclesiastical honours. One pope, nineteen cardinals, and above fifty bishops.

In this zenith of his fame, he confessed that pride and luxury had seduced him. He seduced his pupil, Heloise, a young and fatherless lady, not over twenty years of age, and niece of Canon Fulbert, one of the Parisian ecclesiastics. Heloise was conveyed to Brittany, and bore a son in the house of Abelard's sister. The canon insisted upon a marriage, which accordingly took place; a union which Heloise denied, to her uncle's great mortification or vexation. Abelard next placed her in the convent of Argenteuil. Her uncle took a terrible revenge for the

abduction of his niece; he hired some ruffians who broke into Abelard's chamber, and inflicted on his person a disgraceful mutilation. They castrated him. Heloise, being certified of this outrage on the man she loved, took the veil and became a nun. Abelard retired as a monk into the abbey of St. Denis. Abelard resumed his predilections. He was suspected of heresy. A Council which sat at Soissons condemned him, A.D. 1121.

The monks of St. Denis persecuted Abelard because he denied that their founder was Dionysius, the Areopagite. Disgusted with this persecution, he retired to Troyes. He selected a retreat which his subdued and chastened spirit named the Paraclite, or Comforter. In this convent his faithful Heloise was, at length, established as superior.

His neighbour, Bernard of Chairvaux, whom he had provoked, accused him of heresy before the council of Sens. He was condemned. He appealed to Rome, but did not follow out his appeal. Worn out with fatigue, persecution, and infirmity, he took refuge in the priory of St. Murcel, where he died, A.D. 1142, aged 63 years. His body, first interred at Chene, was soon removed to the Paraclete; and twenty years afterwards, Heloise was buried beside him, at her own request. Their ashes lay undisturbed for three hundred years; but, A.D. 1497, they were transferred to the church of the abbey. A.D. 1800, they were removed to the Musèe Français in Paris; and lastly, A.D. 1817, they were deposited beneath a gothic shrine in the cemetery of Père-la-Chaise.

The brilliant talents of Abelard are beyond dispute. Metaphysics, logics, ethics, theology, and oratory were mastered by his industry, which equalled his ability. As a subtle and accomplished dialectician he had no rival. His "*conceptualism*" forms an epoch in the history of mind, and gave a salutary impulse to the age in which he lived. In his "*Theologia*" he is acknowledged to discover a vigorous and original mind, sensible of its ecclesiastical subordination, but often asserting its native freedom, as is manifest in his illustration of the natural provinces *of reason* and of *faith*.

In his book of ethics, which he quaintly called "Scito te ipsum," "know thyself," he opposes the Romish doctors on many points of *morality*.

In his other treatise "Sic et non," "Yes and no," he exposed their boasted uniformity of doctrine, and produced, in a series of one hundred and fifty-seven rubrics, the contradictory opinions of the older teachers of the church. His works were published at Paris, A.D. 1614. He was a *nominalist*. *The realists* were his enemies.

Conceptualism.—Professor Dugald Stewart, in vol. 2, p. 179, of his complete works, from which I quote (but in vol. 1 of his elements), writes thus:—"In the very slight sketch which I have given of the controversy between the nominalists and the realists about the existence of universals, I have taken no notice of the existence of an intermediate sect called *conceptualists*, whose distinguishing tenet is said to have been that the mind has a power of forming *general conceptions*. From the indistinctness and inaccuracy of their language on the subject, it is not a very easy matter to ascertain precisely what was their opinion on the point in question; but, on the whole, I am inclined to think that it amounted to the two following propositions: *First*, that we have no reason to believe the existence of any essences or universal ideas corresponding to general terms; and, *secondly*, that the mind has a power of reasoning concerning *genera*, or classes of individuals, *without the mediation of language*. Indeed I cannot think of any other hypothesis which it is possible to form on the subject, distinct from those of the two celebrated sects already mentioned *(the Nominalists and the Realists)*. In denying the existence of universals we know that the *Conceptualists* agreed with the *Nominalists*. In what then can we suppose that they differed from them but about the necessity of language, as an instrument of thought, in carrying on our *general speculations?* "With this sect of Conceptualists, *Dr. Reid* is disposed to rank Mr. Locke, and I agree with him so far as to think that if Locke had any decided opinion on the point in dispute, it did not differ materially from what I have endeavoured to express in the two general propositions which I have just now stated. He was satisfied (apparently) neither with the system of the Realists nor with that of the Nominalists. This may demonstrate that he leaned to the intermediate hypothesis, that of the Conceptualists."

Professor Dr. Thomas Brown writes thus in the commencement of Lecture 47:—"The process I stated to be the following: We perceive two or more objects. This is one state of the mind. We are struck with the feeling of their resemblance in certain respects. This is a second state of the mind. We then, in the third stage, give a name to these circumstances of felt resemblance, a name which is, of course, applied afterwards only where this relation of similarity is felt. It is unquestionably not the name which produces the feeling of resemblance which leads to the invention or application of the name, for it would be equally just and philosophic to say that it is the name of the individual, John or William, which gives existence to the individual, John or William, and that he was nobody or nothing till the name, which made him something, was given; as to say, that the name man, which includes both John and William, is that which constitutes our relative notion of the resemblance of John and William, expressed by their common appellation, and that, but for the name, we could have *conceived* them to have any common or similar proportion, that is to say, could not have any general or relative notion, or general idea, as it has been wrongly called, of human nature, of the respects in which John, William, and all other individual men agree."

A.D. 1274.—1. Thomas Aquinas, doctor angelicus, angelic doctor. 2. Bonaventura, doctor seraphicus, seraphic doctor. The latter had contributed greatly to the union of the scholastic and mystic theology.

A.D. 1294.—Alan of Lille, doctor universalis, universal doctor. Roger Bacon. As a biblical divine, he contended for the authority of Scripture as the fountain of truth, in opposition to all other authorities. Hugh, of St. Cher (A.D. 1260), may be placed in the same class.

A.D. 1299.—*Controversy between Thomists and Scotists.*—The followers of Thomas Aquinas (Thomists) and those of Duns Scotus (Scotists), differed with each other on the following matters:—1. In philosophy: the Thomists took the Aristotelian view of universals, while the Scotists defended the system of Plato. 2. In theology: the Thomists adopted the opinions of Augustine concerning sin and grace, but the Scotists were Semipelagians, inclining strongly to Pelagianism. 3. The Thomists attributed an infinite value to the merits of Christ in virtue of his nature as God-man; the Scotists supposed them to have possessed their value and efficacy in consequence of the divine appointment or decree. 4. The Thomists denied, the Scotists assumed, the doctrine of the Immaculate Conception of the Virgin Mary, A.D. 1245. Alexander of Hales, doctor irrefragabalis, irrefragable doctor.

A.D. 1164.—Peter Lombard [a pupil of Abelard] wrote the *Book of Sentences*, Magister Sententiarum, Master of Sentences. Peter Lombard first established the distinction between—1, contritio cordis—contrition of the heart; 2, confessio oris—confession of the mouth; and 3, satisfactio operis—satisfaction of work. Concerning penance and indulgence he argued thus: 1. In baptism all sin is forgiven and salvation bestowed for Christ's sake. Sin, after baptism, exposes men to the punishment of divine justice. This punishment is inflicted on most men by the fire of purgatory. The church may commute this punishment into temporal chastisements. These punishments may be remitted by the church in consideration of certain services, and in compliance with certain demands. Indulgence could avail only those who, notwithstanding their infirmities, lived in the possession and exercise of a lively faith. This scheme, however, served as the basis of further error. It led the way to continued refinements (*i.e.* by Alexander, Albert, and Thomas), and was liable to misrepresentation and misconception."—*Riddle's Ec. Chron.*

"The schoolmen analysed the elements of speech and thought with the pertinacious eagerness now employed by chemists in analysing the elements of bodies. This error is the fundamental error, principium et fons, of all metaphysical speculation; and with an ill grace do metaphysicians ridicule the follies of the schoolmen who only carried to excess the metaphysical method of *unverified deduction*. It may be true that the scholastic philosophy was, for the most part, a dispute about words, but it is not for metaphysicians to cast the reproach; and the defenders of scholasticism have an easy task when they undertake to shew that beneath those verbal disputes lay the deepest problems of Ontology."—*Lewes' Biographical History of Philosophy*, pp. 201-2.

"Yet we cannot pretend to deny that Roscelin, Anselm, Abelard, Peter Lombard, Albertus Magnus, Thomas Aquinas, Duns Scotus, and Ockham, were men of acute and profound understandings, the giants of their own generation. Even with the slight knowledge we possess of their tenets, there appear through the cloud of repulsive technical barbarisms, rays of metaphysical genius which this age ought not to despise." "The most celebrated subjects of discussion, and those on which this class of reasoners was most divided, *were* the reality of universal ideas considered as extrinsic to the human mind, and the freedom of will."

"But all discovery of truth by means of these controversies was rendered hopeless by two insurmountable obstacles, the authority of Aristotle and that of the church. Wherever obsequious reverence is substituted for bold inquiry, truth, if she be not already at hand, will never be attained." The Aristotelian philosophy, even in the hands of the master, was like to a barren tree, which conceals its want of fruit by profusion of leaves. But the scholastic ontology was much worse. What could be more trifling than disquisitions about the nature of angels, their modes of operation, their means of conversing, or (for these were distinguished) the morning and evening state of their understanding. But this unproductive waste of the faculties could not last for ever. Men discovered that they had given their time for the promise of wisdom, and had been cheated in the bargain."—*Hallam, Middle Ages*, vol. iii. pp. 427-8-9-10-11.

A.D. 1059.—Berenger goes to Rome. He hoped that the pope would make a declaration in favour of his (Berenger's) opinions. A council was held. Berenger is required to sign or subscribe a declaration that, after consecration, the bread and wine are the true body and blood of Christ, and that his body is sensibly broken by the hands of the priest, and pressed by the teeth of the communicant. Berenger subscribes. But after his return to France, he openly retracted his confession, asserted his former doctrines against Lanfranc, and inveighed violently against the Church of Rome. Lanfranc writes against Berenger, "*De Eucharistiæ Sacramento liber.*" Berenger replies, "*De Sacrâ cænâ liber.*"

A.D. 1073.—Henry IV., emperor of Germany. Michael VII., emperor of the East. Philip I., king of France. William the Conqueror, king of England. Hildebrand, pope, under the name of Gregory VII.

History furnishes numerous instances of popes excommunicating princes.

1. Gregory VII., A.D. 1076, excommunicated Henry IV., emperor of Germany. Henry IV., son of Henry III., was born A.D. 1050. Succeeded his father A.D. 1056. Commenced the great war of investiture A.D. 1077, and died miserably, A.D. 1106. He was deposed, first, by the Diet of Mayence; and secondly, by Gregory VII., A.D. 1080. Gregory renewed his excommunication of Henry, and recognised Rodolph as emperor. Henry caused Gregory to be deposed by the councils of Mentz and Brixen, and set up another pope under the title of Clement III. Calixtus II., deposed A.D. 1120.

2. Pope Adrian IV., A.D. 1160, deposed Frederick.
3. Celestine III., A.D. 1195, deposed Henry V.
4. Innocent III., A.D. 1219, deposed Otho.
5. Honorius III. and Gregory IX., A.D. 1220, deposed Frederick II.
6. Paul III., A.D. 1235 and A.D. 1238, ejected and anathematized Henry VIII., king of England.
7. Pius V., A.D. 1570, damned and excommunicated Elizabeth, queen of England.

Gebert, A.D. 999, archbishop of Ravenna, A.D. 998. Made pope, under the title of Sylvester II., by the influence of the emperor, whose tutor he had been. This year, 999, Sylvester II. first suggested the idea of the crusades, in an "epistola ex personâ Hierusalem devastatæ ad universalem ecclesiam." *From the person of Jerusalem devastated to the universal church.* Great indignation prevailed in Europe, on account of the oppression of pilgrims visiting the Holy Sepulchre. The Saracens had demanded a small tribute from the pilgrims. The Turks, having overcome the Saracens, and being masters of the Holy Land, cruelly oppressed the Holy Land. Hence the crusades.

A.D. 997-1038.—Christianity finally established in Hungary, under king Stephen I., and propagated thence to Transylvania and to Wallachia by force of arms. Finally established in Wallachia, A.D. 999.

A.D. 911.—Alexander, emperor of the east. Rollo the Dane, having obtained the cession of Normandy, is baptized. He assumes the title of Robert, Duke of Normandy.

A.D. 1009.—During this period the papal chair is usually obtained by the most nefarious means. In general, the popes themselves are men of corrupt morals and profligate lives.

A.D. 1016—Canute was devoted to the interests of the church of Rome. His successor's sons were worthless. Edward the Confessor was the slave of Normandy and of Rome during his reign. The succession of this slavery existed in England till the revolution, A.D. 1688.

A.D. 1073.—Gregory VII. (Hildebrand) renews the idea of crusades, and projects the arming of all Christendom for an attack upon the common enemy. Gregory makes successful efforts for the recovery of church property from princes and nobles, in whose hands it had rested for several centuries.

A.D. 1073.—*The era of scholastic theology begins.*—The history of scholastic theology divides itself into three periods.

1. The latter part of the eleventh century and the whole of the twelfth century formed the period of its origin and development.

2. During the thirteenth century it flourished at its height.

3. Throughout the fourteenth and fifteenth centuries it was on the decline.

The system of congregations of monks, or monastic orders, already established, contributed during this period to the restoration of discipline and general improvement in monasteries.

A.D. 1074.—The Council of Rome enforce, strictly, celibacy upon the clergy. Simony forbidden under the sanction of penalties. Laymen forbidden to confess to married priests, or to attend their performance of mass, under the penalty of excommunication.

A.D. 1075.—The council of Rome forbids all lay investiture, or appointment to spiritual offices, as simoniacal. The pope claims an unlimited dominion over all the states of Christendom, as successor of St. Peter and vicar of Christ on earth.

A.D. 1076.—The emperor, Henry IV., refuses to submit to the papal claims, and quarrels with the pope. Henry causes the council of Worms to depose the pope; and Gregory, in a council of Rome, excommunicates the emperor, and absolves Henry's subjects from their oath of allegiance. He excommunicates also all who took part in the Diet of Worms.

A.D. 1077.—Henry performs penance and submits to the demands of the pope. He afterwards unites with the Lombards against the pope. "*From this time the pontiffs regard the empire as a fief of the church.*"

Gregory had now begun "to put in execution the project which he had been so long concerting and preparing, viz: the erecting of a spiritual despotism, extending to priests as well as to kings; making the supreme pontiff the arbiter in all affairs both civil and ecclesiastical, the bestower of favours, and the dispenser of crowns. The basis of this dominion was, that the vicar of Jesus Christ ought to be superior to all human power. The better to attain his object, he began by withdrawing himself and his clergy from the authority of secular princes."

"The bishops, vainly flattering themselves with the prospect of an imaginary liberty, forgot the valuable gifts with which the emperor had loaded them, and enlisted under the banners of the pope. They turned against the secular princes those arms which the latter had imprudently trusted in their hands." *(Koch).*

By a Council of Rome, A.D. 1079, bishops were obliged to take an oath of fealty and homage to the pope, binding themselves to aid and defend the royal rights of St. Peter.

A.D. 1059.—Many miraculous cures were said to be wrought by the pretended relics of St. Antony and St. Didier, lately imported into Dauphiné from Constantinople.

A.D. 1080-1083.—Henry IV. lays siege to Rome during three years.

A.D. 1081.—Alexius Comnēnus, emperor of the east. The use of the Latin liturgy imposed upon the whole western church by Gregory VII.

The law of celibacy found great opposition in Milan, in France, and in Britain. Several parts of Italy and Germany abandon the emperor and do homage to the pope. William (the Conqueror) king of England, refuses such submission. His words are: "Homage to thee I have not chosen—I do not chose to do. I own it not on mine own account, and I do not find that it had been performed by those before me"

A.D. 1084.—Henry IV. gains possession of Rome

by treachery. Duke Robert Guiscard recovers Rome in favour of Gregory.

A.D. 1085.—Gregory VII., deposed and in exile, dies at Salerno. The pope is now the absolute monarch of the church. The fiction by which the pope has been represented as the vicar or successor of *St. Peter* in the Church of Rome, is turned into the still greater fiction of his being *the vicar of God or of Christ for the whole Church upon earth.—Riddle's Ec. Chron.*

1. Gregory VII. deposed, and died in exile, A.D. 1085.

2. Henry IV. died, A.D. 1086, *one year after the death of Gregory.*

3. William I., of England (the Conqueror), died A.D. 1087.

These three very great men paid the last debt of nature under circumstances of deep humiliation, caused by affliction in mind, body, and estate.

"A.D. 1076.—Gregory VII., in a Roman Synod, absolved all Christians from their oath of fealty to the emperor Henry IV., who, in his Infallibility's elegant language, "had become a member of the devil, and an enemy of the vicar-general of God." Gregory also interdicted all persons from obeying Henry as king, notwithstanding their oaths. This sentence the pontiff, with the approbation of the council, pronounced, as the plenipotentiary of heaven, who possessed the power of binding and loosing in the name of the Almighty God, the Father, the Son, and the Holy Ghost."—*L. Edgar, Variations of Popery*, p. 252.

William the Conqueror had solicited the pope's *(Alexander II.)* approbation of his claim, and had displayed a consecrated banner at the battle of Hastings. Alexander II. was pope from A.D. 1061 to A.D. 1071.

"Wherever a hierarchical government, like to that of the Lamas or to that of the Dairis of Japan, has existed, it would probably be found, could history be traced, to be thus called for by the general interest. Such a government Hildebrand would have founded."

"Christendom, if Hildebrand's plan had been accomplished, would have become a federal body, the kings and princes of which should have bound themselves to obey the vicar of Christ, not only as their spiritual, but as their temporal lord; and that their disputes, instead of being decided by the sword, were to have been referred to a Council of Prelates, annually assembled at Rome."

"Unhappily the personal character of this extraordinary man counteracted the pacific part of his scheme; and he became the *firebrand* of Europe instead of the *peacemaker*."

"If, indeed, the papal chair could always be occupied by such men as S. Carlo Baronius or Fenelon, and the ranks of the hierarchy throughout all Christian kingdoms always have been filled, as they ought to have been, by subjects chosen for their wisdom and piety, such a scheme would have produced as much benefit to the world as has ever been imagined in Utopian romance, and more than it has ever enjoyed under any of its revolutions"

"But to suppose this possible is to pre-suppose the presence of Christian principles to an extent which would render any such government unnecessary, for the kingdom of heaven would then be commenced on earth."—*Southey, Book of the Church*, p. 171.

Hildebrand, or Gregory VII., who was created pope, A.D. 1073, deposed Henry IV., 1075, and repealed the excommunication A.D. 1080. The following is his language:—

"Hac, itaque, fiducia fretus, pro dignitate et tutela ecclesiæ suæ sanctæ, omnipotentis Dei nomine, Patris, Filii, et spiritus sancti. Henrīcum Regem, Henrīci quondam imperatoris filium, qui audaciter inimicum et temerarie in ecclesiam tuam manus injecit; imperatoria administratione regiaque dejicio; et Christianos omnes imperio subjectos juramento illo absolvo, quo fidem veris regibus prestare consueverunt. Dignum enim est, ut is honore careat qui magistatem ecclesiæ imminuere causatur."—*Elliott's Delineations of Romanism*, p. 600. *Barrow's Works*, vol. vii. p. 17, 8vo edition, Oxford, 1830.

Therefore, with this confidence, relying for the dignity and defence of his holy church, in the name of Almighty God, Father, Son, and Holy Ghost, Henry the king (son of the former emperor Henry), who too daringly and rashly laid hands upon thy church, from his imperial and regal administration, I cast down (dejicio), and Christians all, to his authority subject, from that oath I absolve, by which faith to true kings to render they have been accustomed; for it is worthy that *he* should be without honour *who*, the majesty of the church to lessen, pleads his excuse, or finds a cause (causatur).

I have given a verbatim translation, nothing extenuating, nor aught setting down in malice.

The name "Pope," from παπα, father, is claimed exclusively by the bishops of Rome; and from this exclusive application of the name "Pope," his supremacy has been inferred. This name, however, was given indifferently to bishops of former times, especially to those who were of most renown.

Cyprian, Epiphanius, and Athanasius were called "Pope." Augustine saluted Aurelius, President of the Sixth General Council of Carthage, by the name of "Pope." Soppronius, bishop of Jerusalem, writing Patriarch of Constantinople, called him to Sergius, "Most blessed and venerable Pope." The Sixth Council of Carthage named Aurelius, bishop of that city, "Sanctum Papam"—Holy Pope. Eutychus, who was but a priest and an abbot, is styled Papa, or Pope. Many instances are recorded in *Bingham*, who endeavours to prove that every bishop was formerly called "Papa," or Pope.—*Elliott*, p. 619.

The members of the Roman Church call their clergymen fathers—papæ. A lay member of the Roman Church, of some standing in society, has called me father—papa. A poor woman, a member of the Roman Church, would call me father, papa, when she came to consult me upon secular matters, and defended her use of the word by saying that I was her spiritual father, from whom she sought advice in her difficulties. These members of the Church of

Rome well understood my Protestant opinions. There can be no doubt that the exclusive application of the word "Papa" was claimed by Gregory VII., and allowed as a brief acknowledgment of his supremacy, and of the supremacy of his successors.

1. The foundation of supremacy may rest in the voluntary deference which is paid to eminent talent of whatsoever kind, whether of wealth, honour, reputation, place, or order of dignity, all which may secure advantages of real power over those who are inferior, and who may have constant intercourse with those of higher rank. To persons endowed with these advantages the management of affairs is often voluntarily conceded, which remains in their hands as long as such advantages are retained. From custom has arisen the claim of right.

2. The natural tendency of power is extension. "It is like the grain of mustard seed, which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs." "Encroachment," says Plutarch, "is an innate disease of power." Augustus Cæsar, as well as his uncle, Julius Cæsar, and Napoleon Bonaparte, are examples. "Lowliness is young ambition's ladder."

3. Spiritual power has a similar tendency to growth and to establishment. It derives its authority from divine institution. It operates on the consciences of men. It is supposed to be unchangeable by human power, and not subject to revolution. The popes also profess to derive their authority from divine institution. Their weapons are sentences of scripture. They promise remission of sins and heavenly bliss to their followers, while they curse and excommunicate their opposers. They declare that they cannot lose any of the power which has belonged to their see. "The privileges of the Roman Church," says Nicholas I., "can sustain no detriment." "Privilegiæ Sanctæ Romanæ Ecclesiæ nullum possunt sustinēre detrimentum."—*Elliott*, pp. 661-2.

The papal succession from St. Peter is irrecoverably lost.—*Baronii, Annales Eccles.*, tom. x. p. 679. *An. Ch.* 912.—*Finch*, vol. i. pp. 152-53.

"Quæ tunc facies Sanctæ Ecclesiæ Romanæ! quam fœdissima! cum Romæ dominarentur potentissimæ æque ac sordidissimæ meretrices, quarum arbitrio mutarentur sedes, darentur Episcopi, et quod auditu horrendem est, infandum est, intruderentur in Sedem Petri, earum amasii pseudo-pontifices, qui non sint, nisi ad consignanda tempora, in catalogo Romanorum Pontificum Scripti. Quis enim a Seortis hujusmodi intrusos sine lege, legitimos dicere possit Romanos fuisse Pontifices. Nunquam cleri eligentis, vel postea consentientis aliqua mentio, canones omnes pressi silentio, decreta Pontificum soffocata, proscriptæ antiquæ traditiones, veteresque in cligendo summo Pontifice consuetedines, sacrique ritus et pristinus usus prorsus extincti. Sic vindicaverit omnia sibi libido, seculare potentia freta, insaniens, æstu percita dominandi. Dormiebat tunc planē alto (ut apparet) sopore Christus in nave, cùm hisce flantibus valide tantis, navis ipse fluctibus operiretur. Qualesnam reris delectos ab hisce monstris presbyteros et diaconos cardinales fuisse putandum, cum nihil tam naturæ insitum est, quam unumquemque sibi similem generare?"

What was then the face (appearance) of the holy Roman Church? How very foul! When at Rome the most powerful as well as the most sordid harlots exercised government, by whose arbitration sees were changed, bishops were given, and, what is horrible to be heard, and is not to be spoken, were intruded into the see of Peter, the lovers (paramours) of these harlots. Pseudo pontiffs, who cannot be, except to mark the times, written in the catalogue of the Roman pontiffs. For who could say that they have been legitimate Roman pontiffs, who were intruded without law by harlots of this kind? Never is there any mention of a clergyman electing or afterwards consenting. All canons were passed in silence, the decrees of the Pontiffs were suffocated, the ancient traditions and the old customs in electing the chief pontiff were proscribed, and the sacred rights and pristine use were altogether extinguished. Thus *lust* had made sale (vindicaverat) of all things for itself, relying on the secular power, maddening, thoroughly moved by the boiling tide (æstu) of ruling.

Then plainly, as is evident (ut apparet), Christ was sleeping with a deep sopor in the ship; the winds blowing strongly, the ship was covered by the waves. For what sort of cardinals, presbyters, and deacons can you suppose that it is to be thought could have been chosen by these monsters? For nothing is so implanted in (or kindred to) nature (naturæ insitum) as that every one should generate one like to himself.

Pope Gregory VII.'s own description of the extraordinary penance, and of the absolution of Henry IV., emperor of Germany.—*Baronii, Annales Ecclesiæ*, tom. xi. an. 1077. *Finch*, vol. ii. p. 438:—

"Gregorius Episcopus, servus sevorum Dei, omnibus archiepiscopis, episcopis, ducibus, comitibus, cæterisque principibus, regni Teutonicorum Christianam fidem defendentibus, salutem, et apostolicam benedictionem."

"Interim vero regem adventare certè cognovimus, etiam priusquam intrasset Italiam, supplices ad nos legatos præmittens, per omnia se satisfacturum Deo et sancto Petro et nobis obtulit, et ad emandationem vitæ suæ omnem se servaturum obedientiam repromisit: dummodo apud nos absolutionis et apostolicæ benedictionis gratiam impetrare mereretur. Quod cum din multis consultationibus differentes, acriter cum de suis excessibus per omnes qui intercurrebant nuntios redargueremus; tandem per semet ipsum, nihil hostile aut temerarium ostentaus, apud oppidum Canusii, in quo morati sumus, cum paucis advenit, ibique per triduum, ante portam Castri, deposito omni regali cultu miserabiliter, utpote discalceatus, et laneis indutus, non prius cum multo fletu apostolicæ miserationis auxilium et consolationem implorare destitit, quam omnes qui ibi aderant, ad quos rumor ille pervenit, ad tantam pietatis et compassionis misererdiam movit, ut pro eo multis precibas et lachrymis intercedentes, omnes quidem insolitam mentis nostræ duritiam mirarentur; nonnulli verō in nobis

non apostolicæ severetatis gravitatem, sed quasi tyrannicæ feritatis crudetitatem esse clamarent."

"Denique instantia compunctionis ejus, et tanta omnium qui ibi aderant supplicatione devicti, tandem eum relaxato anathematis vinculo, in communionis gratiam et sinum matris ecclesiæ recipimus, acceptis ab eo securitatibus quæ inferius scriptæ sunt."

Henry IV., emperor of Germany, kissed the pope's feet:—

"Cum autem ad superiora graduum ascendisset illic Dominus Papa, cum episcopis pluribus, cum cardinalibus, presbyteris et diaconis et subdiaconis et cæteris cunctorum ministris affuit. Ad cujus vestigia cum rex corruisset, *post pedum oscula, elevatus est.*"

I translate literally:—Gregory, bishop, servant of the servants of God, to all archbishops, bishops, dukes, counts, and other princes of the kingdom of the Teutons, defending the Christian faith, health and apostolic benediction. Meanwhile, truly that the king was coming, *we* certainly knew *who*, even before he had entered Italy, sending before to us suppliant ambassadors, offered (obtulit) that he would, through all things (per omnia), satisfy God, and holy Peter, and ourselves, and to the emendation of his life, bound himself by promise (repromisit) that he would observe all obedience, provided only that he deserved to obtain with us the grace of absolution and apostolic benediction. Which, when delaying for a long time by many consultations, we sharply reproved him concerning his excesses by all who acted as our couriers (intercurrebant). At length, by his own self (per semet ipsum) shewing nothing hostile or rash, at the town of Canusium, in which we were dwelling (on a visit), he came with few (cum paucis), and there, during three days (per triduum), before the gate of the castle (castri: Matilda?), all regal dress being laid aside, miserably, as being (utpote) unshod, and clad in woollen (garments, the snow was on the ground), persisting (persistens) nor ceased to implore, with much weeping, the aid and consolation of apostolic miseration before that all who were there present, to whom that report came, to so great pity of piety and compassion, he moved, that for him, by many prayers and tears interceding, all, indeed, wondered at the unwonted hardness of our mind. Some, indeed, cried out that there was in us not the gravity of apostolic severity, but the cruelty of a sort of (quasi) tyrannic *wild-beastedness (feritatis)*.

"Finally, by the instance (urgency, instantia) of his compunction, and by the so great supplication of all who were present, being overcome (devicti) at length, with relaxed bond of anathema, into the grace of communion, and into the bosom of mother Church, we receive him, the securities being accepted by him, which are written below."

But when he had ascended to the higher parts of steps, there *Lord Pope* (Dominus Papa), with many bishops, with cardinals, presbyters, deacons, and subdeacons, and with the rest of the ministers of all grades (cunctorum), *was present*. At whose footprints (vestigia), when the king had fallen down, after kisses of the feet (post pedum oscula—the pope's feet), he (the king, Henry IV.) was raised up (elevatus est).

Jewell, bishop of Salisbury, has these following words in his defence of his apology for the Church of England:—

"In the pope's own book of ceremonies it is expressly appointed and laid out, in order to avoid confusion, what such estate ought to do. Thus, therefore, it is appointed, 'Cum Papa scalam ascendit,' &c. When the pope takes his stairs to mount on horseback, the greatest prince who is present, whether he be king or emperor, shall hold his stirrup, and afterwards lead his horse a little way. But if there be two kings in presence, the more honourable of them shall hold the bridle on the right side, and the other [king shall hold the bridle] on the left. [In the twelfth century the kings of France and England performed this service]. If the pope will not ride, but be borne on men's shoulders in a chair, then must four of the worthiest princes, yea, the emperor himself, or any other mighty monarch, if he be present, bear the chair, pope and all, a little way forward on their shoulders." *Cerem.*, lib. i. sec. 5, cap. 4.

"Again: 'Imperator traditis primo et sceptro,' &c. The emperor, delivering over his golden apple and his sceptre to one of his men, cometh unto the pope's horse, and, in honour of our Lord Jesus Christ, whose person on earth the pope beareth, he holdeth the stirrup until the pope be mounted, and afterwards he taketh the bridle, and leadeth forth his horse. Further, it is appointed, 'Caudam pluvialis portabit nobilior Laicus qui erit in curia etiamsi esset imperator aut rex.' The most noble laymen who shall be present in the court shall carry the tail of the pope's pluvial, shall bear up the train of the pope's cape, even though he be an emperor or a king."

In fine, the pope's own book of ordinaries and ceremonies saith thus:—

1. The emperor shall hold the pope's stirrup.
2. The emperor shall lead the pope's horse.
3. The emperor must bear the pope's chair on his shoulder.
4. The emperor shall bear up the pope's train.
5. The emperor shall bear the basin and ewer to the pope.
6. The emperor shall give the pope water.
7. The emperor shall carry the pope's first dish.
8. The emperor shall carry the pope's first cup.

Mr. Finch writes thus:—"Through the kindness of Dr. Sadlier, I obtained a perusal of the original work from the library of Trinity College, Dublin, and was enabled to verify the above quotations. The title of the work is *Sacrarum Ceremoniarum Sanctæ Romanæ Ecclesiæ libri tres* (*Coloniæ Agrippinæ*, 1571).—*Finch*, vol. ii. p. 437.

De Domino Nostro Jesu Christo sunt hæ relinquiæ.

De loco ubi natus fuit Dominus. De panno Domini in quo involutus in presepio. De presepio eodem portiones duæ. De auro quod magi obtulerunt Domino. Lapides de Jordanio flumine ubi baptizatus fuit Dominus. De unâ idriâ illarum, in quibus Jesus

acquam convertit in vinum. De lapidibus quibus dictum est Jesu a Diabolo, "Dic ut lapides isti panes fiant, et benedicti sunt a Domino. De pane fragmentorum quinque panum hordeicorum, quibus satiavit Dominus quinque millia hominum. De loco in quo transfiguratus fuit Dominus. De petrâ supra quam stetit Dominus in templo. De capillis Domini. De fimbriâ vestamenti Domini, &c."—*Finch*, vol. ii. p. 364.

I translate literally:—These are the remains, relics, of our Lord Jesus Christ. 1. Of the place where our Lord was born. 2. Of the rag (pauno) in which our Lord was wrapped in the manger. 3. Of the same manger, two portions. 4. Of the gold which the magi offered to our Lord. 5. Stones from the river Jordan, where our Lord was baptized. 6. Of one waterpot of those in which Jesus turned the water into wine. 7. Of the stones to which it was said to Jesus by the devil, "Command that these stones be made loaves," and are blessed by the Lord. 8. Of the bread of the fragments of the five barley loaves (hordeicorum) with which our Lord satisfied five thousand men. 9. Of the place in which our Lord was transfigured. 10. Of the rock upon which our Lord stood in the temple. 11. Of the hair of our Lord. 12. Of the fringe (fimbriâ) of our Lord's garment.

Matilda, Countess of Tuscany, born A.D. 1046, succeeded her father, Boniface III., A.D. 1054. She married successively, 1, Godfrey de Bossa, son of the duke of Lorraine; and 2, Guelph, son of the duke of Bavaria. She died, A.D. 1115, aged 69 years.

This princess is remarkable in history for her devotion to the papacy, which she endowed with vast possessions, and thereby laid the foundation of long and continued wars between the popes and the emperors.

Salerno was in her dominions. In her castle at Salerno Gregory VII. was residing, on a visit to Matilda, when he caused Henry IV., emperor of Germany, to do penance. Gregory retired, when deposed, to end his days in the palace of Salerno.

"Though the name and authority of the court of Rome were so terrible in the remote countries of Europe, which were sunk in profound ignorance, and were entirely unacquainted with its character and conduct, the pope was so little revered at Rome, that his inveterate enemies surrounded the gates of Rome itself, and even controlled his government in that city. And the ambassadors, who, from a distant extremity of Europe, carried to him the humble or rather abject submissions of the greatest potentates of the age, found the utmost difficulty to make their way to him, and to throw themselves at his feet."—*Hume's Hist. of Eng.*, vol. vi. p. 419.

"Since the primitive times, the wealth of the popes was exposed to envy, their power to opposition, and their persons to violence. But the long hostility of the mitre and the crown increased the numbers and inflamed the passions of their enemies. The deadly factions of the Guelphs and Guibelines, so fatal to Italy, could never be embraced with truth and constancy by the Romans, the subjects and adversaries both of the bishop and emperor; but their support was solicited by both parties, and they, alternately, displayed in their banners the keys of St. Peter and the German eagle. Gregory VII., who may be adored or detested, as the founder of the papal monarchy, was driven from Rome, and died in exile at Salerno. Six-and-thirty of his successors, till their retreat to Avignon, maintained an unequal contest with the Romans; their age and dignity were often violated, and the churches, in the solemn rights of religion, were polluted by sedition and murder."—*Gibbon*, vol. viii., p. 335.

The Homily for Whitsunday, pages 416-418.—"Now to leave their doctrine and to come to other points. What shall we think or judge of the pope's intolerable pride? The scripture saith that "God resisteth the proud, but sheweth grace to the humble." Also it pronounceth them "blessed" who are "poor in spirit," promising that they who "humble themselves shall be exalted." And Christ, our Saviour, willeth *all His to learn of him, because He is humble and meek*. As for pride, St. Gregory saith, "It is the root of all mischief;" and St. Augustine's judgment is this, "*that it maketh men devils*." Can any man, then, who either hath read or shall read the popes' lives, justly say that they had the Holy Ghost within them? First, as touching that they will be termed universal bishops, and heads of all christian churches through the world, we have the judgment of Gregory I. expressly against them, who, writing to Mauritius, the emperor, condemned John, bishop (patriarch) of Constantinople, in that behalf, calling him "*The prince of pride*," "*Lucifer's successor*," and "*the forerunner of Antichrist*." St. Bernard also, agreeing thereunto, saith, "What greater pride can there be than that one man should prefer his own judgment before the whole congregation, as though he only had the Spirit of God?" And Chrysostom pronounceth a terrible sentence against them, affirming that "whosoever seeketh to be chief on earth shall find confusion in heaven," and that he "who striveth for the supremacy shall not be reputed among the servants of Christ." Again, he saith, "To desire a good work, it is good; but to covet the chief degree of honour, it is mere vanity." Do not these places sufficiently convince their outrageous pride in usurping to themselves a superiority above all other, as well ministers and bishops, as kings also and emperors? But, as the lion is known by his claws, so let us learn to know these men by their deeds.

1. What shall we say of him who made the noble king Dandalus to be tied by the neck with a chain, and to lie flat down before his table, there to gnaw bones like to a dog? Shall we think that he had God's Spirit within him, and not rather the spirit of the devil? Such a tyrant was pope Clement the Sixth.

2. What shall we say of him who proudly and contemptuously trod Frederick the emperor under his feet, applying verse 13 of psalm xci. unto

himself: "Thou shalt go upon the lion and the adder, the young lion and the dragon thou shalt tread under thy feet." Shall we say that he had God's holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was pope Alexander the Third.

3. What shall we say of him who armed and animated the son against the father, causing him to be taken and to be cruelly famished to death, contrary to the law both of God and also of nature? Shall we say that he had God's holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was pope Pascal the Second.

4. What shall we say of him who came into the popedom like to a fox, who reigned like to a lion, and died like to a dog? Shall we say that he had God's holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was pope Boniface the Eighth.

5. What shall we say of him who made Henry IV., emperor of Germany, with his wife and his young child, to stand at the gates of the city (Matilda's castle) Salerno, in the rough winter (snow on the ground), barefooted and barelegged, clothed only in linsey-woolsey, eating nothing from morning to night, and that for the space of three days? Shall we say that he had the Spirit of God within him, and not rather the spirit of the devil? Such a tyrant was pope Hildebrand (Gregory VII.), most worthy to be called a firebrand, if we shall term him as he hath best deserved.

Many other examples might here be alleged, as of pope *Joan*, the harlot, who was delivered of a child in the high street, going solemnly in procession. Of pope *Julius III.*, who wilfully cast St. Peter's keys into the Tiber. Of pope *Urban VI.*, who caused five cardinals to be put in sacks and cruelly drowned. Of pope *Sergius III.*, who persecuted the dead body of Formosus, his predecessor, when it had been buried eight years. Of pope *John XIV.*, of that name, who, having his enemy delivered into his hands, caused him first to be stripped stark-naked, his beard to be shaven, and to be hanged up a whole day by the hair, then to be set upon an ass, with his face backward toward the tail, to be carried round the city in despite, to be miserably beaten with rods, last of all to be thrust out of his country and to be banished for ever.

But, to conclude and make an end, ye shall briefly ake their short lesson. Wheresoever ye find the spirit of arrogancy and pride, the spirit of envy, hatred, contention, cruelty, murder, extortion, witchcraft, necromancy, &c., assure yourselves that there is the spirit of the devil, and not of God, albeit they pretend outwardly to the world never so much holiness. For, as the Gospel teacheth us, the Spirit of Jesus is a good spirit, a holy spirit, a sweet spirit, a lowly spirit, a merciful spirit, full of charity and love, full of forgiveness and pity, not rendering evil for evil, extremity for extremity, but overcoming evil with good, and remitting all offence even from the heart. According to which rule, if any man live uprightly, of him it may be safely pronounced that he hath the Holy Ghost within him; if not, then it is a plain token that he doth usurp the name of the Holy Ghost in vain. Therefore, dearly beloved, according to the good council of St. John (1*st John* iv. 1), believe not every spirit, but first try them whether they be of God or no. "Many shall come in my name," (*Matt.* xiv. 5-24) saith Christ, "and shall transform themselves into angels of light, deceiving, if it be possible, even the very elect."

They shall come to you in sheep's clothing, being inwardly cruel and ravening wolves. They shall have an outward shew of great holiness and innocency of life, so that you shall hardly or not at all discern them. But the rule which ye must follow is this, to "judge them by their fruits" (*Matt.* vii. 20), which, if they be wicked and naught, then it is impossible that the tree of which they proceed should be good.

Such were all the popes and prelates of Rome, for the most part, as doth well appear in the story of their lives, and, therefore, they are worthily accounted among the number of false prophets and false Christs who deceived the world a long time.

"The Lord of heaven and earth defend us from their tyranny and pride, that they may never enter into his vineyard again, to the disturbance of his silly poor flock, but that they may be utterly confounded and put to flight in all parts of the world; and he, of his great mercy, so walk in all men's hearts by the mighty power of the Holy Ghost, that the comfortable gospel of his son Christ may be truly preached, truly received, and truly followed in all places to the beating down of sin, death, the pope, the devil, and all the kingdom of Antichrist; that, like to scattered and dispersed sheep, being at length gathered into one fold, we may in the end rest altogether in the bosom of Abraham, Isaac, and Jacob, there to be partakers of eternal and everlasting life, through the merits and death of Jesus Christ our Saviour." Amen.

This is an extract from the second part of the *Homily for Whit-Sunday*. In the first part of this homily may be found an extract from *Eusebius' Ecclesiastical History*, which gives an account of a philosopher (heathen) who resisted all the great and the learned. A poor and unlearned man engaged the philosopher in dispute. The philosopher acknowledged the power of God in the poor man's words, and gave place to the truth. This was the power of the Holy Ghost.

The rise of ceremonies in the Roman Church, A.D. 320 to A.D. 1854:—

	A.D.
1. Elements of Superstition	110—320
2. Laws of Fastings	320
3. Clerical Celibacy is introduced.....	321
4. Pilgrimage to Sepulchres.....	350
5. Prayers for the Dead. Images in Churches	380
6. Clerical Celibacy decreed	386
7. Vigils for the Dead, wax tapers, crosses, purgatory	400

	A.D.
8. Ceremonies growing intolerable	450
9. Invocation of Saints begun	470
10. Rejection of Cup in supper	490
11. Image Worship introduced	500
12. Extreme Unction	528
13. Processions and litanies	535
14. Altars placed in the East	536
15. Masses for the dead, priestly vestments, perfumes and relics, service in the Latin tongue	600
16. Crucifixes introduced	690
17. Bishop of Rome universal	695
18. Private Masses	700
19. Adoration of Images decreed	790
20. Canonization of Saints	880
21. Baptism of Bells	965
22. Transubstantiation introduced	1050
23. Penance. Indulgences	1055
24. Canonization of Saints decreed	1160
25. Transubstantiation decreed	1212
26. Adoration of the Host, tinkling of bells, invention of Paternosters	1220 to 1230
27. Red hat and cloak for cardinals	1245
28. Cup denied to laity	1360
29. Deprivation of cup decreed	1414
30. Rosary of the Virgin invented	1470
31. Immaculate Conception	1854

In the volume of *Homilies* there are two books. On page 141 there is an admonition to all ministers ecclesiastical. I quote the following passage on the subject of the lessons:—

"And where it may so chance some one or other chapter of the *Old Testament* to fall in order to be read upon Sundays or holydays, which were better to be changed with some other of the *New Testament* of more edification; it shall be well done to spend your time to consider well of such chapter before-hand, whereby your prudence and diligence in your office may appear, so that your people may have cause to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of *your* consciences and *their own*."

The new Lectionary has no restriction upon this admonition. The Act, A.D. 1871, 34 & 35 Vict. cap. 37. Perhaps such a change of the appointed lesson may cause inconvenience to those who have in church with them *Church Services only*.

Canon XXXVI. Subscription required of such as are to be made ministers:—

"No person shall hereafter be received into the ministry, nor either by institution or collation admitted to any ecclesiastical living, nor suffered to preach, to catechize, or to be a lecturer or reader of divinity in either university, or in any cathedral or collegiate church, city, or market town, parish church, chapel, or in any other place within this realm, except he be licensed either by the archbishop or by the bishop of the diocese where he is to be placed, under their hands and seals, or by one of the two universities, under their seal likewise; and except he shall first subscribe to these three articles following in such manner and sort as we have here appointed:

"'I. That the king's majesty, under God, is the only supreme governor in this realm, and of all other his highness's dominions and countries, as well in all spiritual and ecclesiastical things or causes as temporal; and that no foreign prince, person, prelate, state or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within his majesty's said realms, dominions, and countries.

"'II. That the *Book of Common Prayer*, and ordering of bishops, priests, and deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used; and that he himself will use the form, in the said book prescribed, in public prayer and administration of the sacraments, and none other.

"'III. That he alloweth the articles of religion agreed upon by the archbishops and bishops of both provinces, and by the whole clergy in the Convocation holden in London in the year of our Lord one thousand five hundred and sixty-two; and that he acknowledgeth all and every the articles therein contained, being in number nine and thirty, besides the ratification, to be agreeable to the Word of God.'

"To these three articles, whosoever will subscribe, he shall, for the avoiding of all ambiguities, subscribe in this order and form of words, setting down both his christian and surname, viz.:—

"'I, N. N., do willingly and *ex animo* subscribe to these three articles above mentioned, and to all things which are contained in them.'

"And if any bishop shall ordain, admit, or license any as is aforesaid, except he have first subscribed in manner and form as here we have appointed, he shall be suspended from giving of orders and licenses to preach for the space of twelve months. But if either of the universities shall offend therein, we leave them to the danger of the law and of his majesty's censure." The Synod was begun at London, A.D. 1603, James I. of England and VI. of Scotland being king, in the first year of his reign in England, and in the thirty-seventh year of his reign in Scotland. 1. Allegiance to the monarch. 2. Satisfied by the *Book of Common Prayer*. 3. Alloweth or agreeth with the articles of religion called the Thirty-nine Articles, published by his majesty's authority, under the Great Seal of England. *This Canon, XXXVI.*, regulates the ordination of every clergyman officiating in the Church of England. All candidates for ordination of course study this canon.

Canon LIII. No public opposition between preachers.—"If any preacher shall, in the pulpit particularly, or namely of purpose, impugn or confute any doctrine delivered by any other preacher in the same church, or in any other church near adjoining, before he hath acquainted the bishop of the diocese thereof, and received order from him what to do in that case, because upon such public dissenting and contradicting there may grow much offence and disquietness unto the people, the churchwardens or party grieved shall

forthwith signify to the said bishop, and not suffer the said preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matters of contention in the church until the bishop hath taken further order therein, who shall, with all convenient speed, proceed therein, that public satisfaction may be made in the congregation where the offence was given. Provided that if either of the parties offending do appeal, he shall not be suffered to preach, 'pendente lite,' whilst the suit is pending."

Canon LXVII. Ministers to visit the sick.—"When any person is dangerously sick in any parish, the minister or curate having knowledge thereof shall resort unto him or her—*if the disease be not known or probably suspected to be infectious*—to instruct and comfort them in their distress, *according to the order of the Communion Book, if he be no preacher; or, if he be a preacher, then as he shall think most needful and convenient.*"

Canon CXII. Non-communicants at Easter to be presented.—"The minister, churchwardens and questmen, and assistants of every parish church and chapel, shall, yearly, within forty days after Easter, exhibit to the bishop or his chancellor the names and surnames of all the parishioners, as well men as women, who, being of the age of sixteen years, received not the communion at the Easter before." N.B.—This canon may have led to that discontent which—in the reign of Charles I., son of that mighty potentate James I.—issued in the great rebellion.

Canon III. Disturbers of divine service to be presented.—"In all visitations of bishops and archdeacons, the churchwardens or questmen and sidesmen shall truly and personally present the names of all those who behave themselves rudely and disorderly in the church, or who, by untimely ringing of bells, by walking, talking, or other noise, shall hinder the minister or preacher."

Homilies, page 414.—"Christ commended to his church a sacrament of his body and blood. They (the Church of Rome) have changed it into a sacrifice for the quick and the dead. Christ did minister to his Apostles, and the Apostles to other men, under both kinds. They (the Church of Rome) have robbed the people of the cup, saying that for them one kind is sufficient."

"Christ ordained no other element to be used in baptism but only water, whereunto when the word is joined, it is made, as St. Augustine saith, a full and perfect sacrament. They (the Church of Rome) being wiser in their own conceit than Christ, think it is not well nor orderly done unless they use conjuration [at the restoration of Charles II., son of Charles I., and grandson of James I., the words of consecration were restored to our Book of Common Prayer, viz., "Sanctify this water to mystical washing away of sin"], unless there be oil, salt, spittle, tapers, and such other church ceremonies serving to no use, contrary to the plain rule of St. Paul, who willeth all things to be done in the church to edification. 1. *Cor.* xiv. 37: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord;" v. 3: "But he who prophesieth speaketh unto men, to edification, and exhortation, and comfort."

A.D. 399.—New festivals during this century:—

I. 1. Christmas Day. 2. Ascension Day. 3. Whit-Sunday (in the modern sense).

II. Baptismal Rites.—1. Wax tapers in the hands of the candidates. 2. Use of *(a)* salt, *(b)* milk, *(c)* wine, *(d)* honey. 3. Baptisteries. 4. Times of Baptism, Easter and Whitsuntide. 5. Twofold anointing, before and after baptism. 6. Dominica in albis, Lord's day in white [vestibus, garments].

III. The Lord's Supper (1) was now commonly called "Missa" by the Latins. 2. Tables had come into use and were now called altars. 3. Liturgies used at the celebration of this rite. 4. Elements still administered in both kinds as before. 5. No private masses.

A.D. 400.—Irruption of the Visigoths into Italy under Alaric. 1. Visigoths—north. 2. Ostrogoths—south. Alaric died, A.D. 410. After the death of Attila, the Huns retired to their own territory on the Black Sea. Attila—"the scourge of God"—died, A.D. 453.

The influence of heathenism upon Christianity is evident, as evident as was its influence upon Judaism in the days of Ahab and Jezebel. *Jezebel, 2nd Kings* ix. B.C. 884. *Ahab, 1st Kings* xxii. B.C. 897.

Homilies, page 411.—"Eusebius, in his Ecclesiastical History, telleth a strange story (to which I have briefly referred) of a certain learned and subtle philosopher who, being an extreme adversary to Christ and his doctrine, could, by no kind of learning, be converted to the faith, but was able to withstand all the arguments which could be brought against him."

"At length, there started up a poor simple man, of small wit and less knowledge, one who was reputed among the learned as an idiot, and he, in God's name, would needs take in hand to dispute with this proud philosopher."

"The bishops and learned men standing by were marvellously abashed at the matter, thinking that by his doings they should be all confounded and put to open shame. He, notwithstanding, goeth on, and, beginning in the name of the Lord Jesus, brought the philosopher to such a point in the end, contrary to all men's expectation, that he could not but acknowledge the power of God in his words, and give place to the truth."

"Was not this a miraculous work, that one silly soul, of no learning, should do that which many bishops of great knowledge and understanding were never able to bring to pass?" So true is the saying of Bede, "When the Holy Ghost doth instruct and teach, there is no delay at all in learning."

Church Rates.—The laws of Edward the Confessor expressly impose *tythes* upon *trade*. Besides tythes, there were other rent charges. These do not appear to be anterior to the *Saxon conversion*.

1. *Church Shot* was imposed by Ina. The Hep-

tarchy followed his example. Alfred stipulated with Gothrun, the Dane, that, in addition, light shot and plough alms should be regularly paid by the Danish proprietors. Athelstan, Edgar, and Ethelred provided civil penalties for the recovery of the disputed payments. The last enactment is eight hundred years old. During this period all landed property has been changing hands, subject to these charges: 1. Tithes. 2. Church shot. 3. Light shot. 4. Plough alms. These Saxon institutions are the origin of church rates.—*Soames' Anglo-Saxon Church*, p. 10.

Athelstan, the eldest son of Edward the elder, but illegitimate, crushed the Danish sovereignty in the decisive battle of Brunanburh, in Northumbria, and took the eastern counties which had been under the dominion of the Danes. He took Exeter from the Welsh, and thus laid the foundation of Anglo-Saxon dominion over the western extremity of England. Athelstan's reign was short. His military glory was great. His care for the church was manifested in the enactment of his ecclesiastical laws.

"The period from the death of Alcuin, A.D. 804, to the death of Athelstan, A.D. 928 (the period embraces 124 years), is deficient in literary documents. Alfred's friendship for Erigĕna, and the decisive testimony borne by a subsequent age against transubstantiation, prove sufficiently that England still continued completely free from the main distinction of modern Romanism."—*Soames' Anglo-Saxon Church*, p. 166. The repetition of these matters may assist the memory in the very important fact that the Saxon institutions for the maintenance of public worship—1. Tythes; 2. Church Shot; 3. Light Shot; and 4. Plough Alms—have given origin to other modes of supporting public worship, and to similar and other modes of providing places in which the worship of Almighty God may be "decently and in order" performed.

The History of St. Patrick. From "Chambers' Book of Days."—"Homer has been claimed by many countries as the son of their land. St. Patrick has an equal honour. Scotland, England, France, and Wales claim the saint as the offspring of their land. His name, Patricius, shews that his birth was Patrician.

"He was born, A.D. 372. When only sixteen years of age he was carried off by pirates, who sold him into slavery in Ireland. His master employed him as a swineherd on the well-known mountain of Sleamish, in the county of Antrim. Seven years of his life were passed in this place and employment. He learned the Irish language, and made himself acquainted with the manners, habits, and customs of the Irish people.

"He escaped from captivity. He reached the Continent in safety. Of course he had many adventures. He was successively ordained—1. Deacon; 2. Priest; and 3. Bishop; and, with the authority of Pope Celestine, returned to Ireland to preach the Gospel to its heathen inhabitants.

"Patrick and his companions landed in Ireland on a mountain in winter. They wanted a fire to prepare breakfast. Patrick ordered his companions to make a pile of ice and snowballs. The command was obeyed. Patrick breathed on the wintry pile. It became a pleasant fire. Of course the company cooked their breakfast.

"The greatest of St. Patrick's miracles is the banishing from the soil of Ireland all venomous reptiles, and rendering it ever after so hostile to the serpent race that the serpents and all their kind die on touching the green sod.

"Colgan relates that St. Patrick performed this miracle by beating a drum. But he did beat the drum so zealously that he knocked a hole in it. An angel came to his relief and mended the drum, which was long exhibited as a holy relic.

"St. Patrick was baptizing an Irish chieftain, and was leaning too heavily on his crozier. The steel point of the crozier was placed by accident on the great toe of the heathen chief. The blood flowed. 'Struth fail' — stream of blood. The two Irish words are now pronounced as one word, 'Struil.' 'Struil' is the name of a well-known place near to Downpatrick, and thus perpetuates the memory of the pious ceremony, and of the pious submission of the Irish chieftain, who believed that this boring of his great toe was part of the baptismal service.

"The footsteps of St. Patrick can be traced, from his cradle to his grave (almost), by the names of places called after him.

1. "Kilpatrick—the cell or church of Patrick—in Dumbartonshire. This was his birth-place, if he were born in Scotland.

2. "Dulpatrick, the district or division of Patrick, in Lanarkshire, was his residence. He visited Crag-Phadrig, viz. the rock of Patrick, near Inverness.

3. "He founded two churches: 1, Kirkpatrick, at Irongray, in Kirkcudbright; and 2, Kirkpatrick, at Fleming, in Dumfries; and ultimately sailed from Port Patrick, leaving behind him such an odour of sanctity that, among the most distinguished families of the Scottish aristocracy, Patrick has been a favourite name down to the present day.

4. "He arrived in England. He preached in Patterdale (Patrick's Dale), in Westmoreland, and founded the church of Kirkpatrick, in Durham. Visiting Wales he walked over Sarn-badrig (Patrick's Causeway), which now, covered by the sea, forms a dangerous shoal in Carnarvon Bay. He departed for the continent. He sailed from Llanbadrig (the Church of Patrick), in the island of Anglesea.

5. "Undertaking the mission to convert the Irish he first landed at Innis Patrick (the island of Patrick) and next at Holm Patrick, on the opposite shore of the mainland, in the county of Dublin. He sailed northwards. He touched at the Isle of Man, sometime since called also Innis Patrick, where he founded another church of Kirkpatrick, near to the town of Peel.

6. "He landed on the coast of Ireland, in the county of Down. He converted and baptized the chieftain, Dichu, on his own threshing floor. The name of the parish of Saul, derived from Sabhal-Patrick (the barn of Patrick), perpetuates the event

He arrived at Temple Patrick, in Antrim, and proceeded to a lofty mountain in Mayo, ever since called 'Croagh Patrick.'

7. "He founded an abbey in East Meath, called Domnach-Padrig, the house of Patrick, and built a church in Dublin, on the spot where St. Patrick's Cathedral now stands.

8. "In an island of Lough Derg, in the county of Donegal, there is St. Patrick's Purgatory; in Leinster there is St. Patrick's Wood; at Cashel, St. Patrick's Rock. People, fond of the curiosities of antiquity, may count by dozens St. Patrick's wells, at which the holy man is said to have quenched his thirst.

9. "He is commonly stated to have died at Saul, on the 17th of March, A.D. 493, in the 121st year of his age.

10. "The birthplace and the burial place of St. Patrick are disputed. The general evidence indicates that he was buried at Downpatrick; and that the remains of St. Columbo and St. Bridget were laid beside him.

11. "The shamrock, or small white clover, '*the trifolium repens*' of botanists, is almost universally in the hat all over Ireland on St. Patrick's day (March 17).

12. "The popular notion is, that when St. Patrick was preaching the doctrine of the Trinity to the Pagan Irish, he used this plant, which bears three leaves upon one stem, as a symbol or illustration of the great mystery."

The education of St. Patrick was neglected. He never acquired such a knowledge of Latin as enabled him to write in that language otherwise than in a very imperfect style. He had a talent. He did not fold it in a napkin and hide it.

The Greek Dialects.—The word dialect may signify the manner in which any particular province or district of a kingdom may speak the language peculiar to that kingdom or country. No people have attracted more attention to this peculiarity than the ancient inhabitants of Greece. Their every dialect was a perfect language in its kind. The various districts had each its own peculiar dialect amongst this wonderful portion of the human family. Every dialect had its own peculiar rules and beauties. Authors, whether they wrote in prose or in verse, wrote in these dialects. Some authors blended all the dialects together, writing without any partiality to any one particular province or district of their country. *Homer* displayed no partiality in this matter. He has written in all the dialects of his country, in addition to his use of "*poetice*," poetic license, a liberty which he did not despise. Some authors have, in their compositions, one dialect prevailing above the rest.

The result is a variety as well as copiousness of turns and expressions, which variety is so much admired in the Greek language, and cannot be met with in any other language.

Amongst these dialects Atticism, properly the language of the Athenians, had infinitely the advantage of all the rest. Atticism may have been a taste in some manner natural to the climate. It reached no farther. Athens was the only city in Greece where only the common people had those nice and delicate ears of which Tully speaks: "Atticorum aures terĕtes et religiosæ," so as to be able to find out, *by a phrase or expression*, or even by the *sound of the voice*, whether the speaker were a stranger or not, as in the instance of Theophrastus. This peculiarity of the common people of Athens made their orators so scrupulously careful not to let the least word fall from them which might offend an audience so hard to please. On this peculiarity may be understood the wonderful labours of Demosthenes to prepare himself for the arduous duties which devolved upon a public speaker in Athens. The greatest proof of the elegance of St. Paul's address may be understood by the fact that the Athenians listened to him. They interrupted him, not on account of his want of knowledge of their language, or of his pronunciation, but on account of the doctrine which he introduced to their notice—the resurrection of the dead.

Quintilian, bk. 8, c. 1, explains the matter thus:—Theophrastus had spent all his life in Athens. One morning he proceeded to the market, as usual, and asked an old woman the price of her goods. She, in reply, addressed him thus, "Hospes," writes Quintilian, a Latin author; but the Greek author would have written "Αλλοφυλοσ." Theophrastus asked the old woman how she had made the discovery that he was a stranger. Respondet, writes Quintilian, whose *Book de Oratore* should be read carefully, "Quam quòd nimium Attice loqueretur." She replied, "Because how too Attically he was speaking." The extreme elegance of his words and of his pronunciation convinced this wise old woman of the market that Theophrastus was not a native.

Who was Theophrastus? He was a native of Erēsus, in Lesbos. He was the son of a fuller. He came to Athens in his early youth, and studied under Plato and Aristotle. He gained the friendship of these great men. His original name was Tyrtamus, which the philosopher made him change to Euphrastus, and afterwards to Theophrastus, as being more expressive of his eloquence. He possessed brilliancy of genius and elegance of language. After the death of Socrates, the friends of that philosopher fled from Athens, driven away by popular malevolence. Yet Theophrastus succeeded Aristotle, and was soon attended by two thousand pupils. He died, loaded with years and infirmities, in the 107th year of his age, lamenting the shortness of life, and complaining of the partiality of nature in granting longevity to the crow and to the stag, but not to mankind. He died, B.C. 288.

The dialects of ancient Greece are:—1. Attic; 2. Doric; 3. Æolic; 4. Ionic; 5. Poetic.—*Rollin's Bel. Let.*, vol. i., p. 153.

Equally interesting is the story of the rhetorician, who agreed to teach his pupil to plead causes on the following condition:—"If you gain your first cause, or the first cause you gain, you pay to me the price of my tuition." The tuition was completed. The pupil proceeded to the law courts. He was not

careful to pay for his tuition. A lawsuit was the result.

The master pleaded his own cause thus:—"If I obtain the victory, you must pay me by the decision of the court. If you obtain the victory, you must pay me by our bargain." The unworthy pupil replied, "If I obtain the victory, I must not pay you by the decision of the court. If you obtain the victory, I must not pay you by our bargain."

"*The Caroline books* were written by Alcium, at the command of Charlemaine. These books contained an authentic declaration of Charlemaine's opinions and policy upon the worship of images. Lovers of sound religion must rank them amongst the most valuable monuments which time has spared."—*Soames' Ang. Sax. Hist.*, p. 120-1.—"*Mem.*"—The *Caroline books, so named from Garōlus, Charles, Charlemaine, Carodus Magnus.*

Chester-le-Street.—The See of Lindisfarne, or Holy Island, was founded A.D. 635. This place was burned, and the bishop removed, A.D. 882, to Chester-le-Street. The Episcopal See was removed to Durham, or transferred, A.D. 995. These removals were caused by the plundering attacks of the Danes. The station of the cathedral and christian brethren on the hill at Durham must have given time for arming against the plundering and murderous attacks of the Danes. "During a long period a see was established at Hexham, which had under its inspection a large portion of the modern diocese of Durham."—*Soames' Ang. Sax. Ch. Hist.*, p. 265.

The monarch Flen reigned in Ireland at the commencement of the tenth century. The celebrated Cormac Mac Cuilanan, king of Munster, and bishop of Cashel (for both dignities were in him united), was engaged in a civil war with the king of Leinster, who was aided by the monarch Flen. In this conflict Cormac lost his life. He built, on the rock of Cashel, the cathedral, whose beautiful ruins are still standing."—*Robt. King, Hist. of the Irish Ch.*

"And the first Council in Ireland which decreed that the rites and ceremonies of the Irish Church should be ordered so as to agree with those of the Church of Rome, was the celebrated and lamentable, but now too much forgotten, '*Council of Cashel*,' A.D. 1172."—*R. King.*

The Irish Church, which was the Irish population, was considered by the pope as very barbarous, incestuous, adulterous, a disgrace to humanity. This character may be true or may be exaggerated.

The probable truth of the pope's description of the social and moral condition of the Irish Church is worthy of careful inquiry. What may be the social and moral condition of any people whose position is insulated, and whose intercourse with the rest of the world is limited? Their social condition may be without refinement, and their moral condition may be without the restraints which revealed religion fixes upon the passions and appetites of those who receive with meekness the engrafted word which is able to save their souls. The Irish people were, before St. Patrick's mission, heathens, without the refinement of civilization. During the invasions of the Roman empire by the barbarous nations of the north of Europe, Ireland became a hiding place from the storm. The young were sent to Ireland for their education. Their friends, and relatives, and learned connexions must have accompanied the young men who were sent to Ireland to receive their education. The natural result would be in favour of Ireland. Civilization, and religion, and learning must have flourished from the middle of the fifth century to the end of the tenth century. The heroic resistance which the Irish people made to the settlement of the Danish invaders in Ireland, may be considered as the result of that civilization, at least, which the refugees had, for many generations, endeavoured to cultivate amongst the Irish people. When peace was established throughout the Roman dominions, the refugees returned from Ireland. Then a relapse, both civil and religious, may have taken place. The barbarism of the heathen period of the history of Ireland may have returned and taken the place of the civilization which the zeal of St. Patrick had endeavoured to plant, and which the continental refugees did certainly enlarge and improve by their efforts to secure an education for their sons.

Therefore, the probability appears to be in favour of the statement made by the pope, that the Irish Church, at that time the whole Irish population, was very barbarous, incestuous, adulterous, and a disgrace to humanity. The pope was the only Englishman who ever was pope, Nicholas Breakspear, entitled as pope Adrian IV. Upon the certainty of the relapse of the Irish people into their former heathen barbarism and immorality, the pope, Adrian IV., made a grant to the king of England, Henry II., of the kingdom of Ireland, A.D. 1172.

The debased and fallen condition of Ireland at the period of the English invasion may be the result of want of stimulus by the withdrawal of the continental refugees from Ireland, and by the want of the invasions of the Saxons and of the Danes, which had so powerfully promoted in England the civil and religious liberties in which the people gloried. The Norman Conquest was powerless to suppress the freedom of opinion which the Saxon invasion had established. The vestry meetings were originated by the Saxon kings. The parliamentary meetings had the same origin. The future of England was laid in a sure foundation by the wisdom of her Saxon conquerors.

CHAPTER V.

From the Norman Conquest to the Present Time.

The Norman Conquest may be considered as the date of the History of England. Whether England may have been prosperous before the Norman Conquest, and whether England might have been prosperous without the Norman Conquest, may, perhaps, be considered as questions for the Young Men's

Debating Society. The matter is worthy of deep consideration. We must, after all, leave the matter in the hands of Him to whom all power in heaven and on earth has been committed.

I shall endeavour to lay before the young student an outline of English History, which I intend he should regard as a text to lead him to enlarged considerations.

I. *The Norman kings:—*

1. *William I., the Conqueror*, reigned in England from A.D. 1066 to A.D. 1087, a period of twenty-one years. He was born at Falaise. He was buried at Caen. William was the illegitimate son of Robert, duke of Normandy, by Arlotta, the daughter of a tanner of Falaise. He was born A.D. 1027. It ought to be added that, like to all the race of his great ancestor, Rolf, the Gang-er, who conquered Neustria one hundred and fifty years before William conquered England, he (William) was eminent for his appreciation of *intellect, science, art*, and *learning*, and for liberality to all men of all nations by whom *they* were displayed.

2. *William II.*, king of England, son of William I., the Conqueror. The eldest son of William the Conqueror was Robert of Normandy. He allowed his brother William to acquire the dukedom of Normandy from him by loan, and then joined the crusades. When his father died, Robert was absent from England amongst the crusaders, and failed to obtain possession of the throne of England. Thus his second brother, William, succeeded his father. William II. reigned nearly thirteen years. He was killed in the New Forest, as is commonly supposed, by accident, by Sir Walter Tyrrel, A.D. 1100. It is recorded that Sir Walter Tyrrel denied that he had been present during the day in that part of the forest in which William was shot by an arrow.

He was called William Rufus, from the colour of his hair, or the redness of his complexion. He was avaricious and unscrupulous. He would have money. He was not just and true in his dealings. The sees of bishops were vacant. They were not filled up. The king himself received the revenues of those vacant sees. William, during his reign, saw the erection of many parish churches, and of some cathedrals, as of Worcester, Durham, and Norwich. The feudal system had made the bishoprics baronies, and had made the bishops liable to furnish soldiers for the king's service. Bishoprics and livings were to be bought for money. This is Simony, so called from the sin of Simon Magus, "who thought that the gift of God might be purchased for money."—*Acts* viii. 20. The result was that the bishops were soldiers and not scholars. The condition of the church was low.

William Rufus, after the death of Lanfranc, archbishop of Canterbury, appointed Anselm to the primacy. William was sick. He recovered. His morals became worse. Anselm was forced to fly from England. The revenues of the primate were seized by the king. William's avarice may be seen in his accepting from his brother Robert the duchies of Normandy and Maine as pledges for the money which he lent to Robert to enable him to engage in the crusades, the first expedition, preached by Peter the Hermit, A.D. 1096, thirty years after the Norman Conquest, A.D. 1066.

William the Conqueror would not yield any of his power to Hildebrand, Gregory VII. He refused to do homage to the pope. When William's words are remembered, an expectation of opposition to papal doctrines are naturally expected:—"Homage to thee I have not chosen, I do not choose to do. I owe it not on mine own account; nor do I find that it has been performed by those before me." Notwithstanding this determined expression of his views on the subject of the relative positions of the pope and of himself, he gave all vacant livings to his friends on the Continent. His successors imitated his example. The old Saxon Church then became corrupted. Romish doctrines, Romish rites and ceremonies prevailed. The ecclesiastical architecture of England was accommodated to the heathenism of the Romish edition of Christianity, and that light was hidden for centuries which had cheered on their way to Zion "many who had longed for redemption in Israel."

William the Conqueror laid waste the country from the Humber to the Tees, and intended this act of cruel tyranny as a punishment for the revolts of his new subjects. His love for hunting caused him to turn out the miserable peasants from a wide tract of country in Hants, still called the New Forest. The man who killed a stag or a hare was punished with the most relentless cruelty. The funeral of William was disturbed by a man who declared that the very spot on which they were standing had been unrighteously taken from his father by William; and he summoned the departed king before the tribunal of God to answer for that act of oppression. Perhaps the man forgot that a noble cathedral was erected by William upon the ground which William had so unrighteously taken. However, the man must have felt that he was oppressed, that he had lost his father's property, and that William had offered to God that which cost him nothing.

Henry I. (Beauclerk) was born at Selby, in Yorkshire, and was buried at the abbey of Reading. He reigned thirty-five years, from A.D. 1100 to A.D. 1135. [Reading, pronounced Redding, Co. Berks]. The age of chivalry (shiv-al-ry) commenced with the introduction of the feudal system. Henry I. was called Beauclerk—good scholar. His father, William the Conqueror, could not write his own name. He made his mark. There is something apparently mysterious in the lives of the Conqueror and his three sons. Sin cannot go unpunished. Robert felt that his brothers had insulted him by throwing dirty water upon him. His mother, Matilda, was dead. Robert expected that satisfaction would be given to him for the conduct of his brothers. He was disappointed. He demanded to be invested with the duchies of Normandy and Maine. The Conqueror replied to this demand, "that it was not his custom to strip till he went to bed." An unnatural contest arose between the father and the son. In one of these engagements Robert was

about to slay his own father. The Conqueror raised his visor. Robert beheld his father's face. Robert prayed that God might forgive him. He had slain his own father's horse in the contest. He caused his father to mount upon his own horse. The Conqueror's death was occasioned by a hurt. William was riding upon hot ashes. His horse reared. The king was thrown forward against the pummel of his saddle, and received a hurt which caused his death. The church of St. Entienne contains the grave of William the Conqueror, and of his queen Matilda (Maud).

When Henry I. heard of the death of his brother William (Rufus), he rode to Westminster, seized the royal treasure, hastened to London, and was crowned in London in less than sixty hours after the death of his brother William. It is recorded that Sir Walter Tyrrel declared that he had never been in that part of the forest during that day, A.D. 1100. Take this declaration of Sir Walter Tyrrel in connexion with the prompt and indecent conduct of Henry when he heard of his brother's death, and the conclusion is inevitable. Who murdered William? Henry. Qui facit per alium facit per se. Who does it by another does it by himself. The spirit of murder and of robbery in Henry became stronger as he grew older

Henry I. married Matilda (Maud), daughter of Malcolm, king of Scotland, by Margaret, the sister of Edgar Atheling. Henry was less oppressive than his father and his brother had been. He hoped to conciliate as well by the mildness of his government as by the alliance which he had formed with a true descendant of the Saxon line.

Robert returned from the Holy Land, took possession of Normandy, and landed at Portsmouth to take possession of England. The mediation of Anselm (now returned from Rome) prevailed on Robert to give up his claims to Henry, and to retain his Norman dukedom, on condition that if either prince should die childless the survivor must be heir to his dominions.

Henry's name is foremost on the roll of infamy. He invaded Normandy. He gained a great battle at Tenchebrai, when Robert and many nobles were made prisoners, A.D. 1117. Robert was brought to England. He was confined in Cardiff Castle (South Wales, Glamorganshire), on the bank of the Taaff. His eyes were held over a brazen basin made red hot. The desired result was obtained. He became blind. In this miserable condition he passed the remainder of his life, some twenty-eight years. The victory of Tenchebrai made Henry master of Normandy, yet he was in trouble. William, the son of Robert, lived. There was a revolt in his favour. The young prince was slain before Alost in the Netherlands. Henry's own son, William, his only legitimate son, was lost in a storm at sea as Henry was crossing from Normandy. The prince's ship was wrecked by the misconduct of its drunken crew. The prince was escaping in a boat. He heard the voice of his sister calling for help. She was in the wreck. The brother returned to save the sister. So many entered the boat that the fate of all was secured. The boat sank. All perished. One man did cling to the mast of the ship, and was saved by some fishermen on the following day.

When the captain of the ship learned the fate of his young master, the prince William, he ceased to hold the mast, and was drowned, being determined to share the fate of his young master.

Henry determined to secure the succession to his throne for his eldest daughter Matilda. She had been married to the Emperor Henry V. After his death she was married to Geoffrey, Count of Anjou. He was called Plantagenet, from the sprig of broom (genista) which he wore. This princess was the grand-daughter of Margaret Atheling. She was, therefore, a true descendant of the Saxon kings. The English people were delighted at the prospect of her succession.

At this period, the early part of the twelfth century, an ecclesiastical controversy commenced between the popes and the kings of Europe. The matter in dispute was finally settled. The bishop must do homage to the king for his temporal possessions—as he would do homage for the possession of a barony. The king resigned his claim to invest with the ring and crozier.

Henry passed the latter part of his life much in Normandy. The birth of his daughter's children must have had attractions for him. He died in Normandy. His illness was occasioned by eating lampries, a kind of sea fish, A.D. 1135.

Henry's reign was marked by tranquility. Learning was revived by the exertions of Anselm and his friend Eadmer, Abbot of Glastonbury, who was an annalist of the period. A great part of Peterborough Cathedral, then only an abbey church, and part of Norwich Cathedral, are attributed to this reign. Stained glass for the decoration of windows is supposed to have been introduced at this period.

IV. Stephen was the son of Adĕla, daughter of William the Conqueror. Adĕla married Stephen, Count of Blois, and had Stephen, Count of Blois, as the issue of her union. Stephen, Adĕla's son, was, therefore, a grandson of the Conqueror, a nephew of Henry, and a cousin of Henry's daughter, the widow of the emperor Henry V., and the wife of Geoffrey, Count of Anjou. The daughter of Henry was destined never to sit upon that throne which her father had obtained by so many crimes. Henry had prevailed upon Stephen and upon William of Corboil, Archbishop of Canterbury, to take an oath that they would secure his throne to his daughter, the empress Maud. When Henry was dead both Stephen and the Archbishop forgot their oaths and their loyalty, and Stephen prevailed on the Archbishop to crown him.

Stephen conciliated his nobles by granting to them privileges amongst which was the very dangerous privilege of building castles. Twelve hundred castles are said to have been built during Stephen's reign. The empress Maud and Stephen were continually at war during the greatest part of Stephen's reign. The empress was supported by her natural brother,

Robert, earl of Gloucester, and by David, her uncle, king of Scotland. David invaded England. The northern nobles were indignant. Thurstan, Archbishop of York, was their leader. They took the field and defeated David at Northallerton, in Yorkshire, in a battle called the Battle of the Standard, A.D. 1138.

Maud landed in Sussex. Adĕlais, the second wife of Henry I., received Maud in Arundel Castle. Adĕlais was now the wife of William de Albeney, earl of Sussex. In this war the kingdom was desolated from one end to another. At one time Stephen was taken prisoner and treated by Maud with her native haughtiness. Maud caused herself to be crowned. She prevailed on the bishop of Winchester, Stephen's brother, to desert Stephen. The haughtiness of Maud created amongst the nobles a revolt in Stephen's favour. Maud fled. The earl of Gloucester had been taken prisoner in a battle near Winchester, A.D. 1141. He was exchanged for Stephen.

Maud felt the reverse of fortune. She was frequently in danger. Once she escaped from her foes by being shut up in a coffin. At another time, she fled by night from the Castle of Oxford, attended by four knights in white dresses, that they might not be distinguished from the snow on the ground.

Some report that the death of Eustace made the settlement of this dispute very easy, as he was heir to his father's throne. Others state that his father made peace with Maud before the death of his son Eustace, and that Eustace, in grief, retired to his castle and hastened his death by intemperance. Theobald, archbishop of Canterbury, reconciled the contending parties. Stephen was to be king of England during his life. After Stephen's death, Maud's son Henry, by Geoffrey, Count of Anjou, was to inherit the crown of England. The nobles did homage to Henry as heir apparent.

William of Corboil, archbishop of Canterbury, consented to act as the pope's legate. The independence of the archbishop and of his church were thus yielded to Rome.

Stephen founded Furness Abbey, in Lancashire, the Hospital of St. Cross, near Winchester, and the Monastery of Feversham, in Kent. From the conquest, A.D. 1066, to the death of Stephen, A.D. 1154, a period of 88 years, signs of reverence for the house of God and for his worship may be seen in certain edifices reared in honour of the Deity. To Stephen, amidst the civil contentions of his reign, the devout people might apply the words, "He loved our nation and hath built us a synagogue."

In no age of the world has God left himself without witness. Stephen, and his queen Matilda, were buried in the Monastery of Feversham, in Kent.

II. *The Saxon line restored, or the accession of the line of the Plantagenets, from* A.D. 1154 *to* A.D. 1485, *a period of* 331 *years.*—The influence of the popes of Rome was increased during the government of the Plantagenets. The design of making all kings, princes, emperors, and governors of states subservient to the authority of the popes of Rome was forwarded by the Plantagenet sovereigns. The submission of these rulers to papal authority must prove how great was the influence which superstition had upon their minds. Our Lord declared that all power in heaven and on earth was given to him. The popes of Rome, assuming to be the representatives of Christ, assert that this universal power is given to them by Christ, whose representatives they assume to be. The tyranny which they have exercised over princes in the government of their states, may serve to prove that Christ never communicated to them the authority which they claim. The notion of a privileged community in matters spiritual is not in accordance with the spirit of the Gospel, which is as free as the air and as the light. The Redeemer never secured to any portion of his church the sole right of dispensing divine grace, and mercy, and salvation. The belief that the popes of Rome have this spiritual power communicated to them has caused the exercise of the grossest tyranny by the papal authority, and the most degraded and abject servility of the temporal governments which have suffered the perpetration of these most enormous cruelties in their dominion by the ecclesiastical officials of the court of Rome.

The Plantagenet kings of England gave to the popes an authority in England which enabled the court of Rome to exercise its tyranny over both kings and people.

1. *Henry II. (Plantagenet)* was born in Anjou. He was buried in the abbey of Frontevault (Fron-tu-vau), a town in France, in the department of the Maine and Loire. This town has the remains of a magnificent abbey, in which are the tombs and the remains of the English monarchs, Henry II., his son, Richard Cœur de Lion, together with the tombs and the remains of the queen and the son of Richard.

Henry II. reigned thirty-five years, from A.D. 1154 to A.D. 1189. He possessed Anjou in right of his father. His mother had given up Normandy to him. From the Loire to the Pyrenees the provinces of France were his in right of his wife, Eleanor, the divorced wife of Louis VII., king of France. Henry II. was a lineal descendant of the Saxon kings. Therefore the English people loved him. He was successful in war. He endeavoured to revive the old Saxon customs. The marriage of one of his younger sons, Geoffrey, with Constance, heiress of the duchy of Bretagne, gave to Henry II. possession of that duchy.

These possessions proved fatal to the peace of England. Henry felt the evil. His successors for many generations felt the same evil. The castles of the nobles must fall. The grants made by Stephen were recalled. Henry disbanded Stephen's hired soldiers. He gave charters to many towns. He endeavoured to lessen the power of the clergy. They claimed an independence of the civil courts.

The power of the pope was now at its height. Pope Alexander was met by Henry and by the king of France, who held his stirrup as he mounted, and then led his horse by the bridle. Archbishop Theobald died. The king elected to the vacant see of

Canterbury Thomas a'Beckett, whom he had previously raised to the office of Lord Chancellor.

Henry summoned a large Council at Clarendon, A.D. 1164. The constitutions of Clarendon arranged that the clergy were to be tried in the civil courts. No appeal to Rome was allowed without the king's license. Beckett consented to these constitutions, and afterwards acted contrary to them. Hence the controversy between Henry and Beckett. Henry, in a peevish humour, exclaimed, "Who will free me from the insults of this priest?" The result of this expression was unfortunate. Four knights followed the archbishop of Canterbury, and murdered him on the very steps of the altar in the northern transept of his cathedral. This act involved Henry in great difficulty. The pope canonized Beckett. A shrine was built near Beckett's tomb. Henry walked in solemn procession to the tomb. He bared his shoulders, and submitted to be scourged by the monks. His reign was rendered unhappy by this dispute. Henry was successful in his wars against Louis, king of France. He defeated and made prisoner at Alnwick, in Northumberland, A.D. 1174, William the Lion, king of Scotland, who did homage to Henry for his crown.

Henry conquered Ireland. He in reality took possession of Ireland. "Her faithless sons betrayed her." Ireland was divided among five petty kings—1, Ulster; 2, Munster; 3, Leinster; and 4, Connaught: 1, north; 2, south; 3, east; and 4, west. The fifth was Meath. The most powerful took the title of king of Ireland.

Dermot, king of Leinster, quarrelled with the kings of Connaught and Meath as they were engaged in a game of dice. Dermot sought the aid of Henry. Nicholas Breakspear, pope Adrian IV., the only Englishman who ever was pope, gave to Henry a grant to invade Ireland, and to civilize its inhabitants, who were, as the pope stated in his grant to Henry, in their morals a disgrace to human nature.

Henry sent into Ireland about one thousand men, under the command of Fitzgerald, afterwards duke of Leinster, and of Fitzstephen. Fitzgerald's descendants have held, and do hold, their titles and possessions to the present day. The great leader, the earl of Pembroke, arrived last. He and his son have their tomb in Christ Church, Dublin. The tomb of Richard Strongbow, earl of Pembroke, is the only memorial of the great leader of the invasion of Ireland. Fitz is Welsh. So Fitzgerald, Fitzstephen, and the earl of Pembroke had Welsh names, and must have been Welshmen.

Queen Eleanor discovered the faithlessness of Henry. Fair Rosamond at Woodstock is the title of the lady who was the mother of Henry's illegitimate children. His eldest son, Henry, whom he had caused to be crowned in England, died before his father. His son, Geoffrey, died before him, leaving a son, named Arthur, born after the death of his father. Richard was appointed governor of Guienne. Philip of France, aided by Richard and by Henry's favourite son, John, worsted Henry in battle. The king was vexed. His health fled. He died A.D. 1189. Henry was an able and a great king. He possessed sweetness of manner and courage in action. He was buried in the nunnery of Frontevault, in Anjou.

The militia, the division of the kingdom into three circuits, with three itinerant judges, may be considered as the arrangements of Henry the Second. 1, Queen's Bench; 2, Common Pleas; 3, Exchequer, were his institutions. The three circuits are described as having three judges assigned to each.

The early English style of architecture had its commencement in this reign. The choir of Canterbury Cathedral, the nave of Ely Cathedral, have their dates in the latter half of this century.

St. Hugh, bishop of Lincoln, soon after commenced the erection of the nave of Lincoln Cathedral.

The funeral of William the Conqueror affords matter of inquiry, whether the feudal system may have fostered a spirit of tyranny in the king and in his barons; and in what measure it may have created and influenced a spirit of brutality in the parties under the barons. It may be worthy of inquiry how far a people so governed were capable of understanding any system of religion beyond the limits of a system which teaches a man to worship he knows not what.

II. *Richard I. (Cœur de Lion)* was born at Oxford. He was buried at Frontevault. He reigned ten years. The sight of his father's corpse made a very deep impression upon Richard. He dismissed the advisers of his undutiful conduct. He reigned from A.D. 1189 to A.D. 1199.

Richard has made himself celebrated by his wonderful exploits in the third crusade. He took his part in this crusade, A.D. 1190, in company with Philip Augustus, king of France. The characters of these princes may be viewed in contrast. The honour and generosity of Richard may be contrasted with the perfidy and selfishness of Philip Augustus.

The Turkish rider learned to ask his horse, when the horse started, "Dost thou see king Richard in the bush?" Saladin, whom he had frequently defeated, honoured Richard by the tribute of his admiration. Were his victories ultimately fruitless? Perhaps they were. Are the influences of his victories and of his character upon the successive generations of his countrymen fruitless? Who dare say—"yes?"

Leopold, duke of Austria, whom Richard had offended, seized Richard on his return from the Holy Land, and put him in the Castle of Tiernsteigen, as a prisoner. Richard had been shipwrecked at Acquileii, in Italy. He disguised himself as a pilgrim and was endeavouring to reach England by way of Germany. He was approaching Vienna when his real character was discovered. This discovery led to his imprisonment.

Blondel, a minstrel, had been in Richard's service. He felt the romance of the disappearance of his master. He wandered through Germany, singing under every castle the favourite song of his much loved master. His perseverance was rewarded. He came to the Castle of Tiernsteigen. He sang the first

verse of Richard's favourite song. The second verse was sung by the well known voice of his master. Blondel had made the discovery. Richard knew it; hope animated the master and the servant. The prisoner had new light in his dwelling. The minstrel hastened to England to communicate his providential discovery. Richard was ransomed by his subjects at the price of one hundred thousand marks. A mark is equal to 13s 4d, that is, to ⅔ of £1. Therefore the sum paid for Richard's ransom is equal to two-thirds of one hundred thousand pounds sterling; that is, it equals sixty-six thousand six hundred and sixty-six pounds sterling. In figures, ⅔ of £100,000=£66,666 =100,000 marks. Richard was released A.D. 1194.

Philip Augustus, king of France, had been favouring the design of Richard's contemptible brother John to usurp the kingdom. Philip informed John that Richard was returning. Philip advised John to take care of himself, "for the devil had broken loose."

Richard, in the following years of his reign, gained many victories over his old enemy, Philip Augustus, king of France. Richard was shot by an arrow, in one of his wars, before the Castle of Chaluz (Shaluz). The archer who shot Richard was brought before him. The dying king asked him what injury he had done to him that he should take away his life? The archer replied, "My father and my brothers have been slain by your hand. My death will be a pleasure to me, when I know that I have relieved the world from the oppression of one who has caused so much bloodshed." Richard ordered that the man's life should be spared. The unskilful treatment of Richard's wound caused his death, A.D. 1199. He made a will in favour of his brother John to the prejudice of his nephew Arthur, the rightful heir to the crown, the son of John's elder brother Geoffrey.

III. *John (Lackland)* was born at Woodstock, was buried at Worcester, and reigned seventeen years, from A.D. 1199 to A.D. 1216. Arthur was supported by Philip Augustus. The French king failed to support the prince successfully. Arthur was taken prisoner. John is believed to have stabbed his nephew, and thus by his own hand to have caused his death. Philip availed himself of the odium which John had brought upon himself by this brutal outrage. He compelled John to abandon Normandy, which was again united to the French Crown.

The pope, Innocent III., appointed Stephen Langton to the vacant see of Canterbury. John opposed the appointment violently and, of course, imprudently. The pope laid John's kingdom under an interdict, and ordered Philip Augustus, king of France, to take possession of England. Philip prepared an armament to execute the pope's command. Cardinal Pandulph was sent over to support Philip, but had received secret instructions to receive John's submission. This miserable spectacle of humanity, this murderer of his nephew, and cowardly robber (in design) of his brother, this king of England, in the midst of a vast concourse of people, at Dover, laid his crown at the feet of Pandulph. The Cardinal kept the crown during five days. John's tribute money was trodden under the feet of the haughty legate. Peace was made between the pope and John. Philip was ordered not to invade England. The French king made the attempt. His fleet was attacked by the English and almost wholly destroyed. John had declared himself a vassal of the pope. He was the vassal or bond-servant of his holiness. The pope must serve John. Philip was in disgrace, in the pope's mind, on account of his disobedience. The pope aided John in his contest with his barons. John was rapacious and perfidious. The barons were determined to bring John to some conditions of honour and honesty. The pope's own appointment, Stephen Langton, aided the barons, and the pope supported John in this important strife for freedom on the side of the barons, for slavery on the side of John. Stephen Langton was suspended by the pope. He was restored in the following reign, that of John's son. John met his barons at Runnemede, between Staines and Windsor. The Magna Charta, the great charter of English freedom, was sealed at Runnemede, A.D. 1215. The principal articles were:—

1. That no tax should be levied without the consent of the national council. The exceptions were:—1. For the ransom of the king if taken prisoner. 2. For the knighthood of his eldest son. 3. For the marriage of his eldest daughter.

2. No freeman must suffer but by the judgment of his peers.

3. The abuses of the feudal law in the wardship and marriage of heirs under age were to be remedied. The Royal Foresters were to discontinue their extortions.

John endeavoured to recover what he thought he had lost by this charter. He retired to the Isle of Wight. He hired an army of foreign mercenaries. He committed such ravages by means of his army that the barons invited prince Louis of France to come to their assistance. This prince was married to John's niece, Blanche of Castile. The barons did homage to Louis as to their sovereign, at London. Louis was arrogant. He was fond of his own countrymen. The barons disliked him. John was on the way of recovery of their favour. In the *Wash*, the marshes in Lincolnshire, a flood destroyed John's treasure and a great part of his army. Some report that he did eat too many peaches, and that he did drink too much fresh ale. Others merely state that he had fever arising from trouble caused by his losses in the *Wash*. However, he died at Newark, A.D. 1216.

Thus died John. He has left behind him a memory laden by his own sins. No generation has blessed him. His memory lives in the contempt of every succeeding generation. No prince who ever sat on a throne dare compete with John in weakness and in wickedness.

In this reign the Fourth Crusaders, on their way to the Holy Land, took Constantinople and established a Latin Dynasty of the Greek Empire in the families of Flanders and Courtenay. This Latin Dynasty existed for more than fifty years—from A.D. 1204 to A.D. 1261, fifty-seven years.

A crusade (so called) was sanctioned against the Albigenses in the south of France on account of their religious opinions. They bore their testimony against the errors of the Church of Rome, as to that Church's doctrine and practice.

The foundation of English liberty may be dated in the reign of John. The civil and religious liberties of England may be considered as having their birth at Runnemede, A.D. 1215. The Saxon institutions at length triumphed. The progress of liberty may have been slow, but its triumph is sure.

IV. *Henry III. (of Winchester)* was born at Winchester, was buried in Westminster Abbey, and reigned 56 years—from A.D. 1216 to A.D. 1272. He was nine years of age when his father died. He may have been born A.D. 1207. He was sixty-five years of age when he died. The earl of Pembroke was his guardian. The earl's wisdom restored loyalty. The prince of France was forced to leave England.

The earl of Pembroke died. Henry, weak, fickle, haughty and rapacious, was governed by favourites, who succeeded each other in the everchanging fancies of the king. Henry swore to observe the charter. During his long reign he sought to be free from its restraints.

Hubert de Burgh, whom he made High Justiciary and Earl of Kent, was his first favourite. The nobles were offended. Peter de Roches, Bishop of Winchester, undermined Hubert de Burgh. Swarms of Gascoins and Poitivins were brought over by the bishop. Hubert twice took sanctuary. Peter was disgraced and sent abroad.

Eleanor of Provence, the queen, had relatives. The king must make these his favourites, and must enrich them by the plunder of his subjects. The barons were disgusted by the conduct of the king, and were further disgusted by seeing that the king suffered the pope to dispose of the livings in England to foreigners. The pope offered the crown of Sicily to Henry's second son. The result was the sending of vast sums of money to the pope from England. During the reign of Henry III. the pope received from England sums of money which would fully equal the united incomes of any three or four German princes. Charles of Anjou, brother of the French king, accepted this offer of the crown of Naples. He proceeded to Naples at the head of an army, and seated himself upon the throne. Henry's second son did not accept the pope's offer.

Simon de Montford, earl of Leicester, espoused the cause of liberty. A civil war arose. The earl took the king prisoner at the battle of Lewes, A.D. 1264, and detained the king and his son, Prince Edward. Twenty-four barons, Leicester being their chief, governed the kingdom. Robbers everywhere committed the greatest depredations. In this reign the Jews suffered in England and in all Europe. The cruelties practised upon the Jews were perpetrated under the name of zeal for the cause of Christianity.

Amidst this political and ecclesiastical confusion was formed the strength, or the beginning of the strength, of England. Robert Grosteste, bishop of Lincoln, A.D. 1234-1253, protested against the rapacity of the pope.

The earl of Leicester was forced to assemble a parliament to support him in his violent course. In this parliament the Commons were for the first time represented. Knights of the shire at first, afterwards (A.D. 1265) towns were represented by burgesses; and these representatives of towns were added, with the knights of the shire, to the nobles and prelates, who formed the original legislators of England.

The earl of Leicester and Gilbert de Clare, the earl of Gloucester, disagreed and separated. Gloucester aided the escape of Prince Edward. The prince was suffered to ride out, surrounded by guards and soldiers. He challenged his attendants to have races with each other. They delighted in the exercise. Their horses were tired. The prince spurred his horse. He escaped. The tired horses could not overtake his untired racer.

Edward assembled an army. He marched against the barons. Leicester was, together with his army, in a confined space of ground. The prince came upon him suddenly. Leicester saw that his cause was lost. He was unable to make any movement which might give to him any advantage in the battle. Leicester put the aged king in the front of the battle, that he might be slain. The king saved himself by crying out to the soldier who was about to cut him down, "I am Henry of Winchester, your king." Leicester and the barons were defeated. Leicester lost his life. This was the battle of Evesham, A.D. 1265. The prince re-established his father's government, and joined in the seventh crusade with Louis, called St. Louis, the king of France. Louis died of epidemic fever before Tunis, near to Algeria, in the Beyalik of Tunis, on the north coast of Africa, A.D. 1270. In a former crusade, the sixth, Louis had been made prisoner by the sultan of Egypt, A.D. 1250.

The reign of Henry III. is the longest in English history, except the reign of George III. Henry reigned fifty-six years. George reigned sixty years.

Edward mourned when he heard of his father's death. He had heard of the death of his son John. He was asked why he mourned for his father more than for his son. He replied, "God may give to me many children. I can have but one father."

Henry III. died A.D. 1272. He was buried in Westminster Abbey.

V. *Edward I. (Longshanks), the English Justinian.*—Edward I. was born at Westminster; was buried in Westminster Abbey. He reigned thirty-five years, from A.D. 1272 to A.D. 1307. Edward was surnamed Longshanks, from his remarkable length of limb. In Palestine he was distinguished by his valour against the infidels. An assassin (ash-ash-eim—hemp, *i.e.* he derives his name from the hemp which hangs him) was hired to kill him. The hireling wounded the king, who succeeded in putting an end to the miserable vocation of his cowardly assailant. The assassin perished. The king was sad. The dagger was poisoned. Who in-

terfered to save the king? His queen, who accompanied him in his eccentric ramblings. *She sucked the poisoned wound.*

"O! woman, in our hours of ease,
Inconstant, coy, and hard to please;
When pain and anguish wring the brow,
A ministering angel thou."—*Walter Scott.*

He returned to England. His subjects welcomed him. His wisdom, seen in his laws, raised his character in the estimation of his subjects. He was named the English Justinian, because he resembled the celebrated emperor Justinian in the fact, that he so arranged the civil law as to enable him to publish it in the manner of *The Pandects of Justinian.*

Edward destroyed *The Statutes of Mortmain.* These statutes enacted that the property of the dying person was made over to the church, and thus was lost to the country (mors—death. Manus—hand. Mortmain—in the hands of death, or in dead hands—in mortuis manibus). The monks had succeeded too well in their practice upon the superstitions of the dying. Edward felt that the public revenue must become insufficient for the defences of the country if the monkish practices were suffered to continue. The monkish property was exempt from taxation. This caused the increasing deficiency in the revenues of the country. Creditors were defrauded under the shadow of obedience to the statutes of mortmain. Edward I. was the founder of the administration of justice in England. Edward punished all offenders. His own son was made to feel that his father was no respecter of persons. Prince Edward was influenced by Gaveston, his favourite, to insult the bishop of Litchfield. The king ordered that the prince must be sent to prison. "The prince must administer the laws. Then let him learn to respect them."

His inquiries into abuses exposed him to the resentment of his nobles. Earl Warenne was questioned as to his right to his estate. The earl unsheathed a rusty sword, and exclaimed, "This is the title by which my ancestors obtained their property, and by this I am determined to defend it to the last."

1. Edward conquered Wales. Prince Llewellyn withdrew his allegiance. Edward invaded Wales. The first invasion was boldly resisted. But Llewellyn was afterwards defeated and slain. His brother David was taken and executed with great barbarity, A.D. 1282.

Edward built castles at Conway, Carnarvon, and elsewhere in Wales. He endeavoured to reconcile the Welsh to the loss of their independence. He promised to give to them a prince born in Wales, who could not speak one word of English. He brought his wife to her chamber in Carnarvon Castle. The fate of the son was too gloomily foreshadowed in the darkness of the chamber in which he was born. The Welsh chiefs met the king at Carnarvon Castle. The king presented to them his infant son. He had been born in Wales. He could not speak one word of English. From that time the eldest son of the king of England has had the hereditary title of Prince of Wales conferred on him soon after his birth.

2. Edward proceeded to Scotland. The heiress to the throne of Scotland was the Maid of Norway. She was daughter of the king of Norway, and had been betrothed to prince Edward. She died on her way to England. How far her death may have led to successive evils may be a question worthy of very serious consideration. The first apparent evil was, that twelve competitors claimed the crown of Scotland. Edward was acknowledged as umpire in the dispute. Robert Bruce and John Balliol were the principal claimants. Edward awarded the crown to Balliol, and treated him as a subject. Balliol revolted. Edward defeated him at Dunbar, A.D. 1296, and forced him to resign his crown. On that occasion Edward brought away from Scotland the famous stone on which the Scotch kings were always crowned. Edward destroyed the records of the kingdom of Scotland. The Scotch regarded this stone as a pledge of empire. The history of this stone is romantic. It was the pillow of Jacob: *Gen.* xxviii. There is a foolish tradition that the stone set up by Jacob was afterwards brought to Jerusalem. From Jerusalem, after the lapse of ages, it was brought to Spain. From Spain it was brought to Ireland. From Ireland it was brought to Scotland. On this stone the kings of Scotland sat to be crowned. Concerning this stone the following words were written:—"Ni fallat fatum, Scoti, quocunque locatum invenient lapidem, regnare tenentur ibidem." These words may be written thus:—

"Ni fallat fatum, Scoti quocunque locatum
Invenient lapidem, regnare tenentur ibidem."

Unless fate deceive, wherever the Scots shall find the stone placed, in that same place they are held to reign.

Edward I. caused the stone to be brought to Westminster; and thus this stone, called Jacob's pillow and Jacob's pillar, is placed under the chair on which the British king or queen may sit to be crowned. Edward's sword has been preserved, and rests on his tomb in Westminster Abbey.

Sir William Wallace was made regent of the Scotch. He was defeated at the battle of Falkirk, A.D. 1290. He was executed with the same cruelty which had been practised upon David, the Welsh prince. He was hanged, drawn, and quartered. His head and quarters were exposed in the chief cities in England.

Bruce and Cumin vowed revenge. Cumin betrayed the conspiracy to Edward. Bruce killed Cumin at Dumfries, in a monastery. Bruce was crowned, at Scone, king of Scotland. He was reduced to great extremities. His own countrymen hunted him. Edward was relentless. He treated the Scotch with the most relentless cruelty. Over the battlements of different castles he hung Bruce's sisters and the countess of Buchan in iron cages. What a death?

Bruce was resolute. Edward swore that he would go into Scotland, and would never return till he had

subdued it. Part of his word he did keep. He never did return. He was seized by sickness at Carlisle. He died at Burgh-on-the-Sands, A.D. 1307.

Edward loved Eleanor, his wife. She died at Lincoln. She was carried to Westminster, where she was interred. At every resting place on the journey a cross was erected by Edward's order. The last was Charing Cross. The next resting place was Westminster. These crosses are memorials of Edward's affection for his queen. They are also a proof of the skill of the architects of the period, the Freemasons. This incorporated body of men had been for upwards of two hundred years employed on almost all the cathedrals and churches in Europe. Exeter, York, Ely, Bristol, Litchfield *Cathedrals* owe something to this and the following reign. The early English style now yielded to the style termed the Decorated, which continued to the time of Richard II., when it gave way to the style called the Perpendicular.

Edward continually extorted money from the clergy to enable him to carry on his wars.

Peckham and Winchelsea, archbishops of Canterbury during Edward's reign, made efforts to improve the spiritual condition of the people. Archbishop Peckham held a synod (assembly) at Lambeth, A.D. 1281. This synod, or church assembly, enjoined more frequent preaching to the people in plain and unlearned language. The priests of the parishes were directed to instruct their flock—at least four times in every year, or more frequently, if need be, in the following subjects, viz.:

1. The Fourteen Articles of Faith.
2. The Ten Commandments.
3. The Two Evangelical Precepts of Love.
4. The Seven Works of Mercy.
5. The Seven Principal Virtues.
6. The Seven Deadly Sins.
7. The Seven Sacraments.
8. The Synod explained their views of the right method of explaining these subjects to the people.

Archbishop Winchelsea endeavoured to resist the evil increasing in the church, the evil of pluralities, that one man should hold more benefices than one.

VI. *Edward II. was born at Carnarvon Castle*, was buried in Gloucester Cathedral, and reigned twenty years, from A.D. 1307 to A.D. 1327. He was similar in character to his grandfather, Henry III. Edward II. had favourites. His first favourite was Piers de Gaveston. Edward was married to Isabel of Valois, sister to or sister of the French king. Gaveston was sent out of the kingdom. Edward recalled him. Guy, Earl of Warwick, seized him, and beheaded him on a hill near to Warwick, called Gaverside. Edward was called to the relief of Stirling, and was defeated by Robert Bruce at the battle of Bannockburn, A.D. 1314.

Insurrections in Ireland and Wales disturbed the reign of Edward. Hugh Despenser was his favourite. His father also held a place in the king's regards. Rapacity and pride rendered both the father and the son odious to the barons. The cousin of Edward, the Earl of Lancaster, forced them to leave the kingdom. Edward recalled them. A new revolt arose. The Earl of Lancaster was taken prisoner and beheaded at Pontefract. The fate of many of the noblest barons in England at this time was similar to the fate of the Earl of Lancaster.

Queen Isabella was displeased by the favour which her husband shewed towards the Despensers. She retired to her brother's court at Paris. Roger Mortimer, a nobleman who hated the Despensers, enjoyed the society of Isabella at Paris.

Isabella arranged a marriage between her son and Philippa, daughter of the Count of Hainault, who supplied her with an army. She landed in Suffolk, was joined by great numbers of the nobles. The king fled into Wales, and the elder Despenser was taken and beheaded at the age of ninety. The younger Despenser was afterwards hanged. Edward was discovered and taken prisoner. He was forced to resign his crown to his son, then fifteen years of age, and the queen and Mortimer were appointed regents during the prince's minority, A.D. 1326.

Edward had been continually applying to the pope for assistance against his barons. At this time the popes had retired to Avignon [Avinon—Avenio], in France, department Vaucluse, on the left bank of the Rhone. Philip the fair, king of France, had been engaged in a violent contest. When Benedict XI. died, Philip obtained the election of a French prelate, Clement V., who removed his court to Avignon, where the popes continued to reside for more than seventy years. The order of Knights Templars was dissolved in this reign. This was an order of soldier monks instituted at Jerusalem by the Crusaders. Its own superior governed the body. Its wealth was very great. It was dangerous to the kingdoms in which it existed. All these kingdoms united to suppress the order of Knights Templars.

VII. *Edward III. (of Windsor)* was born at Windsor, was buried in Westminster Abbey, and reigned fifty years, from A.D. 1327 to A.D. 1377.

The deposed king was committed to the care of the Earl of Lancaster. He was then removed to Berkeley Castle, and was given up to the safe keeping of two ruffians, Gurney and Multhravers. Shrieks were heard from the castle at midnight. The unhappy king was killed by these ruffians, who passed into his body a red hot iron in such a manner as to cause no outward mark of violence. Of course these ruffians were obeying the orders of Isabella and of Mortimer.

Edward III. had reached his eighteenth year. Mortimer, created Earl of March, had procured the execution of the Earl of Kent, brother to or of the late king. Edward took Mortimer by surprise in the Castle of Nottingham, by a secret passage called Mortimer's hole. The queen cried to her son, "Fair son, spare the gentle Mortimer." Edward seized him and hanged him in London. Edward confined Isabella to one of her manors. In this residence she lived many years. Edward paid but little attention to her. He, for form's sake, called on her once a year.

Edward marched at the head of his army into Scotland. He conquered David Bruce at Halidon Hill, near Berwick-upon-Tweed, A.D. 1333.

Edward claimed France in right of his mother. The Salic law opposed his claim. The Salic law would not allow a female to reign. Therefore, Edward had no right to the crown of France. Edward and his son, the Black Prince, so named from the colour of his armour, obtained victories in France, from which there was no result except the fame attending the actions of the king and of his son. The English people may have been instructed by these wars in the love of country and in faith in self.

1. A French fleet collected at Sluys to oppose the landing of Edward, was completely destroyed by the English, who suffered little in the engagement. A.D. 1330.

2. The Battle of Cressy, fought with Philip of Valois, king of France, A.D. 1346, was remarkable for the great disproportion in the numbers of the contending armies. The French army numbered 120,000 men; the English 30,000. Edward watched the battle from a neighbouring hill. He wished his son to gain the victory, "that he might win his spurs," the gilt spurs, the order of knighthood. The French lost 30,000 men. The loss of the English was small. The king of Bohemia fell in this battle. Three ostrich plumes formed his crest. The motto was, "Ich Dien," I serve. The Prince of Wales adopted the crest and the motto. His successors have retained both the crest and the motto. The English archers have obtained great praise for their skill. They were the first in Europe on the roll of fame for their skill in archery.

3. David Bruce invaded England in the absence of Edward. Philippa, left as regent in England a few months before the Battle of Cressy, defeated the Scotch at Nevil's Cross, near Durham. David Bruce was taken prisoner, was brought to London, and was detained there during many years.

Philippa arrived at Calais (Callis). Her husband had been engaged in the siege of Calais for nearly eleven months. Want of food forced the citizens to surrender. Edward required that six of the burgesses should attend him, having halters round their necks prepared for death.

Eustace de St. Pierre offered his life for his townsmen. Other five citizens followed his noble example. They brought the keys of the city to Edward. They fell at his feet imploring his mercy. Edward spared their lives at the intercession of his queen, Philippa.

Ten years after the battle of Cressy the battle of Poictiers was fought. The Black Prince had about 12,000 men under his command. John, king of France, had 60,000 men to oppose him.

John demanded the surrender of Edward and a certain number of his knights as the only condition of a peaceful settlement of the dispute. The prince exclaimed, when he saw the number of the French, "God help us. It only remains to fight bravely." When Edward received John's proposal for peace, he exclaimed, "God defend the right."

The French army was destroyed. John was taken prisoner. Edward ascribed his victory to God. He waited on the French king at table. He rode into London on a pony. He caused John to ride upon a noble charger.

To the honour of the French king must be remembered a circumstance in the period of his misfortune. His son, by reason of the opposition of his nobles, was unable to fulfil the terms of his father's release. John, of his own accord, gave himself up to Edward, declaring, that "If faith were banished from the earth, it should have a place in the bosom of kings." John died in England. His son, Charles the Wise, took from the English most of their foreign possessions.

The health of the Black Prince began to decline. He returned to England. He died, A.D. 1376, about one year before the death of his father. The prince had suffered in his health in a war in Spain, which he undertook in defence of Pedro the Cruel.

The king, Edward III., died, A.D. 1377, and is said to have been neglected by his servants in his last moments.

In this reign the revival of literature made progress. Chaucer, the father of English poetry, passed most of his life at Edward's court. His wife's sister, Katherine Swinford, became the third wife of John of Gaunt.

Froissart, a French chronicler, a native of Hainault, was for some time in the service of queen Philippa.

Church architecture, than in this reign, was never better understood. St. Stephen's Chapel, great part of Windsor Castle, the Lady Chapel of Ely Cathedral, and several portions of St. Alban's Abbey, were built during this reign.

Edward and his parliament maintained that king John's surrender of his crown to the pope was null and void.

Wickliffe, Master of Balliol College, opposed the corrupt doctrines of the Church of Rome. He declared that the Holy Scripture containeth all things necessary to salvation. He opposed the mendicant friars, who favoured the pope's authority. He attacked the monks, who formed the other branch of the secular clergy. The Regulars were so named from regula, a rule by which they proposed to live. The Seculars were so named from seculum, the world, because they mixed themselves up with worldly affairs more than was devotional.

When Wickliffe was very sick, and when the monks thought that he was dying, they came to him exhorting him to change his mind, and so to prepare for death. He replied, "I shall not die, but live, and declare the evil deeds of the friars."

The Order of the Garter was instituted in the reign of Edward III. The Countess of Salisbury dropped her garter in a ballroom. The king took up the garter and presented it to the countess, saying, "Honi soit qui mal y pense," "Shamed be he who thinketh evil of it." These words became the motto of the Order of the Garter. The date of this occurrence is A.D. 1349. In this year all Europe was

visited by a plague, one of the most destructive plagues ever known.

VIII. *Richard II. (of Bordeaux)* was born at Bordeaux, was buried at Longley in Herts, and was afterwards removed to Westminster. He reigned twenty-two years, from A.D. 1377 to A.D. 1399. He was the only son of the Black Prince. He was the grandson of Edward III. He made a very melancholy termination of that line of our kings called "The Saxon line restored." Henry II. was the first of that line. Richard II. was the last. The Saxon line, restored, ruled the country from A.D. 1154 to A.D. 1399, a period of two hundred and forty-five years. Men of very great administrative abilities may be found amongst this royal line of kings, and, without doubt, men of very weak minds have their names on the list of the "Saxon line restored." This royal line of kings, to some of whom the country is much indebted, divided itself into two branches, called 1. The House of Lancaster; and 2. The House of York. When these houses ceased to exist, the House of Lancaster had a semi-existence in what is called "The House of Tudor." The House of Tudor, when expiring, found a relative in North Britain, James, the First of England and the Sixth of Scotland. He was the first of the House of Stuart in the list of our sovereigns. When that house ended its inglorious career, the House of Brunswick succeeded to the throne of England. This succession was the result of intermarriage. The fortunes of England have risen with the sovereigns of the House of Brunswick. The eventful life of George III. laid the foundation of England's greatness.

The results of that reign may be traced in the strength and prosperity of England. The secular and the religious interests of England have been, under Providence, so united that prosperity in commerce has had an existence dependent upon and commensurate with the efforts made by religion to spread through all the world "the excellency of the knowledge of Christ Jesus our Lord." The secret of our greatness is our practical adoption of the words of Holy Writ: "The knowledge of the Lord shall cover the earth, as the waters cover the sea."

A calm examination of even an outline of the history of the houses of (1) Lancaster, (2) York, (3) Stuart, and (4) Brunswick, may serve to lead to the final inference, which cannot fail to support the faith of the believer in revealed religion, "There is a God who ruleth in the affairs of men."

The outline of the life of the brave but unfortunate Richard II. may be given in a narrow space. He came to the throne when only eleven years of age. His grandmother Philippa was no more. His mother had disappeared from the scene.

1. Lionel, duke of Clarence, son of the late king, had children and grandchildren descending from him.

2. John of Gaunt, duke of Lancaster, was the next surviving son of Edward III.

3. Edmund, earl of Cambridge, was the next surviving son of Edward III. Edmund was afterwards made duke of York.

4. Thomas of Woodstock was the last surviving son of Edward III. Thomas of Woodstock was afterwards made duke of Gloucester.

These uncles of Richard II. had seats in a council of regency which was appointed. Certain bishops and nobles had seats in this council.

The ingenuity of treason against the indolence of possession is the secret of this most unfortunate reign. The war in France was still carried on with a spiritless inactivity. A poll-tax was raised in England. The terms were four groats per head, for every person, rich or poor, from fifteen years and upwards. In various parts of Europe at this time, men declaimed upon the rights of man. John Ball, a priest, had been spreading these notions in England. The people were pleased by notions which agreed with their own views of government, which were purely Saxon. The tax was demanded from a young girl at Dartford. The demand was refused, because the girl was under age. The inspector or tax-collector would have ocular demonstration. The girl's father struck him dead by a hammer. The father's name was Wat Tyler. The people supported him. A vast multitude, chiefly from the eastern counties, supported him. He led them to London. The mob struck off the heads of all gentlemen and foreigners whom they met. The temple and the Savoy Palace were plundered. Tyler broke into the tower, and murdered the archbishop and other persons who were hateful to him. Simon of Sudbury was archbishop of Canterbury, A.D. 1377 to A.D. 1381. He foresaw what would happen. He had spent the night in prayer. He was officiating in the chapel of the Tower when the rebels entered. He said to the multitude, as they were about to murder him, that "when a man could not live either with conscience or honour, death was an advantage to him; and that he thanked God he had never been in a better preparation to leave the world." He then suffered a cruel death. Acts of cruelty were being perpetrated. The king, then only fifteen years of age, behaved with judgment and with presence of mind far beyond his years.

He addressed the mob and mildly promised redress of their grievances. In Smithfield, Wat Tyler, at the head of twenty thousand men, met the king. There was a conference. Wat Tyler played with his dagger, and laid his hand upon the king's bridle. The lord mayor, William Wallworth, was indignant at this insolence of the villain, and by a mace struck the rebel from his horse. The king's attendants despatched him. The people bent their bows intending to avenge the death of their leader. The king rode boldly up to them, crying "what mean ye my lieges? Tyler was a traitor. Come with me, and I will be your leader." They followed him to Islington. He renewed his promise. They returned to their homes in peace.

Richard was married to Anne of Bohemia. She was long remembered as "the good Queen Anne."

His conduct in Wat Tyler's rebellion and his marriage with one so good gave promise of a reign

of great prosperity. The promise was never realized. The facts of this reign are these:—

1. Richard had as his companion De Vere, whom he made duke of Ireland. In the company of this favourite he neglected his kingdom, and gave himself up to pleasure and amusement. John of Gaunt was absent in Castile. He claimed it in right of his wife. The duke of Gloucester possessed himself of the reins of government by forcing his nephew to appoint a commission to manage the national business. Gloucester was the author of the executions of persons whom he disliked. Richard, in his twenty-second year, resumed the royal power by the authority and with the consent of a full council. The duke of Gloucester was soon afterwards arrested and sent to Calais. The uncle is believed to have been murdered by the nephew's order.

2. The conduct of Richard was, after the victory over his uncle, in complete opposition to and in disregard of law. The nobles who had agreed with Gloucester felt anxious for their own safety. The duke of Norfolk, and Henry Bolingbroke, duke of Hereford, son of John of Gaunt, were amongst these dissatisfied nobles. Norfolk sounded Bolingbroke who betrayed him to Richard, accusing Norfolk of high treason. Richard decided that they must try their cause by wager of battle. They entered the lists. Richard prevented the fight by banishing both Norfolk and Bolingbroke from England—Norfolk for life: Hereford for ten years.

3. John of Gaunt died during the exile of his son. When Bolingbroke learned that his father was dead, he claimed his father's lands. Richard refused to grant the lands, as if he thought himself above all law.

4. There was a town near the mouth of the Humber called Ravensburgh. This town has been washed away by the encroachments of the sea upon the land. Bolingbroke landed at this town in Yorkshire. He had sixty followers. The earl of Northumberland and his son, surnamed Hotspur, with many others, joined Bolingbroke. The duke of Bretagne assisted him. Afterwards he married his widow. On leaving their court he is said to have given its name to the blue flower, "Forget me Not." His manifesto at Ravensburgh, when he landed, was, "I have come only to claim mine own." His intentions were concealed under this fair appearance of justice. Who can doubt that from the first he intended to seize the crown of England?

5. Where was the unfortunate Richard II.? In Ireland. He delayed. He resolved to return to England to crush the rebellion. He landed at Milford, in Wales. His subjects deserted him. He surrendered himself to Bolingbroke, who brought him to London, and persuaded him to resign the crown. Henry declared himself king in full parliament, A.D. 1399. He took the title of Henry IV. He grounded his claim to the crown upon a report that Edmund, called Crookback, was the eldest son of Henry III., and set aside because he was deformed; that his mother was descended from this Edmund, and that he (Bolingbroke) was the lawful heir to the crown. Bolingbroke would have made a very able village attorney. His title was false. Henry III. had two sons, Edward I. and Edmund Crookback, who must have been the *great-great grandfather* of Henry IV., if Henry's account be received in evidence of his claim. No objection to the sons of Edward I. was ever heard of; no objection to the son, Edward II.; to the grandson, Edward III.; to his son, the Black Prince, or to his talented and brave, but unfortunate son, Richard II. was ever heard of till this villain Bolingbroke, like the fox or the wolf, invaded the dominions, and seized the possessions of a man, after all, more righteous than he. This false title of the mean and cowardly Bolingbroke houses of Lancaster and York, which desolated the led to "the Wars of the Roses," a war between the kingdom.

In this reign, Richard II., Wickliffe translated the *Bible* into English. Adhelm, a Saxon monk, had translated the *Psalms* into Saxon, A.D. 706. Bede had translated the whole *Bible* into Saxon, the language spoken by the people. None but Latin versions of the Scriptures had been in use. Such was the arrangement of persons in power. Wickliffe's followers were called Lollards, from lollen or lullen—to sing or to chaunt. Chaucer thinks that it comes from lolium, tares, as if the Lollards were tares in the gospel field. The duke of Lancaster protected Wickliffe. Wickliffe died at his own rectory at Lutterworth, in Leicestershire, A.D. 1384. Thirty years after his death his bones were dug up and burned by a decree of the Council of Constance.

William Wykeham, bishop of Winchester, lived during this reign. Great part of the cathedral of Winchester was built by him. He founded a college at Winchester and a college at Oxford.

In reference to the execution of the decree of the Council of Constance, Thomas Fuller adds, in his own style, "This river took them into the Avon [Fuller points to the river or stream which passes by the church at Lutterworth, into which the ashes of Wickliffe had been cast], the Avon took them into the Severn, the Severn took them into the narrow seas, the narrow seas took them into the ocean main or main ocean, and thus the ashes of Wickliffe are the emblems of his doctrine, which is now dispersed all the world over."

IX. (1.) *Lancaster Line.—Henry IV.* (Bolingbroke) was born at Bolingbroke, Lincolnshire, was buried at Canterbury, and reigned 14 years, from A.D. 1399 to A.D. 1413. Thomas Arundel was archbishop of Canterbury, from A.D. 1396 to A.D. 1413.

The less fortunate Richard II. was murdered in Pontefract Castle, Yorkshire, 23 miles S.S.W. York, near to the confluence of the Aire and Calder. Sir Piers, of Exton, was sent with seven attendants to murder him. Richard seized a battleaxe and killed some of his assailants. He was overpowered by numbers. He was buried at Langley, in Hertfordshire. Henry, his murderer, followed him to the grave as chief mourner. The murderer and hypo-

crite! Henry's villainy is equalled only by the infamous servility of the people whom he governed.

Who was the rightful heir to the crown? The young earl of March, the descendant of Lionel, duke of Clarence. Henry held him fast. Richard had appointed Roger, earl of March, to succeed him in the government. Parliament had recognised the claims of the son as well as the claims of the father. Roger was dead. His son Edmund lived, but only in the prison of Bolingbroke.

Henry IV. reigned, but only in a continuation of conspiracies. The earl of Northumberland and his son Hotspur had taken earl Douglas prisoner in a battle at Homildon Hill, A.D. 1402. The earl of Northumberland and his son Hotspur formed an alliance with Douglas, and with Owen Glendower, a Welsh chieftain supporting himself and his followers among the mountains of Wales in lawless independence. The king defeated the conspirators in the battle of Shrewsbury, A.D. 1403. Other rebellions followed. The wild conduct of his son, afterwards Henry V., increased his anxieties. Shakspeare has made him to say, "Uneasy lies the head which wears a crown."

Prince Henry was committed to prison by Chief-Justice Gascoyne. The prince had drawn his sword upon the chief-justice because he had refused to release one of his (Henry's) riotous companions. The king exclaimed, when he heard of the affair, "Happy the king who has a judge so resolute in executing the law, and a son so willing to submit to it."

A law was passed in this reign authorising the burning of heretics. The name heretic was given to all who could not believe in all the heathenism which the authorities of the Christian Church, so called, saw that it was expedient to incorporate with the, or into the, faith of a Christian, so called. Christianity and Christians were then doubtful names. Henry's title was false. He wished to have the clergy his supporters. Arundel, the archbishop of Canterbury, hated the Lollards. Chichley, his successor in the archbishopric (the founder of All Souls' College, Oxford), had a similar hatred to the Lollards. Nevertheless Henry is reported to have made firm resistance to the excessive claims of the pope to exercise his authority in England.

James I. of Scotland was, in his youth, sent abroad by his father, to secure him against the plots of an uncle. This young prince of Scotland was taken by an English cruiser. Henry detained him as his prisoner, yet took care that his prisoner should be well educated.

Henry's health failed. His son, in his father's bedroom whilst his father was asleep, put the crown upon his own head. Henry awoke. He saw the act, which shewed an anxiety for his death. He died A.D. 1413. He had passed his forty-fifth year. He had reigned fourteen years. He was succeeded by his son, Henry, his eldest son.

X. (2.) *Henry V. (of Monmouth)* was born at Monmouth (S.W. England, conterminous with Wales, county town Monmouth), was buried at Westminster, and reigned nine years, from A.D. 1413 to A.D. 1422.

Henry, as chief mourner, removed the remains of Richard II. to Westminster. He set at liberty the young earl of March. He restored the Percy family to their estates and honours. He did wish success to persecution.

Sir John Oldcastle, Lord Cobham, was hanged as a rebel and burned as a heretic. Henry was then in France. The primate Arundel was very zealous in a very bad cause. Henry was in France, endeavouring to recover his ancestral possessions. Charles VI. was then king of France. This king was subject to fits of madness.

Henry did not injure the earl of March when a conspiracy in favour of the earl was discovered, and when the conspirators were condemned and executed. The earl of March was the rightful heir to the crown.

(a.) Henry sailed to the mouth of the Seine (Sayne); took the town of Harfleur, and divided the treasures of the town amongst his soldiers.

(b.) Sickness reduced his army. He had twelve thousand men when he was met by the French army near to the Castle of Agincourt. The French army numbered one hundred thousand men. Henry slew the duke of Alençon. Henry was victorious.

(c.) In the following year, A.D. 1416, Henry invaded France, and recovered a great part of Normandy. The Dauphin caused the murder of the duke of Burgundy. The duke's son devoted himself to the cause of England. Henry, at Troyes, was declared regent of France during the life of Charles VI. Henry was to marry the princess Katherine, daughter of the French king. Henry was declared heir to the crown of France at the death of Charles.

(d.) The young queen was brought to England. She gave birth to a son at Windsor. Henry was then in France. His wife and child soon met him there. The grandeur of his court surpassed that of the reigning king. He died, commending his soul to the mercy of God, and commending his infant son, not one year old, to the care of his brothers, the dukes of Bedford and of Gloucester.

The queen dowager afterwards married Owen Tudor, the son of a brewer in Beaumaris, who had been in London as a gentleman in attendance at the court. The queen dowager had two sons by her second husband, Owen Tudor—1. Edmund, earl of Richmond; and 2. Jasper, earl of Pembroke. The House of Tudor descended from this marriage.

XI. (3.) *Henry VI. (of Windsor)* was born at Windsor, was buried at Chertsey in Surrey, was afterwards removed to Windsor, and reigned thirty-nine years, from A.D. 1422 to A.D. 1461.

The duke of Bedford managed matters in France. The duke of Gloucester, "the good duke Humphrey," acted as protector to the infant king in England. Cardinal Beaufort, a son of John of Gaunt, by Catherine Swynford, was opposed to "the good duke Humphrey." Richard II. made legitimate the children of John of Gaunt by Catherine Swynford, born

before the marriage of John of Gaunt with Catherine Swynford.

King John gave the honour of Lancaster to his favourite Gilbert Fitz-Reinpede. A.D. 1266, the first earl of Lancaster was created. A.D. 1351, Henry, earl of Derby, was made duke of Lancaster, and the privileges of a separate sovereignty were granted. Blanche, heiress of this duke, married John of Gaunt, the fourth son of Edward III. Their son Henry became king of England, A.D. 1399. Henry IV. and the duchy of Lancaster has been ever since connected with the crown of England.

In France, the Dauphin became Charles VII. after his father's death. The English laid siege to Orleans. Joan of Arc, whose proper name was Jeanne D'Arc, and whose birthplace was Domremi, a village, on the borders of Lorraine, a maiden of humble birth and an enthusiast, led the French to victory.

The English burned her alive on May 31, 1431, in the twenty-first year of her age. She prophesied at her death that the English should be expelled from France. Her prophecy was fulfilled. Jeanne D'Arc never shed blood. She led her troops to battle. They followed with unbounded confidence in her supernatural powers. The English burnt her at Rouen. *Shame to England!* Who can put confidence in the creed of Rome, which was the creed of England at this period? O! Shame for ever on the Romish religion of England.

The English were finally driven out of France, A.D. 1450, notwithstanding the skill of Talbot, earl of Shrewsbury.

Henry VI. was mild and devout. He grew up in evident weakness of mind. Gloucester and Beaufort had their quarrels. The king was grieved. Beaufort determined to strengthen his party. He therefore arranged a marriage between Henry and Margaret of Anjou, daughter of Regnier, the Titular king of Sicily. She was beautiful in person and powerful in mind. She gained a perfect sway over Henry.

Gloucester was arrested two years after the marriage, and within a few days after his arrest was found dead in his bed. Beaufort outlived his nephew only six weeks. Beaufort was no doubt the murderer.

Richard, duke of York, heir of the earl of March, by his mother, felt that his claim to the throne of England was better than that of Henry.

Disasters in France and misgovernment at home created popular discontent in England. The result was an insurrection. The leader was obscure. His name was *Jack Cade.* He proclaimed himself to be John Mortimer, son of Sir John Mortimer, uncle of the last earl of March, who had been sentenced by parliament and executed for high treason at the beginning of this reign.

Jack Cade defeated the royal forces at Sevenoaks, in Kent, 21 miles S.S.E. London. He entered London, and put to death Lord Say and other noblemen.

Discontent arose amongst his men. Jack Cade fled. Alexander Iden, a gentleman in Kent, found Jack Cade in his garden, and slew him, because he believed him to be a robber.

The duke of York now commenced the civil war, called the "*War of the Roses.*" The house of York had the white rose for its badge. The house of Lancaster had the red rose as its badge. The War of the Roses continued for a period of thirty years, from A.D. 1455 to A.D. 1485. This war brought misery into every family. It cut off successive generations of many noble families in the field or on the scaffold. The Nevilles were a powerful family. The marquis of Salisbury was at their head. His son was earl of Warwick. He defeated the forces of Henry at Northampton, A.D. 1460.

A parliament was held in London. The parliament arranged that Henry should be king for his life, and that the duke of York should be his successor.

The queen raised an army in the north, and completely defeated the Yorkists at Wakefield, A.D. 1460. The duke of York was crowned, but grass formed his crown. His head was struck off, and set upon the gates of York.

The earl of Rutland, the duke's second son, seventeen years of age, was murdered by Lord Clifford, in revenge for the death of his own father, at St. Albans.

The duke of York left several sons. Edward, the eldest, succeeded to his claims. The duke of York had been successful at St. Albans, A.D. 1455. The duke of Somerset opposed him. Somerset, Clifford, and other noblemen fell.

Edward, who succeeded to his father's claims, was a prince whose character may be stated in few words. He was beautiful in person, but licentious, cruel, and lustful in disposition. He possessed great ability and great courage. The former part of his character finally spoiled the latter. He was able to give the queen's forces a total defeat at Mortimer's Cross, near Hereford, A.D. 1461. Margaret worsted the earl of Warwick in a second battle at St. Albans in the same year, and recovered possession of her husband's person. Edward joined his forces to those of Warwick. Margaret retired. Edward marched to London. The citizens received him. He was proclaimed king, A.D. 1461. His brothers, George and Richard, were created dukes of Clarence and Gloucester.

XII. (1.) Edward IV. was born in Normandy, was buried at Windsor, and reigned twenty-two years, from A.D. 1461 to A.D. 1483.

Towton, in Yorkshire, was the scene of the success of the house of York. Edward ordered that no quarter should he given. Nearly one-half of the Lancastrians perished.

Margaret found refuge on the continent. Louis XI. assisted her. She landed in the north of England in the following winter. Hexham, Northumberland, was the scene of her defeat. In this campaign she endeavoured to conceal herself in a forest. A robber met her. Her presence of mind saved her. She addressed the robber thus, "Friend, I commit to thy care the son of the good king Henry." The robber became her conductor to her friends. Margaret withdrew to the continent. Henry was con-

cealed in Lancashire for one year. He was discovered. Barbarity was let loose upon him. He was finally sent to the tower.

The earl of Warwick became dissatisfied with Edward. He felt, "*I have seated him upon the throne.*" Warwick had been sent to France to make a wedding bargain between Edward and the sister-in-law of Louis. Meantime Elizabeth Woodville, Lady Grey, overcame by her beauty the lustful spirit of the miserable slave of this appetite, Edward IV.

Edward IV. married Elizabeth Woodville. Her relations obtained his favours. Edward was offended by the marriage of Clarence with one of the daughters of the earl of Warwick. Clarence and Warwick were forced to fly the kingdom. They and Margaret became reconciled. Prince Edward, her son, was married to Warwick's youngest daughter.

King Louis assisted Warwick on his return to England. Edward was forced to retire. He chose Flanders as his place of refuge. Henry VI. was brought from the Tower. He was paraded, with the crown upon his head, from the Tower to St. Paul's. Warwick obtained from the people, henceforth, the title of King-maker.

The affairs of Edward seemed desperate. The character of these wars was sudden and unexpected change. Edward with a few followers landed at Ravensburgh. Bolingbroke, afterwards Henry IV., had landed in the same place, seventy years before, under the pretence that he came merely to claim his own. York received Edward IV. The fickle Clarence joined him. London received him. He seized Henry. He became king.

He met Warwick at Barnet in Hertfordshire, where a battle was fought on Easter Day, A.D. 1471. Warwick lost his life. Edward was victor.

At Tewkesbury, Margaret was defeated. She had, at her landing, been informed of the result of the battle of Barnet. Margaret and her son Edward were taken prisoners. Edward IV. asked the prince Edward what brought him to England. "I came to recover my father's kingdom," was the reply. The king struck him in the face with his gauntlet. The swords of Clarence and of Gloucester, of the Lord Hastings, and of others, were sheathed in the dying body of the youthful heir of Henry VI.

Edward IV. reigned to the disgrace of the nation which, in its madness, made him king. He spent his remaining years in whoring and in cruelty. His brothers, Clarence and Richard, were, in their several dispositions, incapable of ruling and governing even a small and limited nation or power, such as England then was.

Gloucester was an unscrupulous tyrant. He contrived the murder of Henry VI. He failed not to accomplish the murder of his own brother Clarence. This unfortunate prince was commanded to choose his mode of dying. He chose to be drowned in a butt of Malmsey.

The manner in which Edward was provoked to murder his brother Clarence may be variously stated. The real advantage taken by the duke of Gloucester to provoke Edward to this act of fratricide is plainly recorded.

The king was hunting in the park of Thomas Burdett, who had in his park a favourite white hind. The king, understanding this partiality of the owner of the park, killed this beautiful animal, in a spirit of ill-will to his brother Clarence, a friend of Burdett.

Edward's decision to put Burdett to death on account of his unguarded speech—"I wish the horns of the deer were in the belly of the man who advised the king to this act of insult"—was denounced by Clarence as unjust. Clarence and Burdett met their untimely deaths.

The duke of Gloucester had persuaded Edward that there was a prophecy that the name of his successor should begin with G. This was applied to George, duke of Clarence. The application of the prophecy to Richard, duke of Gloucester, was made very evident by the event.

Charles the Bold, duke of Burgundy, was at war with Louis XI. of France. Edward led an army into France to support his brother-in-law. Edward was not successful. He concluded a separate peace with Louis. Charles the Bold, duke of Burgundy was routed and slain by the Swiss in the battle of Nanci, A.D. 1476.

A.D. 1474.—The league against France by the duke of Burgundy and Edward IV. of England.

A.D. 1475.—The English invasion under Edward IV., July 5. Edward was misled by false intelligence from the constable. He had reason to accuse both his allies of treachery. Peace of Peroune ratified at Perguigny. The English were bought off by Louis. Treaty of Solecure with the duke of Burgundy. The constable "De St. Pol" is delivered up to Louis, Sept. 13. The constable is beheaded Dec. 19. University of Valence, Dauphine, founded.

A.D. 1476.—The duke of Burgundy defeated by the Swiss at Granson and Morat, Switzerland.

Edward, in the gratification of his unbridled lust, injured his health. He died in the forty-second year of his age, A.D. 1483. He left two sons—Edward prince of Wales, and Richard duke of York—and five daughters.

The art of printing was introduced into England in this otherwise worthless reign. William Caxton, a citizen and mercer of London, was in Germany in the course of his business. The new invention of printing arrested his attention. He practised till he mastered the art of printing. He introduced it into London, into England. He set up a printing press in the abbot's house in Westminster, A.D. 1471. The first work printed in England was the art of chess.

XIII. (2.) *Edward V.* was born in the sanctuary of Westminster, was buried perhaps in the Chapel of the Tower, and reigned from April 9, A.D. 1483, to June 26, 1483, a period of two months and seventeen days. The new king was in his thirteenth year when his father died. He was in Ludlow, in Shropshire, under the care of his uncle, Rivers,

Elizabeth Woodville's brother. Gloucester professed much loyalty to his nephew. He sent for his nephew and met him on his way to London. He arrested Lord Rivers and a son of Edward's queen, by her first husband, Lord Grey. The queen took sanctuary at Westminster with the duke of York, her son, and with her five daughters. The king was conducted to the Tower. Gloucester was declared protector. *Now commenced the work of murder.* Who can decide whether the infamy of the base and bloody Richard, or that of his dastardly subjects who allowed his commission of crimes so disgraceful to human nature, can be considered the greater? A tyrant villain as king! A base and servile people as his subjects! This is the condition in politics and in religion to which popery reduced our country. Yet some wish to bring our country again to this state of moral, of political, of religious degradation.

Gloucester would seize the crown. Every obstacle must be removed. Richard entered the council chamber and bared his arm. He said, "See how that sorceress, my brother's wife, with Shore's wife and others, have withered my arm." The withered arm was born with him. It was a natural defect. Lord Hastings said, "If they have done this, they should be punished as traitors." Gloucester replied, "Do you answer me with 'ifs' and 'ands,' as if I charged them falsely? I tell you they have done it, and thou hast joined with them in the villainy." Gloucester ordered the immediate execution of Hastings. Gloucester would not dine till Hastings' head was struck off. He ordered him to make short shrift, to make confession to a priest, and to obtain absolution. Lord Hastings was hurried to the little green in front of the Tower Chapel, and was beheaded on a log of wood.

Jane Shore was the wife of a wealthy jeweller in Lombard street, and became the mistress of Edward IV., and is represented as a woman of extraordinary beauty. In 1482, after Edward's death, she was punished, on the accusation of witchcraft, by the duke of Gloucester, and deprived of her house and fortune, but it is unknown where she died. There is proof that she was living in the reign of Henry VIII., at which time she is spoken of in high terms by Sir Thomas More.—*Griffin's Portable Cyclopædia. Biography.*

The protector, having thus dismissed from the world those whom he most feared, was willing to please the populace by punishing Jane Shore, the late king's mistress. This unfortunate woman was an enemy too humble to excite his jealousy; yet, as he had accused her of witchcraft, of which all the world saw she was innocent, he thought proper to make her an example for those faults of which she was really guilty.

Jane Shore had been formerly deluded from her husband, who was a goldsmith in Lombard street, and continued to live with Edward, the most guiltless mistress of his abandoned court. She was ever known to intercede for the distressed, and was usually applied to as a mediator for mercy.

She was charitable, generous, and of a most pleasing conversation; her wit being said to be as irresistible as her beauty. As she was blameless in other respects, the protector ordered her to be sued for incontinence, as having left her husband to live in adultery with another. It is very probable that the people were not displeased at seeing one again reduced to former meanness who had, for a while, been raised above them, and who had enjoyed the smiles of a court. The charge against her was too notorious to be denied. She pleaded guilty, and was accordingly condemned to walk barefoot through the city, and to do penance in St. Paul's Church in a white sheet, with a wax taper in her hand, before thousands of spectators.

She lived about forty years after this sentence, reduced to extreme wretchedness. Sir Thomas More, in the succeeding reign (Henry VIII. ?), assures us that he saw her gathering herbs in a field near to the city, for her nightly repast, an extraordinary example of the ingratitude of courts, and of the reverses of fortune.—*Goldsmith's Hist. of Eng.*

Richard obtained possession of the duke of York. The queen foresaw the fate of her child. The king was rejoiced to have his brother restored to him.

Gloucester persuaded the people that the sons of Edward IV., by Elizabeth Woodville, were not legitimate, because he was already married to Eleanor Talbot, widow of Lord Butler, before he married Elizabeth Woodville.

The son of George, duke of Clarence, was set aside on account of his father's attainder. Henry, duke of Buckingham, assisted Gloucester. The Lord Mayor was enlisted in this vile scene of iniquity. He publicly requested Gloucester to take possession of the throne. Gloucester appeared to be very unwilling; yet was persuaded to accept the Lord Mayor's offer. Gloucester and his wife were crowned three months after the death of Edward IV. His wife was Anne, of Neville, the widow of Edward, of Lancaster (son of Henry VI. and Margaret of Anjou), whom (Edward) Richard had murdered, or had assisted to murder. They (Richard and Anne) had one son. He was created Prince of Wales.

XIV. *Richard III. (Crookback)* was born in Fotheringay, a town in Northamptonshire, was buried at Leicester, and reigned two years, from A.D. 1483 to A.D. 1485. This splendid specimen of the education of Rome proceeded in his career of wrong, of robbery, and of murder. He was a clever tyrant. The foulest character which human depravity can acquire. The beautiful children of his brother, the young king Edward, and the duke of York his brother, were committed to the care of Sir James Tyrrel and other three ruffians. They were smothered in their sleep by these nefarious servants of an incarnate fiend. After some ages their bones were discovered, when some alterations were being made in a staircase in the Tower, and were removed to Westminster Abbey.

The duke of Buckingham had aided Richard in his efforts to gain the throne. Buckingham was now at the head of a party who had formed a conspiracy

to dethrone Richard. Perhaps, as every villain has his price, Buckingham felt that his treason had not been sufficiently rewarded. The Providence of God arranges that villains quarrel, and that their quarrels lead to their punishment. Buckingham and Gloucester are examples of this rule of Providence.

Buckingham was a descendant of Thomas, of Woodstock, one of the younger sons of Edward III. (the youngest). He might have aspired to the crown of England. He proposed a marriage between Henry Tudor, earl of Richmond, and Elizabeth, daughter of Edward IV. Henry was residing at the court of Bretagne. He was, by his mother, descended from John of Gaunt. She was the Lady Margaret Beaufort, and was at this time married to Lord Stanley, her third husband.

The act of parliament, A.D. 1389, for making legitimate the children of John of Gaunt by Catherine Swynford, provided that no right to the crown should be obtained under it. He was the last surviving prince of the line of Lancaster. He was, all circumstances considered, regarded as the representative of the claim of the house of Lancaster to the throne of England.

Henry sailed from St. Malo. He was driven back by storms. A flood of ten days' continuance in the Severn dispersed the forces of Buckingham. An old servant, to whom the duke had fled for refuge, betrayed him. Thus Buckingham was led, providentially, to the expiation of his crimes. He was taken and beheaded at Salisbury.

Henry landed at Milford Haven. He was met by Richard in Leicestershire. In this battle Lord Stanley remained inactive. He waited for the beginning of a defeat on either side. At length he saw tokens of victory on the side of his wife's son, his stepson. Stanley then became active against Richard, who, seeing that all was lost, rushed into the midst of the battle, and was slain. Richard III. had worn the crown of England in this battle. Richard's, rather England's, crown was carried to the earl of Richmond. He was saluted in the field by the title of Henry VII.

Lord Stanley was asked by his son-in-law, or stepson, what he desired to have as a reward for his services. He replied, "Give to me the neutral lands." Henry VII. made the grant. Lord Stanley obtained possession of the lands of the neutrals, that is, of the families who took no part in the war, who did not join either party. The lines did fall to the Stanleys in pleasant places, and verily they have had, and they have a goodly heritage.

Richard reigned little more than two years. In this brief space of time he lost his son. He hastened the death of his wife, and did so that he might marry his own niece, Elizabeth, of York. Richard had some defect in one of his arms. This defect procured for him the name of "Crookback." His mind is reported to have been harassed by the terrors of a guilty and of an upbraiding conscience. He died, being thirty-two years of age. His body was stripped, and thrown across a horse, and buried at Leicester.

He gloried in the name of Plantagenet. He was the last of that race. The Plantagenet race had existed from A.D. 1154 to A.D. 1485, that is, from the accession of Henry II. to the death of Richard III., a period of 331 years. The Plantagenet line of sovereigns, as the Saxon line restored, existed as sovereigns of England from Henry II. to Richard III. The Saxon line restored had, as its own right, eight sovereigns. As the house of Lancaster it had, doubtful, three. As the house of York, three sovereigns.

The Wars of the Roses had changed the condition of the country. The nobility had disappeared. The introduction of the Tudor family to the government of the country was favourable to the rule of *absolute monarchy*. The Tudors reigned after the manner of eastern despots. The barons had been cut off in the field or on the scaffold during the Wars of the Roses. The government of England became concentrated in the person of Henry Tudor, duke of Richmond. He was the only acknowledged representative of the house of Lancaster. The Stuarts made efforts to govern the nation in the same spirit of absolute monarchy, and to give to the nation what form of worship, and what religious opinions, might suit their own taste as rulers.

A middle class in society arose out of the ruins of the old murdered aristocracy and inherited the noble spirit of the barons, and of Stephen Langton, who forced John to grant Magna Charta, A.D. 1215. Dissent is the common name for a party who may claim the privilege of worshipping God according to his word, of forming their own notions of religion from their prayerful consideration of God's holy word. A race of men, dissenting from the arbitrary dictates of the pope and of the sovereign, arose in our country to resist the unqualified tyranny of both. These men believed and taught that bread is bread, that wine is wine, and that water is water; and that all the authority of popes and of kings must fail to change the nature of these elements. The controversy was productive of real good. The advocates of liberty suffered persecution even to the death. The persecutions in the reigns of the Tudors and of the Stuarts may be regretted, but must be valued. The persecutor may be despised. The sufferer must be valued. The martyrs who suffered in the reign of the bloody Queen Mary have left behind them a noble testimony to the truth, "that bread is bread," and that "wine is wine," and that in bread and in wine, in the Lord's Supper, there is no presence of any kind, corporeal or spiritual, of our blessed Redeemer, who, by one offering of himself, for ever perfected those who are sanctified. The priest, the altar, the sacrifice disappear from this world. They are found in heaven, where we have an altar whereof they have no right to eat who serve the tabernacle. Christ is our priest. He has no successor. Christ has offered himself "*once for all.*" His sacrifice, therefore, cannot, in any sense, be repeated. Christ dieth no more. Death hath no more dominion over him. The efforts to suppress these opinions ended in the great rebellion. Afterwards the revolution arose from the same cause. "*Truth is great, and will prevail.*"—*Apocrypha.*

A table of the battles of Edward the First, the Second, and the Third, may assist the memory of the student. And a table of the battles fought in the Wars of the Roses may be equally useful. The Plantagenets commenced to rule England in the person of Henry II., and terminated their course of royalty in the person of Richard III.

SCOTLAND.

		A.D.
1. Edward I.	1. Dunbar	1296.
	2. Falkirk	1298.
2. Edward II.	3. Bannockburn	1314.
3. Edward III.	4. Halidon Hill	1333.
	5. Neville's Cross	1346.
4. Henry IV.	6. Homildon Hill	1402.
5. Edward I.	The Conquest of Wales	1282.
5. Prince of Wales, son of Edward I.	Born in Carnarvon Castle	1284.
5. The ostrich feathers, worn by the king of Bohemia, who was slain in the battle of Cressy, A.D. 1346.	The Black Prince adopted the three ostrich feathers. These have existed as the crest of the Prince of Wales, and as the armorial bearings of Wales, to the present time.	1346.
The English were driven out of France		1450.

ENGLAND.

The Wars of the Roses.

From A.D. 1455 to A.D. 1485.

1. Richard, duke of York	1. St. Albans	1455.
	2. Northampton	1460.
2. Margaret	3. Wakefield	1460.
3. Edward IV.	4. Mortimer's Cross	1461.
4. Margaret	5. St. Albans	1461.
5. Edward IV.	6. Towton, in Yorkshire	1461.
5. Edward IV.	7. Hexham, Northumberland	1461.
	8. Barnet	1471.
	9. Tewkesbury	1471.
6. Richard III.	10. Bosworth	1485.

FRANCE.

1. Edward III.	1. Sluys	1340.
	2. Cressy	1346.
	3. Calais	1346.
	4. Poictiers	1356.
Black Prince died		1376.
Edward III. died		1377.
2. Henry V.	5. Agincourt	1415.

1. Sun	Apollo	Sunday.
2. Moon	Diana	Monday.
3. Tuesco	Mars	Tuesday.
4. Woden	Mercury	Wednesday.
5. Thor	Jupiter	Thursday.
6. Friga	Venus	Friday.
7. Saturn		Saturday.

The ancient British—Caractacus, Boadicea.

1. Caractacus, king of the Silurēs, A.D. 56	1. Radnorshire.
	2. Brecknockshire.
	3. Glamorganshire.
	4. Monmouthshire.
	5. Herefordshire.
2. Boadicea, queen of the Iceni, A.D. 61	1. Norfolk.
	2. Suffolk.

I. *Henry VII.* was born at Pembroke County, S.W. corner of Wales, was buried in Westminster Abbey, and reigned twenty-four years, from A.D. 1485 to A.D. 1509.

Henry VII. would be crowned before he married Elizabeth of York. He wished to establish his claim to the crown of England without assistance from Elizabeth of York. The friends of the House of York hated him. His manners were cold and repulsive. His behaviour to his queen was distant. He continued the imprisonment of the young earl of Warwick, the son of the unfortunate duke of Clarence. Margaret, the duchess dowager of Burgundy, sister of Edward IV., had an irreconcilable hatred to him. She invented or encouraged the plots and impostures by which Henry was perplexed and disturbed.

Lambert Simnel, a youth, was taught by a crafty priest to personate the earl of Warwick, who was said to have escaped from the tower. Simnel was taken to Ireland. Many noblemen in Ireland acknowledged him. The king produced the real earl.

The earl of Lincoln, the son of Elizabeth, another of Edward's sisters, supported the cause of Simnel and raised some troops in his defence. The result was a battle at Stoke, near Newark-upon-Trent, a town, county Nottingham, A.D. 1487. Lincoln was slain in this battle. Simnel was made a scullion in the royal kitchen.

The next imposture was the publication of the escape from the tower of Richard, duke of York. Perkin Warbeck, a young man, was persuaded to act the character of the duke. The duchess of Burgundy saluted him as "The white rose of England." The king of the Scots received him with all honour. He gave, in marriage, to Perkin Warbeck, his own relative the lady Catherine Gordon. Warbeck withdrew when he saw the king's forces in Cornwall. He took sanctuary in Beaulieu in Herts. He was committed to the tower. He persuaded the earl of Warwick to join with him in an attempt to escape. Warbeck was hanged at Tyburn. Soon after, the earl of Warwick was beheaded on Tower Hill. This was considered to be a stain on Henry's character. The earl's strength of mind had been injured by his long confinement. Ferdinand, king of Spain, thought that Henry's title to the throne of England could not be secure so long as the earl of Warwick lived. Henry was anxious to obtain, as a wife for his eldest son Prince Arthur, the Princess Katherine, the daughter of Ferdinand. The marriage was solemnized. Prince Arthur died within six months after his marriage. Henry had his eldest daughter, the Princess Margaret, married to James IV., king of Scotland. Henry had no trouble from insurrection during the remainder of his reign. He was avaricious and arbitrary. Empson and Dudley were his agents. He instituted an arbitrary court of law called the "Star chamber," from the decorations of the room in which it met. This court and Henry's agents were the means by which he extorted money from his subjects. He amassed a great amount of

treasure, by reviving obsolete laws and claims of the crown. Henry forbade his nobles to give their livery to any except to their household servants.

The king-maker, Warwick, is said to have had thirty thousand retainers who wore his badge.

The earl of Oxford entertained the king. When Henry was leaving the castle he complimented the earl upon his hospitality and the number of his household servants. The earl replied that they were retainers in livery to do honour to him (the king). The king exclaimed, "My Lord, I thank you for your good cheer. But I must not endure to have my laws broken in my sight. My attorney must speak with you." The earl was fined fifteen thousand marks. A mark is equal to two-thirds of one pound sterling, that is, it is equal to 13s. 4d. These fifteen thousand marks were equal to ten thousand pounds sterling, a vast sum of money in those days. Henry VII. was by no means worthy of admiration. He died, A.D. 1509. His only surviving son Henry succeeded him.

In this reign, Columbus, a native of Genŏa [a town of the Sardinian States. The island of Sardinia, and a larger portion on the mainland of Italy, was in the service of Ferdinand and Isabella, the king and queen of Spain], discovered America.

Bartholomew, the brother of Columbus, was unfortunate in his mission to Henry. He arrived and succeeded in his application. However, it was too late. Columbus had sailed on his voyage of discovery, by the aid of Ferdinand and Isabella. Henry VII. was vexed that he had thus been deprived of the honour of assisting Columbus.

Henry afterwards fitted out a fleet under John Cabot, a Venetian, A.D. 1496. The result was the discovery of Newfoundland and of other regions. Henry VII. has credit for naval enterprise. He laid the foundation of the British Navy.

This was the last reign in which church architecture flourished. Few colleges were founded after this reign. Henry built the chapel at the east end of Westminster Abbey, called Henry VII.'s Chapel. He built King's College, Cambridge; the foundations of the college and of its chapel had been laid by Henry VI. The Wars of the Roses interrupted the building for thirty years. Henry VII. completed the design of Henry VI.

II. *Henry VIII.* was born at Greenwich, was buried at Windsor, and reigned thirty-eight years, from A.D. 1509 to A.D. 1547. The archbishops of Canterbury were, William Wareham, A.D. 1504 to A.D. 1533, and Thomas Cranmer, A.D. 1533 to A.D. 1555.

Henry was young, handsome, popular, and jovial. He excelled in athletic exercises. He was a scholar, having learned the school divines. The Greek and Latin languages contained the treasures of the literature of the world in those times. In Henry's time, and for a long time afterwards, men and women must derive their information from books written in the Latin and Greek languages, if they would learn anything which would make them entitled to the character of scholarship.

Henry married Catherine of Arragon, his brother's widow. Henry's love for pageantry appeared in the magnificence of the celebration of his marriage. His father's parsimony was contrasted with Henry's liberality. Empson and Dudley were tried and punished capitally. A battle was gained at Teroueenne, called "the Battle of the Spurs," because the French used their spurs rather than their swords.

A.D. 1513.—The battle of Flodden Field was fought. James IV. of Scotland had joined Louis against Henry VIII., his own brother-in-law. The earl of Surrey commanded the English. James IV. and many of his principal nobles were slain, September 9, 1513. Flodden is a village in Northumberland rendered famous by the battle. The Scotch lost their king, most of their nobility, and the greater part of their army.

Henry gave his sister in marriage to Louis XII., who died three months after his marriage. Francis I. succeeded him. Mary married the duke of Suffolk, her former, perhaps her only, love.

The king had his favourites. Thomas Wolsey, the son of a butcher at Ipswich, had obtained the favour of Henry VII., who was a good judge of administrative ability. Henry VIII. had the same opinion which his father entertained respecting Wolsey's administrative ability. Thomas Wolsey was in holy orders. He acted as minister of state, and as a companion and minister in pleasure to Henry. Wolsey was made chancellor of England and archbishop of York by Henry. The pope made Wolsey a cardinal. Wolsey's revenue was enormous. He lived in royal state. He aspired to the popedom more than once. Francis I. and the emperor Charles V. (he was also king of Spain), the two most powerful sovereigns in Europe, vied with each other in efforts to obtain the good offices of Wolsey with the king.

Charles V. was the nephew of queen Catherine. He visited the English court at Dover. Henry was on his way to have a personal interview with Francis I., an interview earnestly sought by Francis. The English and the French kings met near Calais. The plain on which they met was called "The Field of the Cloth of Gold." The reason for so naming the place of meeting arose from the costliness of the pageant. No doubt the money lenders made some valuable profits. Mills, forests, meadows were given as securities. Therefore, many of the nobles were said to carry upon their shoulders their mills, their forests, and their meadows. The kings were suspicious each of the other. When they would visit their queens, they set out at the same moment, that neither might be the first to pass the boundary which divided their territories.

Francis rode with three attendants to Guisnes, and entered Henry's chamber whilst Henry was still in bed. Henry was informed by Francis that he (Francis) was Henry's prisoner. Henry rose and embraced him; and Francis aided him to dress. Next day Henry returned the compliment. A fortnight's revelry in splendour terminated this royal interview.

Henry, in the same month (June, 1530), enacted a similar though less magnificent display of pageantry in his interview with the rival of Francis I., Charles V., at Gravelines (a small town of France, near Dunkirk), and at Calais. Charles V. visited England two years afterwards.

The era of the Reformation had commenced. Martin Luther had published. Henry had read. Henry replied to Luther. Henry received from the pope the title of "Defender of the Faith." The king of Spain received from the pope the title of "Defender of the Church." At that time the sun never set upon the dominions of Spain, and England was an inferior power. "The Defender of the Church" has changed places with "The Defender of the Faith." Spain has fallen in the scale of nations. England may now say what Spain did say formerly, that the sun never sets on her dominions. It is better to "defend the faith" than to "defend the church." It is better to preach Christ than to preach the church.

Henry never embraced a pure gospel doctrine. He was a papist in doctrine, saving the doctrine of supremacy. He was never influenced by experimental and by practical religion. He lived eighteen years with his queen. The princess Mary was their only surviving child. Henry said that he had doubts about the lawfulness of his marriage. The Levitical law had been adopted by most Christian countries. The civil law of Moses is the common law of our own country. The king's marriage with his brother's widow was unlawful according to that law.

Henry applied to Rome for a divorce. The pope, Clement VII., had to choose one of two evils, either to offend Charles V., emperor of Germany, Catherine's nephew, or to offend Henry VIII., king of England. The Reformers were now called Protestants, because they had protested against a decree of the empire, forbidding innovation in religion.

The pope is Antichrist. The Church of Rome is antichristian. The believer in Christ feels that he is Christ's by regeneration, by repentance, by faith. "He knows whom he has believed, and is persuaded that he (Christ) is able to keep that which he has committed to him against that day."

Cardinal Campeggio was sent to England to forward Henry's appeal for a divorce, but with secret instructions to court delay. Wolsey aided his brother cardinal in this act of political deceiving. Wolsey was disgraced, was dismissed from court, his palace at York Place was seized, and its name was changed to Whitehall. Wolsey had given Hampton Court to the king. Wolsey was sent to his diocese. He was arrested on a charge of treason. He felt deeply the loss of the royal favour. He had fallen. A dangerous illness, arising from his mental anguish, attacked him. He reached Leicester. He said to the abbot who received him for the night, "Father abbot, I am come to lay my bones among you." He felt his end approaching. He spoke gratefully of the king, and added, "Had I served my God as diligently as I have served my king, he would not, in my grey hairs, have given me over to mine enemies." Wolsey was a munificent patron of learning. He was a righteous judge. He died in the abbey at Leicester, November 28, 1530.

> "He was a scholar, and a ripe and good one;
> Exceeding wise, fair spoken, and persuading.
> Lofty and sour to those who loved him not.
> But, to those men who sought him, sweet as summer.
> And, although he was unsatisfied in getting,
> (Which was a sin), yet in bestowing, madam,
> He was most princely."—*Shakespeare.*

Thomas Cranmer was inclined to the reformation of religion. He expressed an opinion that a question ought to be submitted to the Universities of Europe: "*Can a man marry his brother's widow?*" Cranmer's opinion was reported to Henry, who declared, "He has got the right sow by the ear." Cranmer was sent for. Within four years from that time Cranmer was archbishop of Canterbury, and retained to the last the confidence of the king.

The king took into his service Thomas Cromwell, whom he made earl of Essex. He had been one of Wolsey's servants. In Wolsey's disgrace Cromwell distinguished himself by his fidelity to his old master in his fallen condition.

2. Cromwell advised the king to follow Cranmer's opinion, and to submit the question to the universities. The answer was in favour of the divorce, which was immediately pronounced by Cranmer. Henry and the young and beautiful Anne Boleyn had been secretly married. Anne was crowned on the first day of June, A.D. 1533. The pope threatened. Henry followed the advice of Cromwell, and declared himself head of the Church of England. This declaration was confirmed by act of parliament, A.D. 1534. In this manner the papal supremacy ended in England.

Fisher, bishop of Rochester, was beheaded in the tower for refusing to acknowledge Henry's new title. Sir Thomas More, the Lord Chancellor, followed the bishop's example, and suffered a similar punishment.

At one time the Chancellor's son-in-law congratulated him on the favour of his sovereign, having seen the king walking in the garden with his arm round the Chancellor's neck. More's reply shewed his estimation of Henry's character: "Son, Roper, I have no cause to be proud thereof; for if my head would win (for) him a castle in France, it would go."

The suppression of the monasteries followed. Cromwell was appointed vicar-general to carry out this work. Latimer pleaded for the priory of Malvern, "Not that it should stand to monkery, but so as to be converted to preaching, study, and prayer." "Alas! my good lord, shall we not have two or three abbeys in every shire changed to such a remedy?" Latimer pleaded in vain. Five new bishoprics were founded with small incomes, viz.:—

1. Bristol.
2. Chester.
3. Gloucester.
4. Oxford.
5. Peterborough.

Some of these five had buildings, such as abbey churches, which were converted into cathedrals. Two colleges were founded, viz.:—

1. Christ Church, Oxford.
2. Trinity College, Cambridge.

The king became weary of his second wife, Anne Boleyn. Jane Seymour, a lady in the queen's court, attracted his attention. A charge of infidelity to her husband was brought against the queen. She was beheaded in the tower a little more than two years after her marriage. She left a daughter, the princess Elizabeth, afterwards queen of England.

3. On the day after the execution of Anne Boleyn, Henry married Jane Seymour. This queen, Henry's third wife, died within a year after her marriage. She had given birth to a son, afterwards Edward VI., king of England.

4. Henry's next wife was the princess Anne of Cleves. He did not like her when he saw her. He was, with difficulty, persuaded to marry her. He soon applied for a divorce. His very obedient and indulgent clergy granted the divorce. An Act of Parliament was passed giving to his proclamations the force of law.

Cromwell had advised the marriage of Henry with Anne of Cleves. Cromwell was disgraced and executed, as a punishment for choosing for Henry a woman not comely and graceful in the eyes of his majesty. Cromwell was beheaded, A.D. 1540. Anne of Cleves (a town of Rhenish-Prussia, on the frontiers of Holland, and on the west side of the Rhine) was Henry's fourth wife.

5. Henry lost no time in marrying the lady Catherine Howard for his fifth wife. She was a woman of abandoned character. She was executed, and several persons concerned in her guilt shared her fate.

6. Henry married Catherine Parr, his sixth and last wife. She was favourable to the reformed religion, and was, more than once, in danger of losing her life from Henry's hatred to the doctrines of the Reformation. Her prudence enabled her to calm the irritation of Henry.

Henry authorised the translation of the Bible, and the publication of a book by the bishops called *The Institute of a Christian Man*, A.D. 1537.

Afterwards he limited the use of the Scriptures. He sanctioned the publication of a book called *the Erudition of a Christian Man*. This book was considered not unfavourable to Rome. An act was passed, A.D. 1539, requiring the assent of all persons to the following six articles: 1. Transubstantiation. II. The Denial of the Cup to the Laity. III. The Profitableness of Private Masses. IV. The Enforcement of Confession to a Priest. V. The unlawfulness of Marriage in a Priest. VI. The Obligation of Vows of Celibacy. This act was named "The Bloody Statute," and "The whip with the six strings," on account of the number of executions arising out of it. Reformers were burnt because they would not assent to these articles. Romanists suffered because they denied the king's supremacy.

At the end of his reign, Henry sanctioned the use of the English language in the public service of the church.

A.D. 1535—William Marshall published a *Primer*, or first book.

A.D. 1539—Thomas Hilsey, bishop of Rochester, published another *Primer*, or first book, which received Cromwell's sanction.

A.D. 1545—King Henry VIII.'s *Primer* was published by royal authority. This *Primer* contained, in English—1. The Creed; 2. The Lord's Prayer, and 3. The Ten Commandments. Also 1. Prayers; 2. Suffrages, that is, short prayers; and 3. Select passages of Scripture for morning and evening devotion. He gave a litany in English, nearly similar to that now in use. The king would not allow any form of English for the saying of Mass.

Henry suffered from an ulcer in his thigh. His person became unwieldy. Machines were invented to move him. His temper became savage. His attendants were afraid to come near to him. The axe in the tower was in constant use. The fires in Smithfield consumed innocent victims. Anne Askew was amongst these. The chancellor, Wriottesley, with his own hands, put her to the torture. The earl of Surrey was beheaded in the tower upon trifling charges. Catherine Parr very narrowly escaped. She was arrested by Henry's order for engaging in a controversy in which she advocated religious opinions contrary to Henry's declared religious belief. Catherine struggled and cried aloud. Henry was in the next room. He called to her. She was allowed by his officers to enter his apartment. She excused herself by saying that she was tempted to try what she could do in the art of controversy, in which he was so perfect a master. She was forgiven. He spared her life.

The father of the earl of Surrey, the duke of Norfolk, escaped by the death of Henry on the night before the day appointed for the duke's execution. Henry VIII. died, January, A.D. 1547. He was succeeded by prince Edward, his only son.

Some insurrections were occasioned by Henry's measures. These were suppressed without difficulty. The principal insurrection was called the Pilgrimage of Grace, A.D. 1536.

III. *Edward VI.* was born at Hampton Court, was buried in Westminster Abbey, and reigned six years, from A.D. 1547 to A.D. 1553.

Edward had completed the ninth year of his age when he began to reign. He had great natural abilities. His mind was formed for religion. God gave this blessing to our nation. He took him away in his anger. All the religious and political difficulties of England have arisen from the removal, prematurely, of this founder of political and religious freedom. The three swords were, according to custom, carried before him at his coronation. He said, "There is one sword wanting." He called for a Bible. He pointed to it and said, "That is the sword of the Spirit, without which we are nothing."

Edward's uncle, the duke of Somerset, was declared

protector. The duke was an ardent friend of the Reformation. Cranmer's great moderation and judgment gave a calm and peaceful character to the English Reformation. In Scotland, as well as in Germany, excesses were committed.

The English Reformation gave to the people: 1. The practice of praying in their own tongue. 2. The general use of the Bible. 3. The liberty of marriage to the clergy. 4. The plain institution of the Lord's Supper. 5. The cup to the laity. 6. One Mediator between God and man. 7. The doctrine that the blood of Christ cleanseth from all sin, and that no human merit, and no suffering of man in this world and in the next, and no human authority are available to save, or are *necessary* to save, any human soul. The following statement is given in proof. Under the influence of Cranmer, archbishop of Canterbury, and of Ridley, bishop of London, the liturgy of the Church of England presented these truths, and was freed from the opposite errors in doctrine. The following is a list of Romish errors renounced and removed by Cranmer's and Ridley's influence from the liturgy of the Church of England:—

1. The practice of praying in an unknown tongue.
2. The withholding of the Bible from general use.
3. The enforced celibacy of the clergy.
4. Transubstantiation.
5. The denial of the cup to the laity.
6. Honour paid to saints and angels.
7. Honour paid to the Virgin Mary.
8. Purgatory.
9. Indulgences, the pope's treasury.

The word liturgy was used to denote the Eucharist. It is now used to denote the prayer book.

A.D. 1549.—*The Book of Common Prayer and Administration of the Sacraments* was prepared by a commission, who met at Windsor, May, A.D. 1548. It was approved by the Church in Convocation, and was enjoined by act of parliament in the following January, to be used from the feast of Whitsunday, A.D. 1549. This book is called *The First Book of King Edward VI.*

A.D. 1552.—*Certain alterations were made in the services* which were suited to the views of those who would not believe in transubstantiation. This is called *The Second Book of King Edward VI.* The first book is dated A.D. 1549. The second book dated A.D. 1552. There is an interval of three years between the first book and the second book of king Edward VI. The difference between these books is enormously important. The first book recognised transubstantiation, or "a real presence." The second book omitted the doctrine of transubstantiation, or "a real presence," and recognised the doctrine that bread and wine remain unchanged after consecration, and that there is, in the celebration of the Lord's Supper, nothing more and nothing less than the ordinary promised blessing to be given and to be received in any place and under any circumstances by any believer in the blessed Saviour, who has said, "Him who cometh unto me, I will in no wise cast out."

A.D. 1550.—A book for ordering and consecrating bishops, priests, and deacons, was prepared for the church's use. Wheatley and others have written and published their notions of the meaning of this book. A clergyman, a Fellow of Trinity College, Cambridge, once said to me, "I can understand my Bible, but I cannot understand my prayer book." I told to my reverend friend my impression as to the nature of certain obscurities in the *Book of Common Prayer*. The book which we have is not *The Second Book of King Edward VI.*, for which the martyrs of old England suffered in the fires of Smithfield. We have the compromise of Elizabeth and the dictatorial imbecility of James I., with the honest love of "fair play" of his grandson, the papist Charles II. Under these vicissitudes of our prayer book we are called upon to sign articles of pacification, and to assent and consent to the *Book of Common Prayer*. The pendulum of *Opinion Theological* swings between Popery and Unitarianism. The Church of England renounces Popery and Unitarianism. In this sense I have always understood my prayer book, and have considered the compilers of the prayer book obliged to "leave in" some things which time might *remove* as men became more enlightened in the knowledge of those things which belong unto their peace. Some say that liturgy means work for the people. Common prayer means work in which the minister and the people engage in common.

A.D. 1552.—Forty-two articles of religion were agreed upon. The present thirty-nine articles contain very nearly the same amount of theological opinion and doctrine.

A.D. 1547.—Homilies and sermons were drawn up, to be read on Sundays and holidays. This book was composed by Cranmer, Latimer, and Ridley. This is the *First Book of Homilies*.

A.D. 1553.—*The Second Book of Homilies* was published in the reign of queen Elizabeth, by order of Convocation. The address at the commencement of this book gives liberty to the minister to change the lesson "for the better edification of his hearers, if, in the exercise of his prudence, he think that such change is necessary. The education of the clergy at this time may be understood by the necessity which existed for the use of the *First and Second Books of Homilies*. The complicated morning service, which contains the morning prayer, the litany, and the communion service, must have been arranged and adopted for the benefit of the people who could come to church only on the Sunday morning, and who might have no preacher to give to them a sermon. Education has advanced the condition of the clergy. The clergy can now preach independently of the *First and Second Books of Homilies*, and, therefore, need not use them; and, as they are preachers, may visit the sick, and not make use of the service called the service for the "Visitation of the Sick."

The duke of Somerset led an army into Scotland to enforce the marriage of his nephew with the young queen of Scots. He overthrew the Scots with great loss at Pinkie, near to Edinburgh. The young queen was

sent to France. She was married to the Dauphin. She was afterwards the well-known and unfortunate and obstinate Mary Stuart, queen of Scots.

The protector's brother had been made high admiral. His title was Lord Seymour. He had married queen Catherine Parr. He sought, in his jealousy of his brother's position, to overthrow the power and influence of the protector. He was tried and executed by his brother's order.

The protector commenced to build a house in the Strand—Somerset House. He was not justified in his conduct in the raising of means to defray the expenses of the undertaking. Dudley, afterwards duke of Northumberland, was his enemy. He exerted himself to destroy the protector's influence. He succeeded. The protector was forced to resign his office. He was also tried for high treason, on account of some imprudent words which he had uttered. He was beheaded in the tower. The people mourned his fall.

Northumberland had every impediment to his ambition removed. The health of Edward began to decline rapidly. Northumberland induced Edward to alter the succession to the throne. Mary and Elizabeth, by their father's will, were named to succeed to the throne after their brother. They had been previously declared illegitimate by acts of parliament.

Mary was favourable to the church of Rome. The young king was persuaded to take advantage of that act. He appointed a successor from the family of his aunt by the Duke of Suffolk, the sister of Henry VIII. She had been queen of France as the wife of Louis XII. Lady Jane Grey was the person appointed to succeed Edward. Northumberland had contrived to effect a marriage between Lady Jane Grey and his own son, Lord Guilford Dudley. Suspicion fastens on Northumberland as the *poisoner* of Edward VI. He removed the protector Somerset. He induced Edward to alter the succession to the throne. He persuaded him to name the Lady Jane Grey as his successor. He effected a marriage between Lady Jane Grey and his own son, Lord Guilford Dudley. These circumstances cannot be known without exciting suspicion that Northumberland was a man who had this world's interests as his only treasure, and who had no fear of God before his eyes. The king required his councillors to sign his will in favour of Lady Jane Grey. Cranmer reluctantly signed the documents. Edward died, July 6, 1553.

Bishop Ridley had preached a sermon on the duty of providing for the poor. The king, shortly before his death, was so moved by this discourse, that he desired, with tears, advice in the performance of the duty enforced by the good bishop's discourse. The result of the advice was:—

1. The foundation of Christ's hospital for the education of poor children.

2. The foundation of St. Thomas' hospital for the relief of the sick; and of St. Bartholomew's hospital for the same purpose.

3. And the foundation of bridewell for the correction of the vicious.

Other schools were founded at the suggestion of Edward VI., or by the concurrent influence of his councillors. Afterwards queen Elizabeth was influenced by Edward's example. Private persons and corporate bodies founded places for education. This spirit, so manifested in the reign of Edward VI., continued its exertions for some time after the reign of Edward, and has increased its efforts to the present time.

1. Eton, a royal foundation, had risen in the reign of Henry VI.

2. Winchester, founded by William of Wykeham, A.D. 1393, is a splendid building with rich endowments. Each of these two schools had a college and a university allotted to it.

3. Westminster school, A.D. 1560, founded by queen Elizabeth, had Christ church, Oxford, allotted to it.

4. Merchant Taylor's school (by a London guild, or company), founded, A.D. 1561, had nearly all the fellowships of St. John's College, Oxford, attached to it by Sir Thomas White.

5. Sir Thomas Pope founded Trinity college, Oxford, A.D. 1554.

6. Harrow school was founded by John Lyon, A.D. 1572, in the fourteenth year of the reign of queen Elizabeth.

7. Rugby school was founded by Lawrence Sheriffe, A.D. 1567.

8. The schools at (1) Birmingham, (2) Bury St. Edmonds, (3) Sherborne, and (4) Shrewsbury, may be attributed to Edward VI.

9. Thomas Sutton established the charter house on the site of a suppressed Carthusian monastery, A.D. 1611.

10. Wadham and Pembroke colleges, Oxford, were founded—Wadham, A.D. 1613; Pembroke, A.D. 1624.

Learning began to be regarded not as an enemy but as a friend. Dean Colet founded St. Paul's school, and committed it to the care of the mercer's company, A.D. 1510. "Persons must be sought to teach in good and clean Latine literature, and also in Greek, if such might be gotten. In religion they must teach, if need be, the catechism, and instruccons of the articles of the faith, and the Ten Commandments in Latine."

The Reformation under Edward VI. would have been productive of vast good, had it pleased Almighty God to spare his life to a ripe old age. His dying prayer has never yet obtained its accomplishment: "O Lord God, deliver this realm from papistry, and maintain the true religion, that I and my people may praise Thy name, for Jesus Christ's sake."

IV. "*Queen Jane*," is the title given to this most excellent young woman in the documents of the period in which she lived. She was proclaimed queen, and, as was usual, was conducted to the Tower for her coronation. Her reign was short. Thirteen days formed the brief space of time in which she wore the crown and wielded the sceptre.

Mary entered London without opposition.

V. *Mary.*—This miserable abortion of humanity, in mind and body, was acknowledged and crowned queen of England. She united in her own person the tyranny of the Tudors, the haughtiness of the Spanish royalty, and the merciless bigotry of the Romish church. She commenced a work worthy of her hateful self.

1. She beheaded Northumberland. He deserved his fate.

2. She beheaded queen Jane and her husband Lord Guilford Dudley. They were undeserving of such punishment even from the bloody hands of the "blood-thirsty 'bloody Queen Mary Tudor.'" They were not far gone over the boundary of seventeen years. Jane possessed talents to which ample testimony has been borne by Ascham, tutor to Elizabeth. Ascham relates that when he went, on a certain day, into the residence of her family, he found her studying Plato on the "Immortality of the Soul." The other members of the family were hunting in the park. Ascham wondered that she had not joined the other members of her family in the pleasures of the chase. She smiled and said, "I fancy all their sport is as a shadow to the pleasure which I find in Plato. Alas! good folks, they little know what true pleasure is."

Her dignity was announced to her. She burst into tears. She was persuaded to accept the dignity. She declared her unfitness for, and her unwillingness to, accept the crown and the sceptre. She acknowledged her fault in having yielded to the persuasions of her friends to accept the sovereignty of England.

Any excuse put forward in behalf of Mary must recoil upon the character of her advocate. Roman bigotry, Roman intolerance, Spanish haughtiness, Spanish cruelty, Tudor tyranny, were mixed, united, and strengthened *in this only-begotten daughter of the devil.* Our Lord's words do apply to her: "Ye are of your father the devil, for his works ye do."

Whether the people who bowed down to this *hellish image* of royalty, and submitted to her cruel tyranny, be not equally guilty with this daughter of Belial, is a question upon which honesty and dishonesty held, and must hold, opposite opinions.

Mary Tudor was born at Greenwich, was buried at Westminster, and reigned five years, from A.D. 1553 to A.D. 1558. The archbishops of Canterbury were, 1. Thomas Cranmer, A.D. 1533 to A.D. 1555; 2. Reginald Pole, from A.D. 1555 to A.D. 1558.

The old duke of Norfolk was released from his long confinement in the tower. His unexecuted sentence was hanging over him since the death of Henry VIII.

Edward Courtenay was released at the same time. He was the great-grandson of Edward IV. Henry Courtenay, his father, was beheaded, A.D. 1538, by Henry VIII., for correspondence with cardinal Pole. His grandfather, the earl of Courtenay, husband of Catherine, Edward IV.'s sister, was attainted by Henry VII. He became the ornament of the court. Rumour stated that he might have married Mary. What a loss! He looked at Elizabeth. He neglected Mary. He died at Padua, in Italy, unmarried, A.D. 1556. He was the last descendant of the house of York. The danger from the Yorkists to the heirs of Henry VII. was removed by Edward Courtenay's death.

At the same time were released Stephen Gardiner, bishop of Winchester, and Edmund Bonner, bishop of London. These men must have been as agreeable to Mary as Thomas Cranmer was hateful to her on her mother's account.

Cranmer, archbishop of Canterbury; Ridley, bishop of London; Latimer, bishop of Worcester; and Hooper, bishop of Gloucester, were sent to prison. Cardinal Pole, a relative of the queen, was appointed by the pope, pope's legate in England. He was afterwards consecrated archbishop of Canterbury.

Mary married Philip of Spain. They were not unequally yoked. They were well matched. Ignorance of true religion, and bigotry in error, were the charming characteristics of the ugly wife and the handsome husband. The marriage was not popular in England. It is reported that the English admiral fired on the Spanish fleet, because its topsails were not lowered to our ships. England, even at that time, began to think herself mistress of the seas.

Philip was censured for Mary's cruelties. His haughtiness was offensive to the people of England. Mary was over fond of her husband. He was distant in his behaviour towards her. He retired to his own dominions.

Transubstantiation, or the doctrine of the real presence in the elements of bread and wine in the Lord's Supper, was the test of heresy. The fires lighted in Smithfield were the termination of the controversy adopted by the Romish Church.

1. Rogers, a married priest, was the first martyr. Gardiner and Bonner insulted him very brutally. He must not see his wife and children. However, they met him as he was led to the stake. He suffered with great constancy. So suffered all the victims in this persecution. Hooper was in Gloucester, in his own diocese. Saunders, Taylor, Bradford, and Philpot were distinguished names in the long list of Mary's martyrs. Cranmer, Latimer, and Ridley suffered, and left to England their names and memories, to be a dying warning to posterity to renounce *the cannibal doctrine* of the real presence in the Lord's Supper.

I mean by real presence, or transubstantiation, a presence in the elements, corporeal or spiritual. The corporeal presence is *cannibalism.* The spiritual presence is folly. *The Deity cannot suffer.* The *corporeal presence is cannibalism; it is the eating of human flesh and the drinking of human blood.*

2. Ridley and Latimer were first burnt in the space before Balliol College, in Oxford. When these noble victims were at the stake, Latimer exclaimed, "Be of good courage, Master Ridley! We shall this day, by God's grace, light in England such a candle as I trust shall never be put out." They perished in the flames.

3. Cranmer is described as having signed some

form of recantation. He had received a promise of mercy. He was led to execution. In St. Mary's Church he had acknowledged his error. At the stake he held in the fire the hand which had committed the sin, and exclaimed, "*This hand hath offended. This unworthy right hand.*"

These persecutions, in which three hundred persons, men, women, and children, were burnt to death, excited in all hearts hatred to Rome.

Calais was lost to England. Her husband had influenced Mary to engage in this war. The loss of Calais was a very severe trial for Mary. She declared that after her death the name of Calais would be found engraven on her heart.

Her health was delicate. She was dropsical when she succeeded to the throne of England. She died dropsical, November 17, 1558.

Dropsy is not a disease, but the result of disease. Mary had signed a commission for the burning of heretics, or deniers of transubstantiation, in Ireland. The commission was entrusted to Dr. Cole. He arrived in Chester, and lodged in the house of Elizabeth Mattershed. The mayor of Chester waited on Dr. Cole. The curiosity of the landlady led her to listen. She had a brother in Dublin, named Edwards. She feared for his safety. She overheard Dr. Cole telling the mayor of Chester that he had in a small box an instrument by which he would lash the Protestants in Ireland. Dr. Cole attended the mayor to the door of the house, and at parting thanked the mayor for his courtesy. He returned to his room, hastily put the persecution box into his travelling box, and without delay proceeded to set sail for Dublin. Dr. Cole appeared before the Lord Lieutenant and his council, and told his message. The Lord Lieutenant asked Dr. Cole to produce his commission. The doctor opened the persecution box. A pack of cards made its appearance. Dr. Cole protested that he had shewed the real document to the mayor of Chester. The Lord Lieutenant did not doubt that the doctor told what was true. "However," said his excellency, "we cannot act as you wish till you produce your commission. Proceed to London and obtain another commission. We will shuffle the cards till you return." When Dr. Cole arrived in London with the intention of obtaining a new commission to lash the Protestants in Ireland, Mary was dead.—*See Mosheim*, vol. iii. p. 522. Thus Elizabeth Mattershed saved the Protestants of Ireland.

VI. *Elizabeth Tudor* was born at Greenwich, was buried at Westminster, and reigned forty-five (45) years, from A.D. 1558 to A.D. 1603.

The archbishops of Canterbury were:—

1. Matthew Parker, A.D. 1558—1575.
2. Edmund Grindal, A.D. 1575—1583.
3. John Whitgift, A.D. 1583—1604.

When the death of Mary was made known to the people, they felt released from the horrors which she had created in their minds, and they manifested their joy by rushing into the churches and by casting out into the streets the altars upon which had been offered that lying sacrifice and dangerous deceit which had been the cause of the shedding of so much innocent blood.

Elizabeth issued a proclamation, entreating the people to be quiet. She promised to reconcile every matter in dispute to the satisfaction of all parties.

During the "Marian persecution," or "Mary's persecution," many Englishmen escaped to the continent. They learned the views of reformers in the places of their refuge. They returned to England upon receiving information of Mary's death. The Scotch refugees also returned to their country. All who returned, thus instructed by the continental reformers, were more anxious than their fellow-countrymen to learn what ecclesiastical reform it might please the daughter of Henry VIII. to give to her subjects.

The prayer book of Elizabeth is very nearly the prayer book of the Church of England in our own time. She continued neither to affirm nor to deny the doctrine of transubstantiation. She retained the same reserve which she had manifested in her answer to her examiners on this subject, when Mary's zeal determined on her death if she denied the doctrine of transubstantiation. Elizabeth's answer has never been forgotten by her subjects:

> "Christ was the word who spake it,
> He took the bread, and brake it,
> And what the word did make it,
> That I believe, and take it."

She made no expression of her belief as to "what the word did make it." She endeavoured to conduct the review of the *Book of Common Prayer* in this spirit of mental reservation.

In the first book of her brother, king Edward VI., the service for the administration of the Lord's Supper contained the prayer of consecration, interspersed with numerous crosses. In this book, A.D. 1549, the words to be used in presenting the elements were—

1. *The bread.*—"The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life."
2. *The wine.*—"The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."

The king and the reformers, his councillors, believed the doctrine of transubstantiation, or of a real presence. The words prove their creed.

In the second book of king Edward VI. these words were omitted, and the crosses in the prayer of consecration disappeared. The words used in presenting the elements are—

1. *The bread.*—"Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart, by faith, with thanksgiving."
2. *The wine.*—"Drink this in remembrance that Christ's blood was shed for thee, and be thankful."

The policy of Elizabeth united these forms. They remain united.

1. *The bread.*—"The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remem-

brance that Christ died for thee, and feed on him in thy heart, by faith, with thanksgiving."

2. *The wine.*—"The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful."

The Queen would have a rubric inserted at the commencement of morning prayer, ordering the use in divine service of all ornaments and dresses of priests and ministers, and all ornaments of the church in use in the second year of her brother, king Edward VI. They were, at that time, both the king and his councillors, believers in transubstantiation.

For her own use, in her private chapel, she had the *Book of Common Prayer* translated into Latin. The dresses of her chaplains, and the ornaments of her chapel were such that foreign ambassadors wrote to their sovereigns, assuring them that the queen of England had the same form of worship in her own chapel which they had been accustomed to see in the chapels of their respective sovereigns.

So effectual was the policy of this wise queen, that for twelve years after her accession to the throne every sign of peace remained undisturbed. A.D. 1570, a papal bull was nailed to the door of the palace of the bishop of London, on the day named "Corpus Christi." This bull of pope Pius V. excommunicated queen Elizabeth. The fanatic, John Felton, gentleman, perpetrated this act of treason to the liberty of his country. The same thing was done in Paris on the same day. The pope had published this bull, A.D. 1569, but no one could be found to publish it in London till John Felton, gentleman, was persuaded to be the betrayer of his country. He was executed as a traitor.

The bishops.—An act for the uniformity of common prayer and service in the church, and for the administration of sacraments, was to be in force on the day of John the Baptist, June 24, 1559.

The royal supremacy was re-enacted. These acts tested the adherents to the papal interests. The archbishop of Canterbury, Pole, was dead. The bishops of Wales and of England refused to conform. Only one bishop, Kitchen, bishop of Llandaff, did conform. The remainder of the bishops, with the clergy who followed their example, were deprived, the bishops of their sees, the incumbents of their livings.

The emperor and other foreign princes interceded. The queen replied, "There is no reason for such an indulgence!" She considered that she had arranged everything commanded by our Saviour, practiced by the Primitive Church, and unanimously approved by the fathers of the best antiquity. "There are none so blind as those who will not see." The bishops refused to comply. Their places were vacant. These vacant places must be filled up. Elizabeth and her advisers would not seek the aid of Irish bishops. English bishops were sought, and, with some difficulty, were found. They consecrated the new bishops. The officiating bishops were—

1. *William Barlow*, late bishop of Bath and Wells, now bishop elect of Chichester.

2. *John Scory*, late bishop of Chichester, now elect bishop of Hereford.

3. *Miles Coverdale*, late bishop of Exeter. And,

4. *John Hodgkins*, suffragan bishop of Bedford.

The succession, if it mean anything substantial, is thus controversially established. The second book of Homilies, prepared before the death of Edward VI., was revised and finished by archbishop Parker and by other bishops. Jewel, bishop of Salisbury, had the largest share in the composition of this second book of Homilies. The forty-two articles of religion, dated A.D. 1552, were compressed into thirty-nine, and agreed to as perfect statements of the doctrines and practices of the church of England, A.D. 1571. A translation of the Holy Scriptures was the chief religious work which characterised the reign of Elizabeth.

The great mistake made by the genius of Elizabeth was the adoption of half measures. These half measures never please any party. She pleased neither her papist nor her protestant subjects by her half measures in religion; the cry was transubstantiation or no transubstantiation; the real presence or no real presence. She mocked both parties. The evil consequences of half measures have appeared, do appear, and will appear. Parker may have advised half measures. Grindal may have advised concession to the parties who returned from the continent after the Marian persecution. Whitgift, whom Elizabeth used to call "her little black husband," was in opposition to concession. "High church and prelacy" were the motto on the flag.

Anabaptists (they baptized again), Brownists, Independents, Sabbatarians, and Pantheists, formed the lists of those who arranged themselves under the name of Puritans. They were all called Nonconformists. Puritans was a name signifying their intention to live a purer life than that lived by those who professed the Romish faith substantially held and practised by the church of England. Various publications appeared. They manifested a spirit of hostility to the queen. They were in favour of a real departure from the idolatry of the church of Rome.

Cartwright defended the low party. Hooker was in opposition to Cartwright. Posterity has sided with Cartwright. The most learned of the congregations addressed by Cartwright and by Hooker sided with Cartwright.

James, Elizabeth's successor, endeavoured to force the *Book of Common Prayer* down the throats, as he said, of his subjects. The misery and ruin of the house of Stuart arose from their adherence to the principle, "That princes rule by divine right; that subjects must take their religion from their princes; that dissent is treason; and that such treason may be worthy of capital punishment."

Darnley, the cousin and husband of Mary queen of Scots, Mary herself, Elizabeth, the cousin of Mary queen of Scots, Henry VIII., Elizabeth's father and Mary's uncle, are all represented as having red hair. So far a family likeness existed. Elizabeth possessed a fine form of body and a noble countenance. Mary,

Elizabeth's cousin, far surpassed her in personal form and beauty. Sir James Melville was in Elizabeth's court as an ambassador from Mary. Elizabeth asked Sir James, "Which of the two queens danced the better, and which of them he thought the fairer?" Sir James answered very prudently, "That his queen did not dance so high and disposedly as Elizabeth, that Elizabeth was the fairest queen in England, and that Mary was the fairest queen in Scotland."

Elizabeth had been in imminent danger during Mary's reign. "It would make a pitiful and strange story," says Holinshed, "to recite what examinations and rockings of poor men there were to find out that knife which should cut her throat, what gaping among my lords of the clergy to see the day wherein they might wash their white rockets in her innocent blood, but especially Stephen Gardiner."

"When queen Elizabeth made her public entrance into London, a pageant was prepared in Cheapside, when Time accosted her leading in his hand his daughter Truth.

Truth presented to the Queen the English Bible, upon which was written, *verbum veritatis*, the word of truth. Elizabeth kissed the book, held it up with both hands, and then laid it reverently upon her breast, to the joy of the beholders."—*Southey, Book of the Church.*

How much truth was in this act of Elizabeth, God only knows.

Most of the deposed bishops retired to the continent. Bonner lived in seclusion in the orchards and gardens of the Marshalsea. Tonston and Thirlby were entertained at Parker's table. Oglethorpe died almost immediately after the coronation.

Pius IV. sent a nuncio to England. The nuncio bore a conciliatory letter to the queen. On his way to England, the nuncio was informed that he could not be permitted to set foot in England.

Had Mary, queen of Scotland, who, as a papist, considered that Elizabeth was illegitimate, succeeded in obtaining possession of the throne of England, a second Marian persecution was inevitable.—*Southey.*

Francis II., king of France, died. His widow was requested by her subjects to return to her own kingdom. Elizabeth refused to secure to her a safe passage, unless *she renounced* her title to be queen of England.

Mary claimed the crown of England. The ambition of Mary and the jealousy of Elizabeth come now upon the scene. However, Mary was saluted by the English fleet which met her on her way to Scotland. Elizabeth was better than her word. Mary arrived in Scotland to discover that her popery was hateful to her people, and that her every action was suspected. She obtained, with difficulty, the performance of her religious rites and ceremonies in her own chapel at Holyrood.

Henry Darnley, a relative of both Mary and Elizabeth, became the husband of Mary queen of Scots. Their union was not happy. Darnley was jealous of Mary's secretary, Rizzio. Darnley, clad in armour, and accompanied by several nobles, entered Mary's private apartments by a private stair, at Holyrood palace, stabbed David Rizzio, a musician, who was at supper with the queen. The murderers dragged the body of the murdered man out of the room, and laid it in another apartment. The queen, Mary, was with child. Soon after she was delivered of a son. Elizabeth received the news of Mary's safe delivery and exclaimed, "The queen of Scots has a fair boy, whilst I am a barren stock." Darnley's armour is preserved in the room in which the murder was committed. The words of Juvenal cannot be quoted, in this case, with any propriety as far as we can understand the matter. There was no cause for revenge. The wantonness of the queen was suspected by Darnley. His jealousy led him to commit murder. Self-preservation may have been the prompter in the mind of Mary. She may have reasoned that he who killed Rizzio may certainly kill me. Self preservation may have dictated the murder of Darnley. The marriage with Bothwell may have been an afterthought. However, these modes of accounting for a murder of a husband by a wife cannot be allowed to pass without censure. Darnley was indisposed Mary caused him to be removed to a lone house. She joined in the festivities of one of her maids-of-honour, whose wedding was being celebrated. Mary was absent from Holyrood. The house in which the murderer of Rizzio was lying on his sick bed was blown up. The dead body of the murderer of Rizzio was found on a neighbouring hill. Mary now engaged in a third matrimonial contract. Her husband may have been in the conspiracy to murder Rizzio, and to blow up the murderer of Rizzio. The earl of Bothwell. soon after the blowing up of Darnley, became the third husband of Mary queen of Scots. James Hepburn, earl of Bothwell, the third husband of Mary queen of Scots, was forced to fly from the kingdom. He died in exile, A.D. 1577. Mary was confined in Loch Leven Castle. Her son was proclaimed James VI., under the regency of the earl of Murray, a natural son of the young king's grandfather, James V. Mary escaped from Loch Leven Castle, was defeated at Langside, crossed the border. placed herself in the hands of Elizabeth, was detained by the English council, and was forced to an examination of the charges against her at York

Mary's guilt was so proved that Elizabeth refused to see her. Tutbury, in Staffordshire, a seat of Lord Shrewsbury, afforded to her an asylum.

1. Mary communicated with the papists in the north. The earls of Northumberland and Westmorland headed a rebellion in the north. Northumberland was beheaded. Westmorland found shelter on the continent. The duke of Norfolk was tempted to engage in acts which led him to the tower, and to the block. He lost his head, as the result of his hope that he might become the fourth husband of Mary queen of Scots.

2. A conspiracy was formed by the Pope and by the king of Spain, to destroy Elizabeth, and to raise Mary to the throne. The end aimed at was to destroy the Reformation, and to restore popery in England

and on the continent. On the eve of St. Bartholomew, A.D. 1572, the Huguenots (eignots, confederates) [The Swiss leaguers assumed this name in the beginning of the sixteenth century], or French Protestants, were massacred at Paris. Charles IX. of France fired on the Protestants with his own hand. The pope had excommunicated the Protestants. Therefore it was lawful to murder them. This proposition is an enthymēme (pronounced enthemeem), which consists of an antecedent and a consequent. The Syllagism makes the statement thus:—

The Huguenots were excommunicated by the pope.

Persons excommunicated by the pope may be murdered.

Therefore the Huguenots may be murdered.

OPPOSITION.

The Huguenots were excommunicated by the pope.

Persons excommunicated by the pope may not be murdered.

Therefore the Huguenots may not be murdered.

Monks of the order of the Jesuits arrived in England. They formed plots against Elizabeth. Walsingham's sagacity detected a conspiracy formed by Anthony Babington and other six young men of gentle birth. Mary was acquainted with their purpose. When Elizabeth appeared in public, her people fell on their knees, and prayed God to bless her. Mary was put on trial for these treasons. She was found guilty by a commission at Fotheringay, in Northamptonshire, A.D. 1586. The warrant for Mary's execution was issued, and Mary was beheaded in the hall of Fotheringay Castle. The scaffold was covered with black. Mary appeared in a rich dress of silk and velvet, a long veil on her head, and a crucifix in her hand. The executioners knelt and asked her to forgive them. She said that she forgave *them*, and *all* who were concerned in her death.

Mary would have killed Elizabeth, if Elizabeth had not killed Mary. Posterity must finally think so.

The king of the Scots endeavoured to save his mother. He remonstrated in an angry tone after his mother's death. His threats availed little. The soothing of his anger was not difficult.

Elizabeth blamed Davison, her secretary. She charged him with acting without authority. She imprisoned him, and fined him so severely that she reduced him to beggary.

The Dutch, in the Netherlands, maintained a sanguinary struggle against the king of Spain during the greater part of the reign of Elizabeth. The Dutch obtained their independence. Elizabeth assisted the Dutch with her troops under the command of the earl of Leicester. He had not talent for his office.

Sir Philip Sidney, in the course of these wars, received his mortal wound. He was carried from the battlefield. He asked for water. He saw a wounded soldier looking anxiously at the water. He handed the water to the soldier saying, "Thy necessity is greater than mine."

The king of Spain must have revenge. Elizabeth had aided his revolted subjects. He prepared a fleet—"The Invincible Armada"—for the invasion of England. The wealth of the Spanish possessions in the West Indies, and the Spanish wealth of their own country, were exhausted in this struggle. All Christendom looked with extraordinary anxiety on the approaching struggle.

Elizabeth's spirit rose with the rising dangers which threatened to overwhelm her. She had originated the workhouse. She originated the newspaper. Her appeal was answered. Lord Howard of Effingham, Drake, Hawkins, and Frobisher, were appointed to the command of the fleets.

Tilbury, on the bank of the Thames, a place of great strength, opposite to Gravesend, was the scene of the martial daring of Elizabeth. She rode along the lines. She animated the soldiers; she declared to them, that "Though she had but the body of a feeble woman, she had the heart of an English king, and would herself bear arms rather than see her realm dishonoured by any prince in Europe."

"The stars in their courses fought against Sisera." The Lord did blow with his wind. The Armada was scattered. A small remnant of this great fleet survived the storm, and returned to Spain.

The queen returned thanks to Almighty God, in St. Paul's Cathedral, for this wonderful deliverance. The English afterwards attacked the Spanish coast. The earl of Essex and Sir Walter Raleigh had command in this expedition against Spain. Cadiz was taken and burnt. Sir Walter Raleigh had led an expedition to South America. He published an account of this expedition.

Leicester died. The earl of Essex was his successor in the affections of Elizabeth. He was young. He was admired by the people. His spirits rose too high. He turned his back on Elizabeth. "She gave him a box on the ear." He laid his hand on his sword and swore that he would not have borne such usage from her father. She forgave him. She made him governor of Ireland. The earl of Tyrone was the leader of a rebellion in Ireland. Essex was not suited for the post which the queen had given to him. She censured his condnct in Ireland. He appeared in court without the queen's permission.

Essex was received as he deserved. He was vexed by the reception. He headed an insurrection in the streets of London. There was no standing army, and there never had been a standing army in England. Essex availed himself of this state of affairs. The archbishop of Canterbury, Whitgift, ordered his own soldiers to accompany him. He left Lambeth with his own soldiers, crossed the Thames, and put his band of soldiers under the queen's command. Essex was captured, was committed to the Tower, and was sentenced to death.

Elizabeth halted between love and vengeance. She had, in times past, given a ring to Essex to be sent to her in the hour of danger. That hour had arrived. The ring did not appear. Essex had entrusted the ring to the countess of Nottingham. The countess was his secret enemy. She never gave the ring to

the queen. Elizabeth was irritated by Essex having neglected to send the ring. She signed the warrant for his execution. So perished Essex.

It is certain that, after the death of Essex, queen Elizabeth fell into a state of the deepest melancholy. She sank down low in her mental and bodily powers. She lay for whole days on the ground (floor) supported by cushions. She died in the seventieth year of her age, A.D. 1603, after indicating, according to report, that the king of Scots was to succeed her in the government of England.

Poets: Shakspear, Ben Johnson, Massinger, Beaumont and Fletcher, Ford, Webster, Sir Philip Sidney, and Edmund Spencer.

Divines: Jewel, Hooker.

Scholar: Ascham.

Antiquarians: John Stow.

Philosophers: Lord Bacon.

These men have shed a glory upon their country, as well as upon the reign of Elizabeth. The queen, all must confess, shed a glory upon the country which she governed. She was a great and glorious queen.

Queen Elizabeth was fond of pageants. She visited the seats of the nobility who always endeavoured to gratify her majesty by such pageants and amusements as their incomes enabled them to command. The earl of Leicester, in his castle at Kenilworth, in Warwickshire, made very great efforts to excel in his displays of shows, pageants, or amusing scenes, for the gratification of the taste of queen Elizabeth.

Among the younger sons of Sir George Throgmorton, builder of Coughton Castle, in Worcestershire, the fourth son, Sir Nicholas, had honourably filled several public employments which made him consider that Cecil had greater success in life than he had, and therefore he concluded that he was ill-requited. He murmured. He found an end of his murmurings and of his life. He supped in Leicester's house. He died suddenly. He had fed upon salad. Cecil says, he died ex pleurisi et peripneumonia, of pleurisy (inflammation of the lining of the ribs), and of peripneumony (inflammation of the lungs). Leicester, in a letter to Walsingham two days afterward, says of him, "His lungs were perished." He seems to have said, the day before his death, that "he had taken poison in a salad." Scandal soon fixed the crime upon Leicester. He poisoned Sir Nicholas Throgmorton because he feared that he might make disclosures to Cecil against himself, Leicester. (*Strype. Annals* ii., 35).

Sir John, his father's seventh son, was a lawyer, and became chief-justice of Chester. Sir John corrected in an ancient document words which had faded from age. For this act he was, by Leicester's influence, dismissed from his office. The struggling family of such a younger son must have had its discontents. Favourites at court had crushed the aspirations of a once hopeful family. Both uncle and father had fallen victims. The uncle had opened an intrigue with Mary queen of Scots whilst still upon the throne. His nephew, Sir Francis Throgmorton, the disgraced judge's eldest son, was now agent for conducting a clandestine correspondence between that princess and her continental friends. He was also in the confidence of Don Bernadin, an insidious Jesuit, who visited England as Spanish ambassador. The English government knew Throgmorton's agency. They waited for decisive information. A letter from the queen of Scots was intercepted. Charles Paget (brother to the peer) lived abroad, a pensioner of Spain. He was among Throgmorton's connexions. Charles Paget had been in England, under the names of Mops and Spring, communicating with distinguished Romanists, and making observations on the Sussex coasts.

Two gentlemen were sent to Sir Francis Throgmorton's house, Paul's Wharf, London, with a warrant. One took him away in custody; the other stayed behind to search the premises. Before he was removed he was allowed to retire to his bedroom. He sent clandestinely, by means of a female servant, a casket covered with velvet to the house of Mendoza, the Spanish ambassador. Only two of the remaining papers were considered as evidence.

At first he denied, afterwards he acknowledged, that he had written both papers, which, in different hands, contained lists of Romish gentlemen, and places fit for the disembarkation of troops. In addition to these papers, other papers were found, containing pedigrees to prove Mary's title. Also were found various libels against Elizabeth, which had been published abroad. Sir Francis Throgmorton was twice put upon the rack. He at length expressed his willingness to make a full disclosure. He was at once unbound. His depositions were taken.

He confessed that he had engaged in treasonable designs, since his journey to Spa, a town in Belgium. He had held intercourse with Sir Francis Englefield and other English exiles. He confessed that his father had expressed his disapprobation of his designs. He continued to communicate with his brother, Thomas, and with Thomas Morgan, who both resided in France, and were engaged in contriving deliverance for the queen of Scots. The duke of Guise was to effect an invasion of England. Spain and Italy were actually making financial arrangements for the invasion. An emissary had been sent into England to obtain the sympathy and support of the subjects of queen Elizabeth. They proposed to give to Elizabeth a choice. If she would promise to favour Romanism she might be safe. If she refused to favour Romanism she must be deposed. Of course, Mary must reign as queen of England. England had at this time no standing army, nor had she a standing army at any time till "*the restoration.*" Therefore the scheme was not visionary. The fears of the people must be in proportion to their defenceless condition.

Throgmorton and the Spanish ambassador were too intimate. Cecil taxed Mendoza with abusing his character as ambassador. The Spaniard complained of Elizabeth's interference in the Netherlands. Mendoza secretly withdrew to Paris. Throgmorton's

confessions and Cecil's character are justified. The English ambassador in Paris saw nothing to justify the notion of hostile preparations against England. The matter was considered doubtful. Letters from Scotland were intercepted and deciphered, informing Mary that her son approved of Guise's enterprise against his southern neighbours.

Sir Francis Throgmorton recalled the evidence he had given when under torture. He was convicted of treason. He suffered the usual penalties of treason at Tyburn. With his dying breath he declared his innocence.—*Soames' Elizabethan History.*

Reflection and repetition are the best two friends which can guide the young student. Without their aid students in any profession seldom succeed in life. In reviewing the period of the reformation, every assistance is necessary to those who wish to arrive at true conclusions upon a subject of so great moment. Now, we may state that the cry for the reformation came from the Church itself. No dissent in form then existed. What was the cause of the reformation? Immorality. The lives of the people and the lives of the priests in general were not according to godliness. Political considerations may have mixed with moral considerations. Religion may have, and had, its animating influence in causing that restlessness which refused to be at rest till its object was known and felt, and till reformation in politics, in morals, and in religion was fully accomplished. The men who conducted this wonderful movement in society were men of no ordinary powers of mind. They were men who sought and who obtained learning to qualify them for the performance of the duties of the office to which God had called them. They possessed great spiritual blessings, and were enabled "to go on" and prosper in their glorious undertaking.

Memoirs of the Reformers, both British and Foreign, by Rev. J. W. Middleton, A.M., formerly of Trinity College, Oxford, were published by R. S. Seeley and W. Burnside, A.D. 1829. The work was published in 3 duodecimo volumes. The contents of the three volumes may be concisely arranged and rendered useful in exciting in the mind of the student a determination to know more concerning men whose labours have resulted in the establishment of the civil and religious liberties of mankind:—

Vol. I.

1. Wickliffe.—Born A.D. 1324. Died A.D. 1384.—Lutterworth, Yorkshire.
2. Huss.—Born A.D. 1373. Burnt and died A.D. 1415.—Hussinatz, Bohemia.
3. Jerome of Prague.—Born; date not found. Burnt and died A.D. 1416.
4. Lord Cobham.—Born; date not found. Burnt and died A.D. 1417.
5. Savonarola.—Born A.D. 1452. Hanged and burnt A.D. 1498.—Padua.
6. Zuinglius.—Born A.D. 1484 or '87. Died A.D. 1531.—Wildhausen.
7. Æcolampadius (house lamp).—Born A.D. 1482. Died A.D. 1531.

Vol. I. *(Continued.)*

8. Bullinger.—Born A.D. 1504. Died A.D. 1575.—Swiss.
9. Vadianus.—Born A.D. 1484. Died A.D. 1551.—Swiss.
10. Calvin.—Born A.D. 1509. Died A.D. 1564.—Noyen, France.
11. Beza.—Born A.D. 1519. Died A.D. 1605.—Vezelay, Burgundy.
12. Peter Martyr.—Born A.D. 1500. Died A.D. 1526.—Florence.

Vol. II.

13. Luther.—Born A.D. 1483. Died A.D. 1546. Born November 10, St. Martin's Eve.
14. Bugenhagen.—Born A.D. 1485. Died A.D. 1558.—Prussian.
15. Melancthon.—Born A.D. 1497. Died A.D. 1560.
16. Myconius.—Born A.D. 1491. Died A.D. 1546.
17. Vergerius.—Born A.D.; not found. Died A.D. 1565. Vergerius was born in Istria, W. of Illyricum, top of the Adriatic Sea.
18. Martin Bucer.—Born A.D. 1491. Died A.D. 1551.—German.
19. Diaz, a Spaniard.—Born; not found. Died A.D. 1546. Diaz was murdered by order of his brother, Alphonso, who afterwards hanged himself.
20. Zegedine, Stephen Kish, Hungary.—Born A.D. 1505, at Zegedine, on the Theiss. Hence his new name. Died A.D. 1572.
21. Taussan.—Born A.D. 1499. Died A.D. 1561. He was called "the Danish Luther."
22. Olaus Petri.—The dates of his birth and death are not given. He was a disciple of Luther. He was to Sweden what Taussan was to Denmark. Gustavus Vosa, created king of Sweden, A.D. 1523—1561, nobly helped Olaus Petri.
23. Pistorius, otherwise John Baker. Strangled and then burnt, A.D. 1525.—Dutch.
24. John a Lasco.—Of a noble family in Poland.—Born; not found. Died A.D. 1560. The brothers of John a Lasco, Jerome, Ladislaus, and Stanislaus, were all men of consideration. The emperor Ferdinand appointed Jerome as ambassador to the Ottoman power.

Vol. III.

25. Tyndale.—Born A.D. 1584, on the Welsh border, S. Died, strangled and burnt, A.D. October 6, 1536, at Vilverde, 23 miles from Antwerp.—*Griffin's Cyclopædia.*
26. Hamilton, Patrick.—Born A.D. 1503. Died, burnt, A.D. 1527. St. Salvator's College.—Scotch.
27. Knox.—Born A.D. 1505. Died A.D. 1572.—Scotch.—*Griffin's Cyclopædia.*
28. Latimer.—Born A.D. 1470. Died A.D. 1555, burnt.
29. Ridley.—Born A.D. 15—. Died A.D. 1555, burnt.
30. Cranmer.—Born A.D. 1489. Died A.D. 1556, burnt.
31. Hooper.—Born A.D. 1495. Died A.D. 1555, burnt.—*Griffin's Cyclopædia.*
32. Brown.—Born; not found. Died A.D. 1555, soon after his deprivation by Mary. Henry VIII.

Vol. III. *(Continued.)*

had made Brown archbishop of Dublin. He died soon after his deprivation by Mary. Some imagine that he lived after the death of Mary, and that he might have suffered death if the queen had lived. Brown was an Oxford man.

33. Bale.—Born A.D. 1495, Nov. 21. Died A.D. 1593. He was made bishop of Ossory by king Edward VI. He fled to Basle in Switzerland in the time of the Marian persecution. He returned to England after the accession of Elizabeth. He contented himself with a prebendal stall in the cathedral church of Canterbury. He died about four years afterwards.

34. Grindal.—Born A.D. 1519. Died A.D. 1583. Archbishop of Canterbury.

35. Bradford.—A.D.; not found. Died A.D. 1555. Bradford was a native of Manchester. He was burnt in Smithfield. John Leaf, a youth, was burnt in company with Bradford.

36. Jewel.—Born A.D. 1522, May 24. Died A.D. 1571, September 22. He died at Monktonfarleigh. Peter Martyn solicited him to go to Strasburgh. He accepted the invitation. He escaped the persecution of Mary. He returned to England after the accession of Elizabeth. He was made bishop of Salisbury by queen Elizabeth.

The history of the lives of individuals must be instructive to those who are preparing to enter on the journey of life. Biography may serve as a map to guide the traveller. The dangerous places on the road can be seen, and places of refuge may be easily discovered. The study of the history of the lives of those who have passed through great trials, and who have finished their course in the fire, or by the axe, or by whatever cruel death the evil spirit of persecution might dictate, cannot fail to impress the mind with a feeling of admiration of the courage, and of the noble and honourable bearing, of those who, in the love of the truth, determined to hold fast the beginning of their confidence steadfast unto the end. The study of biography gives wisdom. In the concerns of life, in the manner of dealing with men in the affairs of this world, and in matters of religion, wisdom and grace from God have been, are, and ever will be, man's safe conductors.

CHAPTER VI.

The scenes in the civil and ecclesiastical affairs of England begin to manifest changes of very great importance. The family of the Stuarts had been long in possession of the esteem of the people whom they governed.

The list of the sovereigns of Scotland, of the house of Stuart, who were named James, shews that an evil destiny followed and hung over the house of Stuart.

1. *James I.*, son of Robert III., was born, A.D. 1394. He was detained in England by Henry IV. and Henry V., A.D. 1405-1423. He succeeded to the throne of Scotland, A.D. 1406. He was *murdered*, A.D. 1437.

2. *James II.*, son of James I., was born, A.D. 1430. He succeeded to the throne of Scotland, A.D. 1437. He was *killed* at the Siege of Roxburgh, A.D. 1460.

3. *James III.*, son of James II., was born, A.D. 1453. He succeeded to the throne of Scotland, A.D. 1460. He was *killed* near to the field of Bannockburn (2 miles S.E. of Stirling on the Bannock), famous for the battle fought there between the Scots, under Robert Bruce, 30,000 soldiers, and the English, under Edward II., 100,000 soldiers. The English were totally defeated, with a loss of forty thousand men. The Scots lost about six thousand men. Bannockburn has manufactures of woollen goods, especially of tartans.

4. *James IV.* was born, A.D. 1472. He succeeded his father, James III., A.D. 1488. He married Margaret, the daughter of Henry VII. of England, A.D. 1503. He was *killed* at Floddenfield, A.D. 1513. Flodden is a village in the County of Northumberland, England, 5 miles N.W. of Wooler, a town in England, in the County of Northumberland, 46 miles N.W. of Newcastle-upon-Tyne.

5. *James V.*, son and successor of James IV. at the age of eighteen months, A.D. 1513. He married Madeline, daughter of Francis I., king of France, A.D. 1535. *He died when his only child, Mary, was eight days old*, A.D. 1542. Therefore, Mary of Scotland and Francis II., king of France, who became man and wife, were first cousins.

6. *James VI.* was grandson of James V. by his daughter Mary, who had been first married to Francis II., king of France; and second, to another cousin, Henry Stuart, Lord Darnley. Their son was James VI. He was crowned at Stirling by the insurgent nobles, A.D. 1567. He succeeded queen Elizabeth as king of England, A.D. 1603. He died A.D. 1625.—*Griffin's Biographical Clyclopædia.*

1. *James I., king of England, the same as James VI., king of Scotland.* He was born at Holyrood Palace, Edinburgh. He was buried at Westminster. From A.D. 1603 to A.D. 1625—he reigned 22 years.

England and Scotland were united into one kingdom by the accession to the throne of England of James VI., king of Scotland. He possessed learning, shrewdness, and sagacity, and unquestionable kindness of heart. He had a childish vanity. He had no moral courage. In his own person he was a sloven. He was captivated by the beauty and by the splendid appearance of his courtiers whom Providence may have favoured. He, as well as Elizabeth, forgot the words of the Lord:—

"But the Lord said unto Samuel, Look not on his countenance or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 *Sam.* vi. 7.

James I. had imbibed lofty notions of kingly power. He leaned towards the English church because it favoured the principle of monarchy. He

had been reared in the Presbyterian system of church government, which did not favour his notions of a monarchy. He laid the foundation of the future misfortunes of his family by his adherence to his monarchical principles, which he instilled into his son and successor, Charles I.

The Puritans presented a petition to James concerning grievances in the established church. He appointed a conference at Hampton Court.

Bishops and Puritan divines met in obedience to his majesty's command. The king took part in the discussions with remarkable sagacity. The Puritans asked too much, and obtained nothing. Yet their opposition may have produced, indirectly, certain alterations subsequently made in the *Book of Common Prayer*. Forms of thanksgiving upon several occasions, questions and answers in the *Catechism on the Sacraments of Baptism and of the Lord's Supper*, were added. James re-established episcopacy in his native kingdom. The last Scottish bishop, James Beaton, Archbishop of Glasgow, had died, April 24, A.D. 1603. King James nominated bishops to the thirteen sees in Scotland. He summoned three of them to London. They were consecrated by English bishops, October 21, 1610. When they returned home they consecrated the other bishops elect. The three bishops consecrated in London were:—1. John Spottiswood, bishop of Glasgow; 2. Andrew Lamb, bishop of Brechin; and 3. Gavin Hamilton, bishop of Galloway.

Thomas Sydserf, bishop of Orkney, died A.D. 1663, and by his death, terminated the episcopal succession created by James I.

On December 15, 1661, bishops were ordained in England by English bishops to perpetuate the episcopal succession:—

1. James Sharpe was consecrated to St. Andrew's.
2. Andrew Fairfull was consecrated to Glasgow.
3. Robert Leighton was consecrated to Dumblane.
4. James Hamilton was consecrated to Galloway.

These four formed the source of the present episcopacy in Scotland.

At the Hampton Court conference it was agreed that a new translation of the Holy Scriptures should be made.

A conspiracy was formed against James, at his accession to the throne of England, in favour of the Lady Arabella Stuart. She, as well as James, was a descendant of Henry VII., king of England. James treated her with great cruelty. She died in prison. Sir Walter Raleigh was supposed to be a conspirator against the king in this plot. He was detained in the tower for a period of thirteen years.

Henry Stuart, earl of Darnley, married his first cousin, Mary, Queen of Scots, by whom he had issue, that most mighty potentate James VI. of Scotland, and the same illustrious monarch, king of England, by the style and title of James I. Charles, the brother of Henry Stuart, married Elizabeth Cavendish, and had issue the Lady Arabella Stuart. What love of kindred was in the heart of James? The wife of James I. of England was Anne of Denmark.

1. The gunpowder conspiracy or plot was formed by the papists, who were disappointed in their hopes of being favoured by the new king. The conspirators intended to blow up the parliament house with gunpowder, when king James, in person, would open parliament at its next meeting. The names of Catesby, a gentleman in Warwickshire; of Percy, a relative of the earl of Northumberland; of Guy Fawkes, their agent; of Francis Tresham, and of Sir Everard Digby, are found in the list of conspirators. James himself suggested the means of discovering the plot, when a letter was read in council warning the Lord Mounteagle to beware of an impending danger. "A sudden blow. No man could see the hand which gave it." "Search the cellars," said the king.

The command was obeyed. Fawkes (and his lantern, now in the Bodleian library in Oxford) was found in the cellar. The conspirators fled. The house in which they took refuge was surrounded. Many of the conspirators were killed in the desperate encounter. Digby, Fawkes, and other conspirators were executed opposite to the parliament house. This plot, the massacre on St. Bartholomew's day, and the inquisition in Spain, are fruits of the wisdom from beneath, which inspires the papacy or high churchism.

2. Cecil, earl of Salisbury, a son of the great Lord Burleigh, assisted James in the early part of his reign, by his great wisdom. The assistance was needed. The king was engaged in continual contests with his parliaments. Cecil died, A.D. 1612. Prince Henry died in the same year. He was a youth of promise. The king's only surviving son, Charles, became prince of Wales upon the death of his elder brother Henry.

3. The king brought forward another favourite upon the death of Cecil. This new favourite was Robert Kerr, made Viscount Rochford by the king, and afterwards created Earl of Somerset. The earl and the countess caused the murder of the earl's secretary, Sir Thomas Overbury, because the secretary advised the earl against his marriage. Kerr, earl of Somerset, was dismissed from court. The agents in the murder were executed.

4. The king chose, as his next favourite, George Villiers, whom he created duke of Buckingham.

5. Soon after prince Henry's death, the king gave his daughter, Elizabeth, in marriage to the Elector Palatine of the Rhine. The continental Protestants chose this prince as king of Bohemia upon the death of the emperor Matthias, who had grossly violated their rights. They refused to acknowledge Ferdinand of Austria as their king. The result was fatal to the Elector Palatine of the Rhine. The people of England were willing to support him. The king, James, was desirous of obtaining a daughter of the king of Spain as a wife for his son, Charles. The king of Spain was nearly allied to the emperor of Austria. James did not support his son-in-law. The elector was driven from his new kingdom, and from his hereditary dominions. His very name

disappeared from the list of the princes, and the name of his territory disappeared from the map of Europe.

6. Buckingham induced prince Charles to make a secret visit to the court at Madrid. The celebration of divine service according to the English prayer book was carefully observed in the apartments of the prince. The English people feared that this match might revive the horrors of the papacy. They rejoiced to learn that the match was broken off. Buckingham made love to the wife of the Spanish prime minister, in the presence of her husband and of the whole court. The Spanish court felt much offended by the folly of their visit, and by the breaking off of the match.

7. Sir Walter Raleigh, who had endured imprisonment for thirteen years, was permitted to conduct a second expedition to South America. He hoped to realize his golden visions. His expedition was a failure. He offended the Spanish court by some foolish attack which he made upon their foreign possessions. Raleigh returned to England. The king allowed the former sentence against him, which had not been revoked, to take its course, and Sir Walter Raleigh was unjustly executed.

8. Prince Charles was, after the breaking off of the Spanish match, engaged to Henrietta Maria, daughter of the French king. But before the marriage, the father, so desirous of his son's happiness, did not live to see his son married. King James died, A.D. 1625. In his last moments he is described as maintaining the appearance of firmness and of devotion.

9. The Lord Chancellor Bacon, the great philosopher, was compelled to acknowledge that he had received bribes in his high office. He retired from his office. The custom before and during his time was this: persons who had causes or suits in chancery made presents to the chancellor. The same custom might have prevailed in all other offices in the kingdom. The condemnation of Lord Bacon may be viewed in the light of this custom, and judged in accordance with it.

10. Puritanism had increased. The reasons for its increase may be easily discovered. The middle classes had been called into existence after the Wars of the Roses. These classes had been increasing in wealth, in learning, and in influence. They opposed the notion that the king had the power to force them to embrace whatever religious opinions his majesty might wish to propagate.

11. James was a literary monarch. The influence of his example would appear in the zeal with which his subjects might cultivate a knowledge of languages and of polite literature.

II. *Charles I.*, son of James I., succeeded to his father's throne. Charles I. was born at Holyrood Palace, was buried at Windsor, and reigned twenty-four years, from A.D. 1625 to A.D. 1649.

The archbishops of Canterbury were:—

George Abbott, A.D. 1611 to A.D. 1633—22 years.
William Laud, A.D. 1633 to A.D. 1645—12 years.
Vacant, A.D. 1645 to A.D. 1661—16 years.

Charles I. was twenty-five years of age when he succeeded his father, James I., in the government of England. The sovereign derived his revenue from tonnage and poundage, and from certain rights attached to the regal state. There was no standing army in England.

The Commons felt the grievances of the nation. They determined to refuse supplies. The king determined to have no House of Commons, to have no parliament. The advisers of the king and the influence of the queen were in opposition to the parliament. These feelings, engendered by such contradictory opinions, led to hostile actions. A popular war with Spain and Austria was threatening. The parliament voted £100,000 towards paying the expenses of the war. The sum was perfectly insufficient. An expedition against the enemy failed. The French Huguenots, at Rochelle, were to be assailed by ships intended for the Spanish war. Buckingham was blamed. To screen his favourite, the king dissolved the parliament. He raised money on his own authority.

Charles summoned a third parliament. This parliament presented "the petition of rights," declaring that all taxation by the king alone was illegal, and asserting the right of all subjects to the writ of "Habeas Corpus." This writ entitles all persons who may be imprisoned to demand an open hearing, according to the laws of the land. This act obtained the king's reluctant consent. It remains a monument of the tyranny of Charles and of the spirit of liberty which animated the parliament.

An army was assembled at Portsmouth. Buckingham was appointed to the command. When he was leaving his chamber, on a certain morning, an unknown hand stabbed him. His death was the immediate result of his wound. The assassin was a man of fanatical disposition. His name was Felton. He was executed as a murderer.

Sir Thomas Wentworth succeeded to the place which Buckingham had held in the counsels and regards of Charles. The new favourites were promoted. Charles made Sir Thomas Wentworth earl of Stafford. Also he made William Laud bishop of London. When Abbott died, Charles made Laud archbishop of Canterbury. The third parliament was dissolved by Charles with violence.

During twelve years afterwards Charles summoned no parliament. He supported a brilliant court. He encouraged the fine arts during these twelve years by his royal rights, called tonnage and poundage. Divine worship, according to the English ritual, was restored by the order of Charles, and by the influence of Laud. Prynne, a barrister, and Bastwick, a physician, who wrote against episcopacy, were punished ignominiously. The earl of Dover pronounced the sentence upon Prynne: "Mr. Prynne, I declare you to be a schism-maker in the Church, a sedition-sower in the commonwealth, a wolf in sheep's clothing, in a word, 'Omnium malorum nequissimus,' 'of all bad men the most iniquitous.' I shall fine him £10,000 (ten thousand pounds), which is more

than he is worth, yet less than he deserves. I will not set him at liberty, no more than a plagued man or a mad dog, who, though he can't bite, will foam. He is so far from being a social soul, that he is not a rational soul. He is fit to live in dens with such beasts of prey as wolves and tigers like (to) himself. Therefore I condemn him to perpetual imprisonment; and for corporal punishment, I would have him branded in the forehead, slit in the nose, and have his ears chopped off."

The sentence was executed. The "raid" against nonconformists caused many to seek refuge in Holland.

Prynne, though in prison, wrote another book, A.D. 1636. The title of the book was "*News for Ipswich.*" The book was against Laud. Prynne was again condemned, and fined five thousand pounds. He was condemned to lose the remainder of his ears. The very stumps were hacked off. He was branded on both cheeks in the presence of indignant thousands, June 30, 1657. In this sentence, Burton, the famous preacher, and Bastwick, the physician, were included. The sympathies of the people were with these sufferers. A.D. 1640, Prynne was chosen a member of the long parliament for Newport. He and his fellow-sufferers were released by order of the House of Commons. They entered London in the midst of a triumphant procession, which met them some miles from town. Prynne did not unite with the Cromwell party. He published a "Memento" against the death of the king.

Upon the restoration of Charles II. Prynne was appointed chief-keeper of the records in the Tower. He died in that office, in his chambers, in Lincoln's Inn, A.D. 1669. Wood calculates that he wrote a sheet of MS. (manuscript) for every day of his life-time after reaching man's estate. "His custom was, when he was studying, to put on a long quilted cap, which came an inch over his eyes, serving as an umbrella, to defend them from too much light; and, seldom eating a dinner, would, every three hours or more, be munching a roll of bread, and would now and then refresh his exhausted spirits with ale. To this (says the editor of Neale) Butler seems to allude in his address to his muse—

> "Thou, who with ale, or viler liquours,
> Didst inspire Withers, Prynne, and Vicars,
> And teach them, though it were in spite
> Of nature and their stars, to write."
>
> *Griffin, Biog. Cycl.*

Hampden, a gentleman of Bucks, resisted the payment of ship money to the king. The cause was tried. Charles had a verdict in his favour. Hampden, Oliver Cromwell, and others, despairing of the liberties of England, were preparing to leave the kingdom. They were stopped by a proclamation forbidding all shipmasters to take out passengers to New England without a license. Thus, Charles I. stopped the departure from England of men whom Providence had endowed with wisdom and ability to dash into ruin himself, Lord Strafford, and Archbishop Laud, a united triumvirate, the sworn supporters of popery and tyranny.

Strafford, as Lord-Lieutenant in Ireland, succeeded. Charles and Archbishop Laud failed in their efforts to introduce Laud's prayer-book into Scotland. The book was according to the first book of king Edward VI. It must have been most offensive. It must have been considered as the mass restored, with the cannibal doctrine of a real presence, or of transubstantiation, as the ground work of a christianized heathenism, or of a heathenized christianity. It was first introduced into Edinburgh, July 23, A.D. 1637.

The Solemn League and Covenant resulted. Scotland must be invaded. A parliament was summoned. It met, April 13, A.D. 1640, but it was dissolved in, perhaps, three weeks after it had assembled. It threatened to oppose the measures of the king. The war in Scotland became serious. Charles must summon another parliament, November 30, 1640.

Some suppose that this parliament originated a tyranny far more insupportable than the tyranny of Charles. They who hold this opinion may have reason to fear the tyranny of the parliament, and have no reason to fear the tyranny of Charles. The favourers of the policy of Charles believe that the altar and the throne were ruined by the efforts of this parliament. The ruin cannot be matter of regret to all who abhor tyranny and heathenism. The tyranny of the parliament must be considered as a something created by the occasion, and vanishing when the necessity ceased which had called it into existence. Charles I. had now reigned seventeen years, from A.D. 1625 to A.D. 1642.

The great rebellion commenced. It is dated from A.D. 1642 to A.D. 1649. The House of Commons impeached Strafford and Laud on a charge of high treason. Pym and other members of the house conducted the charges against Strafford, who defended himself with great ability. The house determined to proceed against him by bill of attainder, and to pass another bill that the parliament should be neither prorogued nor adjourned till all grievances should be redressed.

Pym had at one time said to Strafford, "You are going to leave our party, but I will never leave you while your head is on your shoulders." The king was entreated by Strafford himself to sign the two bills, and was executed the next day on Tower Hill. *Why did Charles sign the two bills?*

Strafford, when on his way to the scaffold, stopped before the windows of the chamber in which Laud was imprisoned. The aged prelate raised his hands as a signal of the blessing he was unable to pronounce. The earl of Strafford manifested great firmness and piety in this miserable termination of his life.

The English colonists were murdered by the aboriginal Irish in a rebellion in Ireland. Charles was charged with the crime of inciting the people to commit the massacre. The feeling against the king was increased by his going down to the house to seize Pym and Hampden, with other three members. The

Commons demanded the expulsion of the bishops from the House of Lords. They claimed the command of the militia throughout the kingdom. Charles was pressed to yield the command of the militia for a time. He refused, exclaiming, "No; not for an hour."

The war—or, *civile bellum, civil war*—now commenced. The royal standard was set up at Nottingham, Aug. 25, A.D. 1642.

1. *Edge Hill*, on the borders of Warwickshire and Oxfordshire, was the scene of the first battle between Englishmen since the Wars of the Roses. The earl of Essex commanded the parliamentary forces. The nephews of the king, prince Rupert and prince Maurice, commanded the royal army. In this battle the king was victorious.

2. The war lasted three years. The king's adherents were called Cavaliers. The friends of the parliament were called Roundheads. In an engagement near Wycomb (Co. Bucks), Hampden received his death wound. On the opposite side, Lord Falkland of Newbury was slain. *On the king's side* were his nephews and the marquises of Hertford, Worcester, and Newcastle, and the Lord Goring. *On the side of the parliament* were the earl of Essex, Sir Thomas Fairfax, and the generals Waller, Massy, and Skipton. These were conspicuous for ability on the side of the parliament, till the great genius of Oliver Cromwell threw them all into the shade.

3. *The battle of Marston Moor, July* 2, 1644, *W. R. Yorkshire*, was the scene of Cromwell's success. He overthrew the royal forces under prince Rupert. From this time the cause of Charles declined.

4. An army from Scotland, under the command of the Earl of Leven, was sent to support Charles. In the highlands of Scotland the marquis of Montrose had brilliant successes in favour of Charles I.

Fairfax so completely overthrew the king's forces at Naseby, near Daventry, June 13, A.D. 1645, that Charles resolved to deliver himself up to the Scottish army. The Scots treated Charles I. with outward respect. They delivered him up to the parliamentary forces on the payment of the arrears due to them.

The payment gave to each man in the Scottish army the sum of one groat, or fourpence. From this arose the saying,

"Base! base Scot,
Sold his king for a groat."

5. The fighting at and near to Chester is described by the lovers of the antiquity of the old city. The Great Rebellion cannot be considered as very ancient in the history of a city of so remote antiquity as Chester. Nevertheless, the sufferings of the inhabitants of Chester during the siege, and during the battle, has caused them to hand down to posterity certain memorials of their share in the great rebellion. They were the most sincere supporters of Charles I. He entered Chester to cheer the spirits of its inhabitants. "He arrived, however, only time enough to witness from the leads of the Phœnix Tower the fatal battle of Rowton Heath, two miles east of the city. This battle was fought on the 27th of September, 1642. Sir Marmaduke Longdale commanded the royal forces. The parliamentary troops were under the command of general Poyntz. Charles hoped for victory, and thought that his forces would march to the relief of Chester. On the day following the day on which the battle was fought the king quitted Chester. He gave directions to Lord Byron, the governor of the city, to surrender if he saw no prospect of relief before the expiration of eight days.

6. Before the surrender of Charles I. by his friends, the Scots, archbishop Laud was condemned, after trial, and was beheaded on January 10, 1645. Strafford and Laud were now removed from the scene. Charles was left alone, at least was deprived of any assistance from either Strafford or Laud. He was now in the hands of his enemies. The government of the country had now changed hands. The Republicans directed matters in church and state according to their own notions. The results were disastrous to the clergy. "The regular conformable clergy were sequestered, ejected, and turned out of all, to the utter undoing of themselves, their wives, and their children."

The rise of Cromwell, who was at the head of the Independents, was the cause of the exaltation of the Independents. Sir Philip Warwick observed his rise, and has left a curious notice of Cromwell's personal appearance.

"His apparel," he said, "was very ordinary; for it was a plain cloth suit, which seemed to have been made by an ill country tailor. His linen was plain and not very clean, and I remember a speck or two of blood upon his little band, which was not much larger than his collar. His hat was without a hatband. His stature was of good size, his sword stuck close to his side, his countenance swollen and reddish. his voice sharp and untuneable, and his eloquence full of fervour."

At the battle of Naseby his military organization proved successful. He had applied himself to the improvement of the artillery. From him subsequent generals have learned the value of artillery in war.

The king was now brought to Hampton Court, and treated with outward respect. The king secretly withdrew to Titchfield House, in Hants. Charles passed over to Carisbrook Castle, in the Isle of Wight, on the good faith of the governor, Colonel Hammond. He soon felt that he was a prisoner. Efforts were made in his favour. They failed.

Colonel Pride was sent by Cromwell to purge the parliament of all the more moderate members. He did so; and this act was called "*Pride's Purge*." The remnant of the house was called "*The Rump*."

The king was brought to Windsor, thence to London, as the parliament had resolved to bring the king to trial. A court was constituted at Westminster. Bradshaw was president. Charles I. was arraigned on a charge of high treason. His conduct during his trial was such as became a king. He was found guilty of high treason against his parliament. He

was condemned to suffer death. Bishop Juxon attended him, and read the twenty-seventh chapter of St. Matthew's Gospel, the lesson for the day, January 30th.

"I go," said the king, "from a corruptible crown to an incorruptible, where no disturbance can be." He gave his cloak and George to the bishop, saying, "Remember." His head was struck off at one blow. Many ran to dip their handkerchiefs in his blood.

Thus terminated the life of one whose hereditary obstinacy in his support of tyranny and popery rendered him incapable of governing a state awakening to a sense of the blessings of civil and religious liberty, *January* 30, 1649.

Oliver Cromwell.—The protector was born in the town of Huntingdon on the 25th of April, 1599, A.D. His father was Robert Cromwell, a cadet of a family possessed of a baronetcy, and, his mother being a daughter of Sir Richard Stewart, efforts have been made to shew that he was connected with the royal family. He spent a dissolute and extravagant youth, interrupted by stern misgivings, which brought him at last to stern self-condemnation. When twenty-one years of age he married Elizabeth, the daughter of Sir Thomas Bouchier, and thus, both by descent and alliance, he was a member of the higher country gentlemen class, or of the nobility, as it would be termed in other European countries.

In that age, however, refinement was kept up only by attendance in court, and Cromwell, who lived away from town, and followed country pursuits, became a man of clownish deportment. Though he had been elected for the brief parliament of A.D. 1628, he was not known in the House of Commons till A.D. 1640.

A.D. 1649.—He conducted an exterminating war in Ireland. In Scotland he was a pacificator. The Scotch and Cromwell, in their notions of government, made an amicable approximation. In December 15, A.D. 1658, the title of Lord Protector was given to him. He became virtually king of Britain, a king who submitted to very little constitutional restraint. Whether he was sincere in the religious convictions by which he professed to be led, is a matter of endless debate, and, as a secret, is buried with him who alone possessed it. Therefore, the controversy may continue to the day of judgment. On his death-bed Cromwell is reported to have proposed to his chaplain the following question, and to have received the following answer:—

Question—"Can a person, once in grace, ever perish?"

Answer—"No."

Then said Cromwell, "I was once in grace. I cannot perish. I must be saved." He was under powerful religious impulses. By these impulses he was driven on in his course of obedience to the Great Being who moved him to do his will. Cromwell was a great internal reformer. He established many ministerial improvements which subsequent governments were compelled to follow. His latter days were spent in anxiety and depression. He died, September 3, A.D. 1659. He was born April 25, A.D. 1599. He died in the sixty-first year of his age.

After the execution of Charles, acts were passed to abolish the House of Peers, and the office of a king. The oath of allegiance was removed. All acts were to run in the name of the Keepers of the Liberties of England. Bradshaw was appointed President of a Council of State. Their employment lay in making the army obedient, and in settling matters in Ireland and in Scotland.

The marquises of Ormond and Clanricarde supported the royal cause in Ireland. Prince Charles was received as a king in Scotland. The Scots had aided the Parliament, they now aided the royalty. Yet the Scots are proud of their consistency, of their keen penetration, and of their unquestionable conclusions. Some people seem born without any inclination to modesty. Impudent assumption and premeditated assertion make up the catalogue of some people's knowledge.

Prince Charles was forced to take the covenant. The Scotch preachers and their supporters treated him with great rudeness.

Cromwell carried the parliament through all their difficulties. He was sent into Ireland. He conquered a great part of that island. He was sent into Scotland. He routed the Scotch at Dunbar, Sep. 3, 1650, and great part of the country submitted to him.

Prince Charles was crowned at Scone, a village in Scotland, on the left bank of the Tay, two miles N.E. of Perth, with ruins of an abbey in which the Scottish kings were crowned.

Cromwell followed Charles. The result was a battle at Worcester, Sep. 3, A.D. 1651. The Scots fought bravely. They were completely defeated. Vast numbers of them were sent as slaves to the West Indies, or to work in the mines of Africa. Charles himself wandered in disguise for six weeks, whilst a price was set on his head. At one time his pursuers passed under an oak, "The Royal Oak," whilst Charles was above, sheltered and shaded by its leaf-clad branches. Forty persons, at least, in the course of his wanderings, became acquainted with his secret. No one person betrayed him. At length, he embarked in a collier vessel at Shoreham, a town in Sussex. He was put on shore at Feechamp, in Normandy. Scotland was annexed to England as a conquered province. Ireland had its estates confiscated where the owners had been rebellious, and the unfortunate aboriginal owners of the estates were banished [from the North chiefly] to other parts of Ireland.

A.D. 1651.—Cromwell thought that he might instruct the remnant of the "Long Parliament" to remove themselves, and that he might take the government into his own hands. He proceeded to the House, accompanied by soldiers. He left his soldiers in the lobby. He took his seat. He reproached the members with their faults. He stamped with his foot. He exclaimed, "Ye are no parliament. I say ye are no parliament. Bring them in." The soldiers entered. Sir Harry Vane, a republican, remonstrated. Cromwell cried out, "Sir Harry Vane, O! Sir Harry Vane,

the Lord deliver me from Sir Harry Vane!" He finally ordered the soldiers to clear the House, and, pointing to the mace, he commanded them to "take away that fool's bauble." He had received the title of Lord Protector. The title of King was offered to him. He refused. England was divided into eleven military districts, which were governed by eleven major-generals, who levied taxes. The Royalists suffered.

Cromwell felt that conspiracies from all parties endangered his life. His government abroad was successful. The Dutch, under their own admirals, Van Tromp and De Ruyter, had obtained signal triumphs. The Dutch had dismissed the Orange family from the chief magistracy, and were under the Pensionary, De Witt. They were defeated by Admiral Blake, at the great naval battle of La Hogue. They were again defeated by Admiral Blake, assisted by General Monk. After this, Cromwell made peace with the Dutch, and entered into commercial treaties with Denmark, Sweden, and Portugal. Foreign nations saw that the Protector was not afraid of them, by the judgment which he executed on the brother of the Portuguese ambassador. This man had committed murder. The Protector punished him accordingly, though the other ambassadors remonstrated.

The Protector's favour was sought by Spain and France. They were rivals for his favour. Spain must allow free trade in the Atlantic to the English. He sent one fleet into the Mediterranean to exact satisfaction from the Deys of Algiers and Tripoli, (N. Africa), and he sent another fleet under Admiral Penn to the West Indies. The conquest of Jamaica was the result of this expedition.

Cromwell, in the midst of these successes, which shed a glory upon Britain, was tormented by an anonymous publication. He read a book named "Killing no Murder." He understood the meaning. He felt that his own life was in danger. He wore armour under his clothes. He slept not more than two or three nights in one room. His favourite daughter died. He mourned her loss. He was ever tenderly attached to his family. His health gave way. He died in the 59th—rather, in the 61st—year of his age. He was born April 25, A.D. 1599. He died Sep. 3, 1659. He had passed the 60th year of his age. Cromwell was the greatest man ever produced by England. The date of his death is given in two ways: Sep. 3, 1658, and 1659. Perhaps the former is the more accurate date, and that, therefore, Cromwell died in the 61st year of his age.

Richard Cromwell, the son of Oliver Cromwell, was proclaimed Protector after his father's death. He was a quiet and amiable man. He retired into private life. General Monk was commander in Scotland. His influence was great beyond the influence of all Cromwell's generals. He finally decided in favour of royalty. He marched to London. He did collect the Barebones Parliament, which had its name from one Praise God Barebones, who was a member of it. Perhaps this parliament was formed by Oliver Cromwell to cause the people to despise parliaments. Monk summoned all the living members of the Long Parliament who had been expelled by Colonel Pride, A.D. 1648. The House thus assembled, dissolved itself, after having summoned a new parliament. This new parliament agreed upon "the restoration" with unanimity not to be wondered at. Commissioners were sent to Breda, a fortified town in Holland, on the Merk, to invite the return of Charles II., then called Prince Charles.

III. Charles II. was received by General Monk at Dover. He entered London on his birthday, May 29, A.D. 1660. The general joy in London was so great, that Charles observed, "It must have been mine own fault that I did not come back before, for every one tells me that he always wished for my restoration." Charles became the merry monarch of England. These words, uttered when he entered London, may be considered as a preface to his foolish life.

Reflection upon matters before the restoration.—Charles II. was born at St. James' Palace; was buried in Westminster Abbey; and reigned 25 years from his restoration. He may be considered as nominal king for eleven years before his restoration. He may, therefore, be supposed to have reigned 36 years, from A.D. 1649 to A.D. 1685. This reckoning, however, must appear to many somewhat visionary.

The state of the kingdom of England, from A.D. 1642 to A.D. 1660, may be variously described. There is a rule to guide us in subjects of this troubled nature, "Expect that contending parties will adopt extreme measures." The minds and hearts of men are, at such times, excessively disturbed and excited. They obey impulses. They must err. When calm reflection takes the place of irritation of mind and of heart; astonishment at the past is the natural result. A rebound, resulting in apathy, or a conciliation, resulting in compromise, is developed in the conduct of the parties who have been contending. Contradictions and contrarieties in human conduct may be accounted for by the variable nature of man. The explanation is fairly given by a confession frequently made: "We did it when we were in a state of irritation, and, upon reflection, we are sorry that our irritation carried us so far." This view of human nature may perhaps soften down the tone of the almost poetic description of the state of the country under Presbyterian government. Lord Macaulay, *Hist. of Eng., vol.* i., p. 160, writes thus: "They (the Presbyterians) interdicted, under heavy penalties, *The Book of Common Prayer*. It was a crime in a child to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians. Severe punishments were denounced against such as should presume to blame the Calvinistic mode of worship."

Presbyterianism gave way to Independency. In this period, George Fox, the son of a Lancashire weaver, founded the Society of Friends, called Quakers. Their devotional exercises were accompanied with distortions and convulsions. People called them Quakers in consequence. The ridicule of such results

of liberty is easy. We must not forget that a true philosophic account of matters is not so easy; and that the persons who ridicule are bound to account for the matters which provoke their ridicule. Robert Barclay has written an apology for quakerism. The matter in controversy is easily explained. Christ has promised to send to his church another comforter. "Lo! I am with you always, even unto the end of the world." The promise of the Holy Ghost was fulfilled miraculously and ordinarily in the Apostolic age; ordinarily in the subsequent ages of the church. The Quaker received the promise of the Saviour in the ordinary power which continued with the church after the cessation of the miraculous power of the Holy Spirit. The Quaker believed that the ordinary power of the Spirit was God's gift to him, and that, by the blessed inspiration of God's Holy Spirit, he may be guided safely through this world's pilgrimage, and afterwards, by God's mercy in Christ, received into the glory of God in heaven. I believe that these views of the Quaker are the views of most real christian believers, who yield the obedience of the faith.

In this awful period (from A.D. 1642 to A.D. 1660) of political and ecclesiastical convulsion, literary men appeared whose names have lived and will live. Milton, Clarendon, Jeremy Taylor, Hammond, Usher, Cowley, Boyle [The Royal Society was *incorporated* after the *restoration*], Chillingworth, Davinant, and Dryden, are lights in the darkness of this struggling to reach the plain ground of English freedom. In this struggle the best works of the oppressor were regarded as the instruments of his oppression. Cathedrals were defaced. Paintings, statues, ancient monuments, and brasses were ruthlessly destroyed. England has been taught that transubstantiation, or the real presence, is a dangerous deceit, and that an attachment to the origin of the evil must produce periodical convulsions in matters political and ecclesiastical.

Charles II. after the restoration.—Charles rewarded General Monk. He made him Duke of Albemarle. He made Hyde, who attended him in his exile, Lord Chancellor. He made Lord Southampton treasurer. Many complained of the king's ingratitude. The royalists are reported to have acted with moderation, and not with a spirit of revenge. The casual revenue of the crown was ended. A permanent income was settled on the crown.

Savoy lies south of the lake of Geneva, a division of the Sardinian States, once an independent duchy.

Peter of Savoy, uncle of the queen of Henry III., built a palace in London called the Savoy Palace.

In this palace a conference was held for the purpose of settling the affairs of religion. The result was not favourable to the wishes of the Presbyterians. Some new arrangements were made. A preface was composed as an introduction to the work. This was the last review of the Prayer Book. We use the *Book of Common Prayer*, thus reviewed, A.D. 1660, at the present day, and the book has been used in public worship since the last review, A.D. 1660.

Two alterations of importance are found in the *Book of Common Prayer* thus reviewed and revised. One alteration is a return to the first book of king Edward VI., A.D. 1549, in the baptismal service. First, in the prayer, "Almighty and everlasting God," the following words were used: "And by the baptism of thy well-beloved Son, Jesus Christ, *thou didst sanctify the flood of Jordan, and all other waters, to the mystical washing away of sin.*"

The other alteration is the omission of exorcism thus commanded in the first book of king Edward VI. "Then let the priest, looking upon the children, say, I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy baptism, to be made members of his body and of his holy congregation."

In the second book of king Edward VI., the mysticism has been omitted, and the words, "Regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants who shall be baptised in this water may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ, our Lord, Amen."

The second book of king Edward VI. was published A.D. 1552. The book of Charles II. was published A.D. 1660. There is an interval of ninety-eight years in which no use was ever made, or allowed to be made, of the prayer for the sanctifying of the water for "the mystical washing away of sin." Whatever advantages the lovers of heathen or Eleusinian mysteries may have secured to themselves from reversion to times when gross darkness covered the minds of the people, we are at liberty to conjecture. However, a doubt arises. The words in the first book of king Edward VI. are, "*Thou didst sanctify the flood of Jordan, and all other waters, to the mystical washing away of sin.*" The reversion to the first book of king Edward VI. has borrowed the words in part, and omitted the doctrine in whole. The doctrine in the first book of king Edward VI. is, that God did, by the baptism of our blessed Lord in the river Jordan, sanctify "the flood of Jordan, and all other waters, to the mystical washing away of sin." The doctrine in the words of the book of king Charles II. plainly deny this doctrine, by the words, "Sanctify this water to the mystical washing away of sin." These words of the book of king Charles II. teach the necessity for a sanctification of the water then to be used. The words of the first book of king Edward VI. teach, that, "as by one offering of himself our blessed Lord had for ever perfected those who were sanctified, through faith in his blood, so by one baptism of himself in the river Jordan he had for ever consecrated not only the flood of Jordan but all other waters to the mystical washing away of sin. The repetition of a sacrament is considered as an act of sacrilege. Then comes the doubt whether the repetition of an act of prayer for consecration of water for baptism be not a repetition of an act of sacrilege.

Some considerations of this kind may have prevailed upon the minds of the king, Edward VI., and his advisers, to make in the second book an omission of the doctrine of mysticism and of sanctification of the water. Even the compromising spirit of Elizabeth made no alteration in the doctrine stated in the second book of her brother, king Edward VI., on this matter.

An addition, in the form of a rubric, was made at this last review of the Prayer Book, and was placed at the end of the service for the celebration of the Lord's Supper:—

"Whereas, it is ordained, in this office for the administration of the Lord's Supper, that the communicants should receive the same kneeling;" (which order is well meant for a signification of a grateful and an humble acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Communion as might otherwise ensue). [We may consider the state of things in our church when these words were written. How far were the people removed from heathenism?] "Yet, lest the same kneeling should, by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved, it is hereby declared, that thereby no adoration is intended, or sought to be done, either unto the sacramental bread and wine there bodily received, or unto any corporeal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored;" (for that were idolatry to be abhorred of all faithful Christians); "and the natural body and blood of our Saviour Christ are in heaven and not here. It being against the truth of Christ's natural body to be at one time in more places than one."

The death-bed of Charles II.—When Charles II. was on his death-bed, certain bishops of the Church of England came to offer their spiritual services to his majesty. These services were declined. One of the ladies of the dying monarch, for some were present, informed the bishop "that his majesty was a Roman Catholic, and that he believed in 'a real presence,' or transubstantiation; that he knew that the Church of England had renounced and protested against the doctrine of a real presence; and that his majesty must receive the sacrament from a priest of the Church of Rome." The bishops retired. The Romish priest entered. Charles II. received the sacrament from the Romish priest.

Dean Swift has left on record, in his Journal for Stella's information, or in one of his letters, the statement made to him by an eminent physician in attendance on his majesty, that "*Charles II. was poisoned.*"

It is not an easy task to answer questions and to account for difficulties in matters ecclesiastical. The inquirer may be a member of the established church, and a very diligent student in a university course—in 1. Classics, Greek and Latin; 2. Logics; 3. Metaphysics; 4. Mathematics; 5. Physics; and 6. Ethics. When he obtains his degree in arts, and has received his testimonium, and the certificates of his divinity professors, he is admitted to holy orders. He enters upon the duties of his office with as pure a zeal as the fire from heaven can kindle. He wishes to do good. He becomes very much embarrassed by questions proposed to him by persons whom he may meet in the course of his visits. The *infidel*, the Romanist, the dissenter, may meet him and propose their questions. He may have been, by his previous habits, only partially prepared to meet the requirements of his new acquaintances. He may feel disturbed in mind. They may think that they have vanquished an enemy. The necessity for the clearest notions upon the subject of the faith is essentially necessary for the advancement of the truth held by the minister of God's word. To the unbeliever he must be able to say, "I believe." To the Romanist he must be able to say, "Christianity is not cannibalism. I am not a cannibal. I eat no human flesh. I drink no human blood. The humanity of my Redeemer 'suffered once for all.' 'By one offering of himself, he hath for ever perfected those who are sanctified.'" In these matters the dissenters may agree with him. To the dissenter he must be able to say, I do not believe in matters unessential in doctrine in which you believe. We have a revelation of God's reconciliation to man for the sake of him "who suffered, the just for the unjust, to bring us to God." We do not need any new revelation to assure us of our personal interest in the atoning blood of our Redeemer. *The Church of England is in opposition to infidelity and to popery.* As a church we hold the faith of him who commanded that "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

I have been forced to engage in such "questions and answers" soon after I was admitted into deacon's orders. I can state that the utmost wisdom, patience, and politeness may be found necessary upon such occasions. I was drawn into a long controversial conversation in which a Unitarian and a Swedenborgian endeavoured to prove my notions of the Trinity not correct; and in which I defended my notions, and they defended their notions. This was the most valuable Scriptural controversial conversation in which I have engaged. The parties with whom I conversed expressed their opinion that I was victorious, because I had never displayed any *temper*. Our present religious condition, as a nation, may be dated from the Restoration, A.D. 1660. The clash of swords sank into the clash of tongues. The irritation which had led to conquest sank into a calm composure in which both contending parties seem to have made a league with hell to contend no more, and to remain, for the future, in a state of perfect indifference to the truth which sanctifies and which finally saves. The result was careless living. The king, who had been reared in the court of Louis XIV., king of France, lived in England as Louis XIV. had taught him to live in France. Vice triumphed.

Formal religion had its victory. The monarch set the example. The people too willingly followed it.

The act of uniformity was passed. It was called "The Bartholomew Act." The unordained were shut out from the performance of ministerial duties. All who sought ecclesiastical preferment must give their assent and consent to all things contained in the *Book of Common Prayer*. The lawfulness of rebelling against the king and of taking the covenant must be disowned. Whosoever refused to comply with the terms of this act before Bartholomew's day was declared to be, "Ipso facto," deprived of his living. St. Bartholomew's day, August 23. About two thousand Presbyterian or Independent ministers refused. They were deprived of their livings. Many had already conformed. Of these, Reynolds was raised to the see of Norwich.

The bishops, who had outlived the rebellion, had been advanced to other sees upon the return of Charles II. Juxon was made archbishop of Canterbury. Saunderson was consecrated bishop of Lincoln. Other men of high character were placed in other sees. The clergy who had been expelled from their livings returned; and the property of the church, which had been confiscated by the rebels, was given back to the church. These settlements were made within the first two years after the restoration, from A.D. 1660 to A.D. 1662. Everything seemed to promise peace. The character of Charles first threw a cloud over the bright scene which presented itself. Charles II. was affable and witty. But he was unprincipled and selfish. He was a papist. He was too cowardly to own it. Lord Rochester and the king agreed to write epitaphs each upon the other. Lord Rochester produced the following epitaph upon Charles II. :—

> "Here lies our sovereign lord the king,
> Whose word no man relies on;
> Who never said a foolish thing,
> And never did a wise one."

Charles II., and his brother the duke of York, afterwards James II., had been, whilst in exile, too much under the influence of the habits of the court of Louis XIV. Charles II., when restored to the English throne, imitated the contempt and disregard for the decencies of life, for which contempt and disregard the court of Louis XIV. had, by Louis' own efforts, obtained an infamous notoriety.

Charles II. had married an infanta of Portugal, but had no issue. He had intercourse with other women. He bestowed upon them and upon his illegitimate children the highest titles. He was always secretly endeavouring to bring in popery, and to make himself an absolute king. His father acted so, because he thought that this absolute condition was his lawful inheritance. Charles II. strove to acquire this absolute power, that he might have unfettered and unquestioned license in the gratification of his sinful passions and appetites, miscalled pleasure.

The duke of York was equally disposed to the same ungodly and unclean living. He was far more zealous than his brother in promoting the interests of popery. The duke of York married a daughter of the earl of Clarendon, Anne Hyde, by whom he had two daughters, the princesses Mary and Anne. He was afterwards married to a sister of the duke of Modĕna. The duke of York was made lord high admiral. He advised his brother to declare war with the united states of Holland. Many naval battles were fought. No decisive advantages were gained. The Dutch admiral, De Ruyter, with the Dutch fleet, sailed up the Thames, burned the ships of war at Chatham, and threatened London, A.D. 1667. *Where was Oliver Cromwell?*

A.D. 1665.—A plague visited England, and caused the death of upwards of one hundred thousand people in London alone. A bell summoned the inhabitants to bring out their dead, which were thrown into a pit without the performance of any religious ceremony. On one night the drivers of a "dead cart" were terrified by the sound of music which proceeded from their cart, which they had filled with dead bodies. The life of a fellow creature was thus saved. A drunken piper, asleep, had been thrown into the cart among the dead. He awoke and commenced his performances on his pipes, having, perhaps, some notion of the tune which he was endeavouring to play, but certainly having no possible conjecture about his very dangerous circumstances.

A.D. 1666.—A fire visited London, the most extensive fire which had ever visited it. London had then only one bridge. This bridge, and the houses which were built upon it, were consumed by this destructive fire, which had broken out in Pudding-lane. More than thirteen thousand houses, eighty-nine churches, and the cathedral of St. Paul's were consumed. A new city arose on the ruins. "The monument" was erected to commemorate this awful visitation. The king exerted himself in checking the progress of the fire. He set an example of energy and of humanity.

1. Under the agency of Sir William Temple, a treaty, called the "Triple Alliance," was formed between England, Sweden, and Holland, against the king of France, Louis XIV., who was seeking universal sovereignty in Europe. Charles accepted a pension from Louis during a great part of his reign, whilst he promised to declare himself a member of the church of Rome, and to make war with the united states of Holland.

2. Charles had formed a ministry called "The Cabal." Clifford, Arlington, Buckingham, Ashley, and Lauderdale, were the members of this profligate ministry. Buckingham was son of the favourite of Charles I. Ashley was afterwards made earl of Shaftesbury. Charles II. and his "Cabal" were rivals in venality. They all had their price. The result was a second war with Holland. The young Prince of Orange greatly distinguished himself in this war against the king of France. He married Mary, daughter of the duke of York. Her sister Anne was afterwards married to Prince George of Denmark.

A.D. 1678.—Peace was restored. Charles returned to his disgraceful agreement with Louis XIV.

A.D. 1673.—The parliament shewed signs of uneasiness. Charles had published "The declaration of indulgence." The parliament saw that the appearance of this declaration was liberal, but that its real meaning was to protect his brother. A law was passed to impose a test upon all who should be appointed to any public office. They must take the oaths of allegiance and of supremacy, and must receive the Holy Communion from a minister of the Church of England, and abjure the doctrine of the "real presence," or "transubstantiation."

3. *Titus Oates' plot.*—Dr. Titus Oates had been an Anabaptist preacher, a clergyman of the Church of England, and a Papist. He was not worthy of the confidence reposed in him. He professed to make known a conspiracy or plot, a popish plot. Who can doubt that many innocent persons were brought to the scaffold by this man's testimony? Lord Shaftesbury and Lord Russell introduced a "bill of exclusion" into the House of Commons. The design of the bill was to exclude the Duke of York, as being a papist, from the succession to the throne of England. The Commons passed the bill. The Lords rejected it.

4. Algernon Sydney was beheaded on Tower Hill, A.D. 1683. Lord Russell was implicated in a plot called "The Rye House Plot," because the design was to shoot the king from the "Rye House," near Newmarket. Lord Russell was tried. His wife acted as his secretary. He was beheaded in Lincolns Inn Fields, A.D. 1683.

5. During the greater part of the reign of Charles II. persecutions of the Presbyterians had been carried on with great severity by Graham of Claverhouse, afterwards Lord Dundee. The persecution had led to an insurrection. Graham of Claverhouse opposed and suppressed it. The Duke of Monmouth completed the work of persecution and of suppression of the insurrection. Graham and the Duke of Lauderdale instigated to cruelty the Duke of Monmouth, who was disposed to deal leniently with the insurgents. The Duke of Monmouth was a natural or illegitimate son of Charles II., who frequently declared that he had never been married to the duke's mother.

6. The king, Charles II., died (reported from an attack of apoplexy), February 6, 1685, in the fifty-fifth year of his age.

In this reign the clergy ceased to tax themselves in their own convocation. The convocation gradually lost its civil importance as a part of the constitution. The names of Whig and Tory were given to the two parties into which the nation was divided. They who wished for a papist sovereign were called Tories. Whigs became the designation of those who wished for a Protestant Prince. Whig is supposed to be a name given to the extreme fanatical Protestants in the west of Scotland. Tory was a name used to designate certain popish outlaws in Ireland.

IV. James II. was born at St. James' Palace, was buried at the Nunnery of the Benedictines, in Paris, and reigned four years, from A.D. 1685 to A.D. 1689.

The Archbishop of Canterbury was William Sancroft, A.D. 1677 to A.D. 1691.

The Duke of York, now James II., at one time thought that it was his duty to reproach his brother, Charles II., on account of his too tardy efforts to restore popery. Charles II. replied, "The people will never bear with you as long as they have borne with me."

The efforts of the Reformation may be dated from the end of the reign of Henry VII. His son, Henry VIII., commenced a reformation. His son, Edward VI., advanced it. His sister, Mary, overthrew it. His sister, Elizabeth, compromised it. Her third cousin, James VI. of Scotland and I. of England, advanced beyond the limits of compromise. His son, Charles I., endeavoured to restore all things to popish order. Oliver Cromwell made an advance in the right direction. His death, and the restoration of Charles II., terminated the success which had attended the efforts which had been made to reform abuses both in doctrine and in practice. Charles II., when restored, lived such a life as set at defiance all law and order, all decency and religion. Perhaps some imagined that Charles was favourable to the Reformation. He was a strict well-wisher and supporter of the Church of Rome.

The efforts to reform the church called the Church of England may be seen in the following list of the books of religious devotion, published by authority, during the period dated from A.D. 1537 to A.D. 1660:—

I. The Prayer Book:	A.D.
1. Henry VIII.—*(a.)* Institute of a Christian man	1537.
(b.) Erudition of a Christian man	1540.
(c.) Second edition of the Erudition of a Christian man	1543.
(d.) Primer	1545.
2. Edward VI.	
(a.) First Book	1549.
(b.) Second Book	1552.
3. Elizabeth.—*(a.)* Review	1558.
4. James I.—*(a.)* Review	1603.
5. Charles II.—*(a.)* Review	1660.

The Ancient Liturgies.—

1. St. James' Liturgy ..... Bishop. of Jerusalem.
2. St. Mark's ..... Bishop. of Alexandria.
3. St. Clement's ..... Bishop. of Rome.

These were regarded as uninspired productions. Therefore Liturgies were composed by:

Eastern Church. 1. St. Basil ..... Bp. of Cæsarea, in Cappadocia.
Eastern Church. 2. St. Chrysostom... Patriarch of Constantinople.
Western Church. 3. St. Ambrose.....Bp. of Milan.
Western Church. 4. St. Gregory..... Bp. of Rome.

A question has arisen in various departments of the Christian Church on the subject of Prayer; whether prayer should be extemporaneous or pre-composed and read. The result has been in favour of pre-composed and read prayer, so far as I have been able to ascertain. In defence of the pre-composed form of prayer and thanksgiving, reference may be made to—

1. The Song of Miriam and Moses.—*Ex.* xv.
2. Solomon.—*2nd Chron.* vi.
3. Psalms. Everywhere.
4. Acts iv. 23-30.

I. Ember Days:

Wednesday.	After	1. The First Sunday in Lent.
Friday.		2. Whitsunday.
Saturday.		3. The 14th of September, Holy † Day.
		4. The 13th December, St. Lucy's Day.

The meaning of the word Ember—

1. Ember. German. Abstinence.
2. Ember. Ashes.
3. Ember. In a Circuit.

II. Rogation Days:

1. Monday.	After	The Fifth Sunday after Easter.
2. Tuesday.		
3. Wednesday.		

Rogation days were so called from "rogare," to beseech. They are three days immediately before the festival of the Ascension. These litany or rogation days were first instituted by Mamertus, bishop of Vienna, in the fifth century. Mamertus made use of litanies composed before his time, and united public processions with the use of the litanies on rogation days. His institution continued till the time of the Reformation.

The Church of England continues the observance of the rogation days as private fasts. There is no office, or order of prayer, or even a single collect appointed for the rogation days in the prayer book; perambulations were, in many parishes, observed in the rogation days.

The minister, churchwardens, and parishioners, by going round the boundaries of their parishes in or about Ascension-week, would ascertain the boundaries of their parishes. These acts were called perambulations. The perambulators were justified in their annual walk, and in the abating of the nuisances which might present themselves to them in their walk. The observance of rogation days is maintained in some parts of England in a perfectly secular manner. In other parts of England some religious observance of the rogation days may not have completely perished.

III. Maunday-Thursday.—The day before Good-Friday was called Maunday-Thursday, from Mandatum, a commandment, because our Lord commanded his Apostles to keep the feast which he had instituted.

IV. Expectation Week.—The week before Whit-Sunday.

V. Whit-Sunday, is so called from:—1. Light, white. 2. Huict, French word for eight, the octave of Easter. 3. Whitemeat, milk of ewes and cows, given to the poor on that day. 4. The persons who were baptized on that day were dressed in white.

VI. Trinity Sunday.—The day fixed by Benedict XIII., pope, A.D. 1305. The Greek Church celebrates the Trinity on the Monday in Whitsun-week, the Sunday following being with them the festival of All Saints. The English Church celebrates each person of the Godhead, and then, on Trinity-Sunday, celebrates the unity of the Trinity, or of the Godhead, called the Trinity.

VII. The Cross in Baptism.—1. Moses' hands, *Exodus* xix. 12. 2. 144,000 having his father's name written on their foreheads.—*Rev.* xiv. 1. 3. Generals and masters marked the foreheads or hands of their servants and soldiers with their names and marks, that it might be known to whom they belonged. To this custom the angel is supposed to allude (*Rev.* vii. 3), saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." 4. Constantine. He saw the Cross in the sky. Beneath were the words, Εν τυτω νικα.—See *Wheatley on Common Prayer*.

VIII. Caius Valerius Flaccus was chosen *Ædilis Curulis*, or overseer of the public buildings. But he being before "Flamen Dialis," or Jupiter's high priest, could not be admitted by the Romans to swear, their laws supposing that so sacred a person would voluntarily do what an oath would oblige him to do. Caius Valerius Flaccus desired that his brother, as his proxy, might be sworn in his stead. The commons agreed to this, and passed an act, that it should be all the same as if the Ædile himself had sworn. Another example is taken from kings crowned in their infancy. Another example is taken from the custom of ambassadors acting for their sovereigns. Also guardians acting for their minors affords another example.—*Wheatley*, p. 333, 4, 5.

After all, the question remains unanswered, "By what authority doest thou these things, and who gave to thee this authority?" Adult baptism is good. Infant baptism is good. The sponsors and the form of baptism for infants appear not to be scripturally authorised.

IX. *Isaiah* viii. 2: "And I took unto me faithful witnesses, to record: (1) Uriah, the priest; and (2) Zechariah, the son of Jeberechiah." The son of Isaiah by the prophetess was called Mahar-Shalal-Hash-Baz, v. 3. *Heb. marg. ref.* "In making speed to the spoil." "He hasteneth (or maketh speed) to the prey."—*Wheatley*.

X. Catechism.—The word is derived from κατα and ηχω. From these two words the verb κατηχεω is formed. The verb signifies to echo back. Instruction is given first and then is echoed back in answer to the questions proposed. In this manner the progress and improvement of the persons under instruction may be ascertained. The catechism has five parts:—1. Sponsors. 2. Faith. 3. Practice. 4. Prayer. 5. Sacraments.

XI. Confirmation.—The laying on of hands in Baptism. The custom is derived from certain customs in ancient times:—

1. Jacob. Ephraim and Manasseh. *Gen.* xlvii. 14.
2. Moses. Joshua. *Numbers* xxvii. 18.
3. Christ. Children. *Matthew* xix. 13, *Mark* x. 16.
4. Christ. Sick. *Luke* iv. 40.
5. Christ. The Holy Spirit on: *Matthew* iii.
6. Christ. Breathed on his apostles. *John* xx. 22.
7. The Holy Spirit. Pentecost. *Acts* ii.
8. Peter and John. Samaria. *Acts* vii.
9. Paul. Ephesus. *Acts* xix. 6.

Whether Confirmation and the laying on of hands may have, or be thought to have, any Scriptural authority, is a question affirmed by some, and denied

by others. I cannot find any Scriptural authority for Confirmation, so called.

Confirmation in the Church of Rome is performed thus: a blow on the cheek, in token of the necessity for preparation to endure for Christ's sake.

XII. Litany.—An earnest supplication read in the church—in the middle of the church (*Joel* ii. 17), "between the porch and the altar."

(1). Four bishops complied with *James II.'s* proclamation or order to read his proclamation in the churches in their dioceses:—

a. Durham. Nathaniel Crew.
b. Hereford. Herbert Crofts.
c. Lincoln. Thomas Barlow.
d. Rochester. Thomas Sprat.

"I was then at Westminster school, and heard it read in the Abbey. As soon as bishop Sprat, who was dean, gave order for reading it, there was so great a murmur and noise in the church that nobody could hear him, but before he had finished there were none left but a few prebends in their stalls, the choristers, and Westminster scholars. The bishop could hardly hold the proclamation in his hands for trembling, and everybody looked under a strange consternation."—*Note of Lord Dartmouth's in Burnet's Own Times*, vol. iii., 218.

"The king's declaration was originally published, April 4, 1687, but was now put forth with a new preface and conclusion, April 27, 1688, stating the determination of the king to support it, the efficient state of the army and navy, and the prosperous condition of the country; and, as if this were not sufficiently exasperating, it was directed by an order of council that it should be read in every parish church."

Archbishop Sancroft consulted his brethren, as many as he could find in London. It was agreed that they should present a petition to the king, signifying their reluctance to distribute and publish the declaration, and professing their readiness to come to some temper with the dissenters. This petition was signed by:

1. Sancroft, archbishop of Canterbury.
2. W. Lloyd, bishop of St. Asaph.
3. F. Turner, bishop of Ely.
4. J. Lake, bishop of Chichester.
5. T. Kenn, bishop of Bath and Wells.
6. T. White, bishop of Peterborough.
7. Jonathan Trelawney, bishop of Bristol.

Names of bishoprics poorly endowed by Henry VIII. given before: 1. Oxford. 2. Bristol. 3. Peterborough. 4. Chester. 5. Gloucester.—*Bishop Short.*

Repetition makes the scholar. A review of the past may assist to understand fully the religious and political opinions of James II. when he was labouring so earnestly to bring the kingdom of England under the yoke of Rome. I refer to the first four general councils, or Œcumenical Councils, which pronounced against the upholders of certain opinions considered to be contrary to the received faith of Christ.

1. Arius. He denied the deity of Christ.
2. Macedonius and Eudoxius, who denied the deity of the Holy Ghost.
3. Nestorius. He denied the incarnation.
4. Eutyches. He confounded Christ's natures.
5. Theodore, and all heretics.
6. All heretics, Theodore and others.

1. A.D. 325.—Nice, in Bythian, 318 bishops. Constantine.

2. A.D. 381.—Constantinople, 150 bishops. Under Theodosius the Elder.

3. A.D. 431.—Ephesus, 200 priest. Under Theodosius the Younger.

4. A.D. 451.—Chalcedon, 630 fathers. Under Martian.

5. A.D. 553.—Constantinople. Under Justinian.

6. A.D. 680. } Under Constantine IV. Pragonatus,
7. A.D. 681. } 200 or 289 bishops.

In the fifth and sixth Œcumenical or General Councils nothing was done except what had been done in the first four Œcumenical or General Councils. These councils were called Œcumenical or General because the whole Church was said to be represented; and the opinion of the council was published as the opinion of the whole church, when electioneering tactics might have secured a majority of votes.

1. Council of Nice, A.D. 325, against Arius. Under Constantine.

2. Council of Trent, A.D. 1545-1563.

Trent, a town belonging to Austria, in the Tyrol, 105 miles N.E. of Milan, on the left bank of the Adige. This council was continued during eighteen years.

In the course of this Council of Trent two bishops were seen hanging out of the windows of the houses in which they respectively lodged. Their landlords had gone from home. They returned unexpectedly. They caught them bishops, and hanged them out of their bedroom windows.

The Popes in France, at Avignon, a city in the south-east of France, department Vouclaise, on the left bank of the Rhone, a little above the entrance of the Durance into it, and ninety feet above the sea level.

1. The Council of Augsburg. The confession of Augsburg.

2. The creed of pope Pius IV.—*Bp. Burnet on the* xxxix. *Arts.*

The Church of England has a list of eighteen councils. The Church of Rome has a list of eighteen councils. Both Churches maintain the correctness of their lists. The Church of England holds the faith of the first four general councils.

The new creed of pope Pius IV. is an addition to the Nicene Creed, and a summary of the decisions arrived at in the Council of Trent.

I. There are seven sacraments.
II. The Trent doctrine of justification and original sin.
III. The propitiatory sacrifice of the mass.
IV. Transubstantiation.
V. Communicating under one kind.

VI. Purgatory.
VII. Invocation of Saints.
VIII. Veneration of Relics.
IX. Worship of Images.
X. The Roman Church to be the mother and mistress of all churches.
XI. Swearing obedience to the Pope.
XII. Receiving the decrees of all synods and of Trent. *Dr. Barrow.*

1.—The Apostles' Creed—date unknown.
2.—The Nicene Creed—A.D. 325.
3.—The Athanasian Creed—date unknown.

These three Creeds are one in reality. They contain the doctrine of the Trinity: (1) the Father, (2) the Son, and (3) the Holy Ghost. These three persons in the Godhead are distinctly made known to us in the Bible. Their unity is also proved by sure word of holy writ. The Nicene Creed explains the doctrine of the Trinity more fully than the Apostles' Creed explains it. The Athanasian Creed explains the doctrine of the Trinity more fully than the Nicene Creed explains the doctrine of the Trinity. Controversy created the necessity for the Nicene and Athanasian Creeds. These creeds contain the doctrine of the Holy Trinity, and express the faith of all true members of the Church of England. These creeds may be considered as showing the faith of Christians from at least a very early period of the Christian Church's existence.

1.—Relics Seville: Corpus Christi Festival, instituted by Pope Urban IV., A.D. 1064. Observed on the Thursday of the week after Pentecost. The institution was the natural result of the acceptance of the doctrine of transubstantiation. Hildebrand, of Tours (France), was the first who made use of the high-sounding term transubstantiation. The following is a list of the relics carried in procession on Corpus Christi day, at Seville, in Spain:—

Nine o'clock, a.m., procession :

1.—Vases of gold and silver, on a small stage, moved by one or more men, concealed under the rich drapery which hangs on each side to the ground.
2.—A tooth of St. Christopher.
3.—An agate cup, used at mass by pope St. Clement, the immediate successor of St. Peter.
4.—The arm of St. Bartholomew.
5.—A head of one of seven thousand virgins.
6.—Part of St. Peter's body.
7.—Part of the body of St. Lawrence.
8.—Part of the body of St. Blaise.
9.—The bones of the Saints Cervandus and Germanus.
10.—The bones of Florentius.
11.—The Alphonsine tables left to the Catholic Church by St. Alphonsus the wise. These tables contain three hundred relics.
12.—A bust of St. Leander, with his bones.
13.—A thorn from our Saviour's crown.
14.—A fragment of the true cross.

II.—The chair of St. Peter, preserved at Rome, has been proved to be a remnant of the early history of Mahomedanism, having been made some 600 years after the death of St. Peter.

III. Our Lord reproved the Pharisees and the Sadducees because they garnished the sepulchres of the prophets whom their fathers had murdered, whilst they were, even in our Lord's time, living in neglect of the prophets whose memory they proposed to honour.

IV. The Reformation removed corruptions in doctrine and in manner of living. Error in doctrine produces viciousness in the manner of living. A wish to bring the Church of England back to the state in which it was before the reformation, is originating an effort which many are making even in the nineteenth century of christianity. The house of Stuart made the effort to restore popery. Mary Stuart, in the sixteenth century; her son, his son and his sons, the grandsons of James I., and the great-grandsons of Mary Stuart, in the seventeenth century. The utmost contempt was poured out, by Providence, upon their *secret*, as well as upon their *open* efforts to undo the work of the Reformation and to bring back Popery. The last effort was made by James II. He failed most miserably. "So let all thine enemies perish, O Lord; but let them who love (thee) be as the sun when he goeth forth in his might."—*Judges* v. 31.

When Charles II. died a council was held. In that council James II. made his declaration in favour of the maintenance of the Church of England as established by law. He did not act according to his declaration. The signs of his intended conduct were soon displayed. He went publicly to mass, and did not put in force the laws against popery. The Earl of Castlemaine was his ambassador at Rome. The pope did not countenance the excessive imprudence of the conduct of the king. The pope received Lord Castlemaine with coldness. A nuncio was sent from Rome to London. He did not at first openly appear in his character as nuncio. The Court and all parts of London were thronged by monks, clad in the habits of their respective orders. All hope of better things from James II. now ceased. The king claimed the power of dispensing, by his own act, with the execution of all laws.

The enemies of James II. had, in the last reign, made the duke of Monmouth his rival. They now formed a rebellion, in which the duke of Monmouth raised his standard against his uncle. The earl of Argyle, long an exile, landed in Scotland to assist the duke of Monmouth. He was taken, conveyed to the Castle of Edinburgh, and was thence led to execution.

The duke of Monmouth was taken. He had some peas in his pockets. Such food had been his diet for several days previously. His troops had dispersed on the approach of the royal arms. The duke of Monmouth was beheaded on Tower Hill. The people deeply regretted his loss. He was their favourite.

The famous, or infamous, Judge Jeffries, soon afterwards made Lord Chancellor, was sent into the west. In all the trials in the court in which he sat as Judge, he conducted himself with very great disrespect to the ordinary feelings of human nature. More than two hundred and fifty prisoners were executed with

unsparing severity. Vast numbers were sent as slaves to the plantations. James II. always spoke of this as Jeffries' campaign.

The king was elated by his success in suppressing the rebellion of the duke of Monmouth. He threw off all disguise, and openly acted on the principle of bringing back popery. The army and the highest offices in the state James filled with papists. He now attacked the church and the universities. Magdalene College, Oxford, was the scene of his tyranny. Mr. Hough, the president, and twenty-five fellows, were expelled from the university. King James commanded the fellows to elect Mr. Anthony Farmer, a man of dissolute character, as their president. They disobeyed the command. Mr. Hough was afterwards bishop of Worcester. The fellows having refused to elect Mr. A. Farmer, elected Mr. Hough as their president. This was the fault on account of which James expelled Mr. Hough and the fellows who elected him.

James ordered the seven bishops who refused to read his proclamation in their churches to be arrested, and sent to the Tower. When they entered the Tower they hastened to the chapel. The second lesson was *2nd Cor.* vi. The fourth verse was felt by all present to be applicable: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments." All remembered that a similar coincidence had given consolation to Charles I. at the time of his death, nearly forty years before.—*See Lord Macaulay, History of England. Refer to Matthew* xxvii.

The bishops were tried. They were acquitted. In the camp at Hounslow the king was dining in the tent of Lord Feversham. He heard shouting, and inquired the cause. He was informed that it was nothing but the acclamation of the people at the acquittal of the bishops. "Call you that nothing?" said the king. "But so much the worse for them."

A Prince of Wales was born, June 10, A.D. 1688. All people felt that the time was come when they must strike for freedom, or suffer the liberties of England to be lost.

The grandson of Charles I., as well as the son-in-law of James II., was William, Prince of Orange. He was the Stadtholder and chief officer of the government of the Dutch provinces. He had been unsuccessful in opposition to the arms of Louis XIV., but conquered by being defeated. An invitation was sent to the Prince of Orange, and a request that he would assist in the preserving of the religion and laws of our land from the dangers which threatened them.

Everything was prepared for the arrival of the Prince of Orange before James knew that his people were estranged from him. When he understood his real condition he made efforts to conciliate. The efforts came too late. William landed at Torquay, November 4, 1688. He was joined by the principal persons in the kingdom. The princess Anne was amongst them. The king was told of her flight. He exclaimed, "God help me! Mine own children are forsaking me."

James endeavoured to escape from the kingdom. He was recognised at Feversham, and was brought back to London. The people were glad to see him. William ordered him to reside at Rochester (in Kent). From this town James escaped to France. He was cordially received by Louis XIV. The palace of St. Germains was assigned to James as a residence by the kind hospitality of the French king, Louis XIV.

What can be more contemptible than the condition of James II. when he was ordered by William to reside at Rochester?

Dr. Burnet was with the Prince of Orange on the continent; on his voyage to England; and when they landed at Torquay, as was expected. Dr. Burnet is represented as having addressed the Prince of Orange in a manner of joyful congratulation, and saying, "Now, did I not tell to you that all would be right?"

Dr. Burnet was made bishop of Sarum (Salisbury). The removal of James II., and the introduction of William III., is known in English history as the *English Revolution*. It was a bloodless revolution.

V. *William III., Mary II.—William III.* was born at the Hague, in S. Holland; German, Hœag; French, La Hage; Dutch, St. Gravenhage. He was buried in Westminster Abbey. William III. and Mary II. reigned together five years, from A.D. 1689 to A.D. 1694. Mary was born at St. James's Palace, and was buried in Westminster Abbey. William III., a widower, alone, reigned eight years, from A.D. 1694 to A.D. 1702. The archbishops of Canterbury were John Tillotson, A.D. 1691 to 1694; Thomas Tenison, A.D. 1694 to A.D. 1715.

William was, in his manners, cold, phlegmatic, and reserved. His manner was in direct opposition to the manner of Charles II. The people loved the manner of Charles II. They hated the manner of William III.

(a.) "The Bill of Rights" was assented to by William, and became the law of the land. The Whigs regulated the concerns of the state. The earl of Shrewsbury, Lord Danby, and John Somers were the chief men in this Whig administration. Danby, minister to Charles II., and impeached in Charles II.'s reign, was made Duke of Leeds. Somers was afterwards made Earl Somers and Lord Chancellor.

The bishops were not of one mind in the revolution. The oath of allegiance to James II. had been taken. How can they nullify that oath? Amongst those who refused to take the oath of allegiance to William III. were some of the men who refused to read the declaration of James II., and who had gone to the Tower rather than yield to James. These were called "Non-juring Bishops."

The non-juring bishops were:—

1. Sancroft, archbishop of Canterbury.
2. Lloyd, bishop of Norwich.
3. Turner, bishop of Ely.
4. Frampton, bishop of Gloucester.
5. Kenn, bishop of Bath and Wells.
6. White. bishop of Peterborough.

These men were deprived. But Thomas, bishop of Worcester, and Lake, bishop of Chichester, died before they could be deprived. They were also non-jurors.

Non-juring bishops and non-juring incumbents were deprived of their livings. They refused to take the oath of allegiance to William III., and were, therefore, called non-jurors.

Dr. Tillotson was made archbishop of Canterbury. Dr. Burnet was made bishop of Salisbury. People have formed different opinons respecting Dr. Burnet. The end of all these opinions may be, that Dr. Burnet lived and died "an honest man."

A Scottish Convention settled the crown of England on William and Mary. Lord Dundee headed an insurrection in favour of James II. Dundee—that is, Graham of Claverhouse—gained a victory at the battle of Killicrankie, but lost his life. His troops dispersed.

Episcopacy ceased to be recognised by the state in Scotland. The Presbyterian system was the system of religious worship in Scotland; and the houses of worship, cathedrals and popish churches, were put into the hands of the Presbyterians. Such has remained the state of things to the present day.

William III., in his not-very-fortunate course of war, succeeded, even by his *defeats* and *crosses*, in overthrowing the designs of Louis XIV. on the continent and in England. He allowed the lovers of liberty to breathe freely.

Episcopacy struggled to maintain itself in Scotland. It exists in the voluntary system.

William III. too hastily signed a paper to exterminate "that set of thieves," as he denominated the family of McDonald, in the valley of Glencoe. McDonald's hereditary enemies had the execution of this foul deed committed to them. The party came as friends, and for fifteen days enjoyed the hospitality of McDonald. At the close of this term of hospitality commenced the massacre of McDonald and his family. Men, women, and children were butchered with a cruelty which knew no remorse. McDonald was shot in the arms of his wife, who died in a state of distraction.

William was opposed in Ireland. The aboriginal inhabitants of Ireland have retained their allegiance to the pope. The English Calvinists in Ireland have always supported the reformed religion of England. "I am a Mahometan," is a confession of faith in Turkey. "I am a Roman Catholic," is a confession of faith in Ireland. But "I am a Protestant," is a confession of faith in Ireland which places the confessor in a state of hostility with the aboriginal or native Irish, and exposes him to the hatred which the native bears to the uninvited and conquering settler.

Allegiance to the pope proves the true aboriginal Irishman.

The Protestantism which rejects allegiance to the pope (for this is the meaning of Protestantism), is the badge of the Irish settler—that is, of the English, or Welsh, or Scotch settler in Ireland. The aboriginal Irish acknowledged as their king James II., who landed at Kinsale, E. Riding, Co. Cork, and 13 miles S.S.W. Cork, Ireland, March 12, 1689.

In Ulster, the English and other Protestant colonists resisted the authority of the popish tyrant James II. Londonderry has rendered itself famous for its sufferings in the siege which James II. had carried on to reduce the inhabitants to obedience. At length a supply of provisions arrived from England. James was compelled to raise the siege.

William came into Ireland with an army composed for the most part of Dutch troops. James II., from a neighbouring eminence, witnessed the battle of the Boyne, A.D. July 1, 1690. The Boyne rises in the bog of Allen, co. Kildare. Its course is N.E., through Trim, Navan, Slane, and Drogheda (pronounced Draw-ed-a) to the Irish Sea, which it enters four miles east of Drogheda. This war in Ireland was ended by the reduction and by the treaty of Limerick, A.D. 1691. Twelve thousand aboriginal Irish, true subjects of the Pope, went into France. Louis XIV. received them. They became his hired soldiers.

William III., throughout his reign, opposed Louis XIV., and was continually engaged in wars in Flanders. James, by the aid of Louis, had collected a great fleet. It was defeated in the great battle of La Hogue, A.D. 1692. William succeeded in taking the city of Namur (in Belgium) in the face of a French army, consisting of one hundred thousand men. The fame of William rose with his successes. The peace of Ryswick was concluded A.D. 1697. Ryswick is a village in Holland, near to the Hague, the royal residence. The village of Ryswick is celebrated for the peace of 1697.

Money was systematically borrowed by the English parliament to discharge the expenses incurred by this war. Thus the national debt, on the increase continually, had its origin, and has its date, A.D. 1697. Perhaps the increase of the national debt may be checked, and perhaps the amount of the debt may be lessened.

The queen (Mary) had died, A.D. 1694. The king (William) was childless. The princess Anne was, by law, heiress to the crown of England. Anne had been the mother of several children. All were dead except the duke of Gloucester. But he too paid the last debt to nature. Therefore some legislative measure must again provide for the succession to the crown of England.

Sophia, the electress of Hanover, daughter of the queen of Bohemia, and grand-daughter of James I. of England and VI. of Scotland, was a Protestant, and, therefore, not disqualified by her religion. The Act of Settlement was passed, which settled the crown of England upon this princess, and upon her descendents, upon the condition that they should not be members of the Church of Rome.

Charles IV. of Spain had died without issue. The chief competitors for the throne were Charles, archduke of Austria; and Philip, grandson of the French king, Louis XIV. Both competitors were descended from daughters of the royal house of Spain. The

feeling in Europe was in favour of Charles. Louis XIV. had excited feelings of suspicion against himself.

Louis obtained from William a reluctant recognition of Philip as king of Spain. James II. died, A.D. 1701. Louis acknowledged the son of James as king of England. This act of Louis excited a strong feeling against him in the hearts of all Englishmen. A bill was passed requiring all persons to abjure "the Pretender" (the name given by parliament to the son of James II.; the reality of his parentage was doubtful), and to swear allegiance to William and his heirs, according to the Act of Settlement.

This loyalty was interrupted by what is called an accident. William was riding at Hampton Court, his general residence. Some say that his majesty rode a sorrel mare. However, the animal fell under him. The collar bone of the king was broken. A fever was the result of the injury. The king died, March 8, 1702, A.D. In the latter part of the reign of William some conspiracies had been formed to assassinate his majesty. Sir John Fenwick was beheaded for his connexion with the chief of these conspiracies.

The Tories had the management of affairs in the latter part of William's reign. Lord Godolphin was treasurer at the time of William's death.

1. The Society for Promoting Christian Knowledge was founded A.D. 1698.

2. The Society for the Propagation of the Gospel in Foreign Parts was founded A.D. 1701.

These societies were called into existence by the overflowing of infidelity and ungodliness at home and in our colonies, the miserable results of the reigns of Charles II. and his brother, James II.—*(See Lord Macaulay's History of England.)*

VI. *Anne* was born at St. James's Palace, was buried in Westminster Abbey, and reigned twelve years, from A.D. 1702 to A.D. 1714. The archbishop of Canterbury was Thomas Tenison, A.D. 1694-1714.

The constitution of England, after centuries of changes, began to settle down into the system which it retains to the present day. The principle was admitted that the ministers of the crown are responsible for the advice which they give to the sovereign, and that the sovereign is bound to follow their advice so long as they remain in office.

The majority in the House of Commons influenced the choice of ministers made by the sovereign. The Tories had the majority at one time. The Whigs had the majority at another time. Thus Tory ministry and Whig ministry depended upon the majority in the House of Commons, and the majority in the House of Commons depended upon the votes at elections. Therefore, the battle of the constitution must be fought at the hustings. The Tories loved popery. The Whigs loved an open Bible.

The Queen Anne was disposed to favour the Tory party. She was a daughter of James II., a granddaughter of Charles I., a great-granddaughter of James I., and a great-great-granddaughter of Mary Queen of Scots, and so ends this fatal genealogy. In the two houses of Tudor and Stuart, only one sovereign was formed by Providence to supply the political and religious cravings of the nation. In my humble judgment Edward VI. was the man for the times. Northumberland murdered the royal boy, and, for ambition's sake, ruined the interests of religion in his own country, and caused the cruel deaths of Lady Jane Grey, of his own son, and the unquestionably merited death of his own most cursed self.

Queen Anne was attached to Sarah, duchess of Marlborough, who was a Tory. The queen was influenced by her dear Sarah's political and perhaps religious opinions. The earls Godolphin and Marlborough had, at first, acted with the Tories. The ministry was chosen chiefly from the Tories. The Whigs gradually obtained many of the principal offices in the government. In the course of the war, for which the late king had made preparation, the earls Godolphin and Marlborough became more inclined to favour the Whigs.

In Flanders, in Germany, and in Spain the war, called the War of the Spanish Succession, was commenced, and very spiritedly supported. England and the other states of Europe supported the archduke Charles. The king of France supported his grandson, Philip.

The earl, soon created duke of Marlborough, had the command of the allied armies. Prince Eugene, of the house of Savoy, was a leader of a chief division of the forces. The duke of Marlborough was fortunate. He has stated that he never read any history of England except what Shakespeare had written in his historic plays. John Churchill had lived at court, and had learned what could be learned in that very questionable residence of the Muses. Churchill's sister was a favourite mistress of the duke of York, afterwards James II. Her interests advanced the interests of her money-loving brother, who kept safely to his dying hour the gold pieces which rich ladies, his lovers, had given to him as the wages of his iniquitous condescension to their wishes.

He at length was married. His wife was Queen Anne's favourite. We can understand that John Churchill's interest at court must have been supreme. However, this ladies' man, this fop, this courtier, was, as if by the wand of a magician, turned into the invincible hero of a ten years' campaign.

The Grand Monarque, Louis XIV., was humbled. The powers of Europe, interested in this war, acknowledged their obligations to John Churchill. His grateful country built for him, and for his heirs for ever, the palace of Blenheim, and presented it, and the means of supporting it, to the hero of the battle of Blenheim, in Germany, fought August 13, 1704. The manor of Woodstock was settled on him and on his heirs, and the memory of John Churchill must be henceforth coeval with the history of his country.

The next victory was at Ramillies, A.D. 1706, against Marshal Villeroy. The result of this victory was, that Brabant, a province of Holland, belonging to the Belgian frontier, submitted to the Archduke Charles.

A.D. 1708.—The battle of Oudenarde resulted in the cession of French Flanders to the Allies.

A.D. 1709.—The battle of Malplaquet, department of Nord, France, resulted in the surrender of the town of Mons, province of Hainault, Belgium.

A.D. 1711.—An entrance into the heart of France was opened by the duke of Marlborough's last campaign. The allies were successfully advancing so as to terminate their labours by occupying Paris. The war was interrupted.

In this war, at an early period, Sir George Rooke, as the commander of a naval armament, was sent to the coast of Spain. He took Gibraltar. It has remained in the hands of England to the present day.

The earl of Peterborough commanded English troops in Spain. This nobleman was remarkable for courage and romance. When he returned to London, and walked through the streets in his costume, plain, but eccentric, all little boys and girls delighted to follow and to look at him.

When, afterwards, he walked in the usual military uniform, his young admirers did not know their old friend, and they ceased to follow him. This is a subject for the study of the metaphysician. At the seige of Barcelona he obtained remarkable distinction. All Catalonia and Valencia rose in the cause of Charles. The Duke of Berwick gained a victory over the allies at Almanza, A.D. 1707. The cause of Philip was restored. But, A.D. 1710, the English troops were commanded by General Stanhope, at Saragossa, and Charles obtained the victory over his rival, Philip.

The Spanish feeling was in favour of Philip. All who were engaged in the contest felt their views changed when Charles succeeded to the imperial crown of Germany. The hungry bough of Pisæan olive was the gain which England acquired by her lavish expenditure of blood and of treasure, in the cause of friends on the continent.

The Duchess of Marlborough had been lowered in the regards of Queen Anne, by her own haughty temper, as well as by the intrigues of Mrs. Masham, a lady whom Sarah, duchess of Marlborough, had introduced to Queen Anne. Mrs. Masham was attached to the Tory party. Harley, afterwards Earl of Oxford, and St. John, afterwards Lord Bolingbroke, were at the head of the Tory party.

Dr. Sacheverell preached in favour of unlimited obedience to the sovereign. The Whigs prosecuted the preacher, and his punishment was secured. The people felt that this conduct was unnecessarily severe. Anne determined to place Harley and St. John at the head of Government.

A.D. 1713.—A peace was concluded by these ministers at Utrecht, a province of the kingdom of the Netherlands, south of Zeider Zee. This was called the "Peace of Utrecht." Contradictory opinions were entertained and expressed on the subject of this "Peace of Utrecht." Peace was considered a blessing. Queen Anne appointed July 7, 1713, as a day of public thanksgiving. Both Houses of Parliament made a solemn procession to St. Paul's Cathedral on this day of public thanksgiving.

A.D. May 7, 1707.—The kingdoms of Scotland and England were united into one kingdom, to be called Great Britain.

Queen Anne established what has ever since been called "Queen Anne's Bounty." In times before the reformation, every incumbent of a benefice was obliged to pay to the pope his first year's income, distinguished by the name of "first fruits." After the reformation, the sovereigns of England appropriated these first fruits to themselves.

Queen Anne resigned the interest which the crown had in these first fruits, and established a fund formed by this annual payment of first fruits, called "Queen Anne's Bounty," for the increase of the incomes of poor livings.

The clergy of the Irish church found that an exemption from the payment of first fruits would be a great benefit to them. They employed as their ambassador one whom they considered eminently qualified to accomplish the matter entrusted to him. He resided in London, an allowed absentee, that he might continually urge the case of the Irish church, or clergy of that church, upon the consideration of the ministry. This representative of the Irish church, or clergy of that church, was Dr. Swift, an Irish clergyman. It may be necessary to give a brief outline of his life and writings during this reign and the following reigns. However, it is certain that in the reign of Queen Anne, Pope, Addison, Swift, and other eminent writers gave to the reign of Queen Anne the title of "The Golden Age of English Literature," and "The Anglican Age of English Literature;" comparing the English literature of the age of Queen Anne, with the Roman literature of the age of Augustus Cæsar.

Sir Isaac Newton died A.D. 1727. He had published his great work on the *System of the Universe* in the reign of William III. Mr. Locke may be considered as contemporary with Sir Isaac Newton. John Milton was secretary to Oliver Cromwell.

Harley and St. John had continual quarrels during the last years of Queen Anne's life. She had sacrificed the duke of Marlborough for these ministers. Oxford was dismissed. St. John was appointed prime minister. Thus Bolingbroke, by Oxford's drunken habits, became the successor of Oxford, in the office of prime minister. Queen Anne complained that Lord Oxford was always drunk when he came into her presence. Bolingbroke did not long enjoy his office. Queen Anne died, August 1, A.D. 1714. She was in the forty-ninth year of her life. So ended the house of Stuart! Queen Anne was the last sovereign of that ill-starred dynasty.

I. *The Elector of Hanover* was proclaimed King of England, by the style and title of *George I.* He was born at Hanover, was buried at Hanover, and reigned thirteen years, from A.D. 1714 to A.D. 1727. He was the son of the electress Sophia, a grand-daughter of James I. He landed at Greenwich, Sept. 18, 1714. He knew nothing of the manners or of the language of the nation placed by Providence under his government. He put himself into the hands of the Whigs. They preferred the gratification of a vindictive spirit to the sovereignty of reason. The earl of Oxford

was impeached for his part in the Treaty of Utrecht. He was kept in prison for two years. He was then set at liberty. The charges against him could not be sustained.

The Lords Ormond and Bolingbroke retired to the continent. They were attainted. The Pretender was preparing to overthrow the new government in England. Ormond and Bolingbroke repaired to his court.

A.D. 1715.—The earl of Mar, in the Highlands, raised the standard of the Pretender, who was proclaimed as James III., in the north of England, by the earl of Derwentwater and Mr. Foster. Lords Wintoun, Nithisdale, Carnworth, and Kenmuir, joined the earl of Derwentwater and Mr. Foster. A body of Highlanders reinforced them. They advanced to Preston, in Lancashire. The royal forces attacked them, and obliged them to surrender at discretion.

At Sheriff-muir, near Dumblane, a battle was fought between the earl of Mar and the duke of Argyle. The earl was defeated, the duke gained the victory, and the Pretender retired and reached France in safety. Lords Mar, Melford, and others accompanied him.

The Lords Derwentwater, Kenmuir, and Wintoun, who surrendered at Preston, were beheaded. Nithisdale escaped in women's clothes, which were brought to him by his wife on the night before the day appointed for his execution.

Triennial parliaments were in accordance with the law of the land at this time. The septennial bill was now passed, Lord Somers giving to the bill his high approbation.

A.D. 1715.—Louis XIV., king of France, died. His death caused a long regency in France, under the duke of Orleans. This regency was favourable to peace. The reign of George I. was not remarkable for any foreign encounter by land or by sea.

A.D. 1718.—Cardinal Alberoni was minister of Spain. He entertained ambitious designs. George I. and the regent of France entered into an alliance to oppose the ambitious designs of Cardinal Alberoni.

A.D. 1718.—Sir G. Byng was sent to the Mediterranean as commander of the English fleet. He destroyed the Spanish fleet of twenty sail of the line.

A.D. 1725.—Admiral Crozier was the commander of an expedition against Spanish America. He failed. The Spaniards failed in their efforts to recover the fortress of Gibraltar.

A.D. 1720.—Great distress arose from the failure of a scheme known by the name of the South Sea Bubble. A few months proved the folly of the scheme. Thousands of families were reduced to beggary. The trade of the country was paralyzed. Its recovery was slow.

The earl of Mar's rebellion had been suppressed with ease. The friends of the Pretender, or the Jacobites, still plotted in the Pretender's favour. Atterbury, bishop of Rochester, was supposed to be implicated. The civil power deprived him of his see, and banished him. Atterbury had laboured to restore the convocation to its original importance. The convocation had resigned its power or privilege of self-taxation in the reign of Charles II. By this act it lost its importance as a deliberative assembly. It survived as a body deliberating on the spiritual affairs of the Church, A.D. 1717.

Hoadley, bishop of Bangor.—Benjamin Hoadley, a prelate of the English church, and a chief of the party whose principles were brought into fashion by the revolution of the year 1688, and by the accession of the house of Hanover, was born at Westerham, in Kent, A.D. 1676, and died at his palace in Chelsea, A.D. 1761. His ability as a controversialist, and his love of civil and religious liberty, became conspicuous in the strife of parties at the beginning of the eighteenth century, when he entered the field against bishop Atterbury and the High Church party.

The House of Commons addressed the Queen in Hoadley's favour. He was promoted rapidly to the sees of (1) Bangor, (2) Hereford, (3) Salisbury, and (4) Winchester, A.D. 1717. He preached the sermon before the king which originated the celebrated Bangorian controversy. William Law was Hoadley's chief opponent, A.D. 1720. The controversy was ended; but neither party felt satisfied, and no party was conciliated.

A.D. 1717.—Hoadley denied the divine institution of Episcopacy. This was the subject in dispute. The Convocation was prorogued, and was, therefore, not allowed to come to a decision. As a general rule, the bishoprics were filled by persons who pledged themselves to vote in favour of or with the minister.

George I., had married the princess Sophia of Zell, a town in Hanover. The Queen had been long confined in Alden, upon a charge said to be unfounded.

The Queen had borne to George I. one son, who succeeded him on the throne of England, and one daughter, who was married to the king of Prussia.

The King was fond of a certain lady whom he created duchess of Kendal. In order to support the title by which his majesty was pleased to distinguish his favourite lady, he entered into a scheme for supplying Ireland with halfpence and with pence, *a want of halfpence and of pence at all times common in that land of saints.*

The outline of the history of Dean Swift is now necessarily demanded.

His grandfather was a clergyman in Herefordshire. *The Dean* was English by descent. His grandfather married a cousin of the poet Dryden. *Swift's* father died very poor, A.D. 1667, and *Jonathan* was born Nov. 1, in the *same year*. The widow was supported by her own relations. Jonathan was educated at the school in Kilkenny, and at Trinity College, Dublin. At the time of his collegiate life, he may be supposed to have written his "Tale of a Tub."

A.D. 1688.—He came into England. From his twenty-first year to his forty-third year he was a zealous Whig. During the next three years he supported the Tories. During the third period of his public life, from his forty-sixth year to his sixty-ninth, he acted for the good of Ireland. The fourth period, comprising nine years, from his sixty-ninth

year to his seventy-eighth, was spent in listlessness and inactivity, on account of the decay of his mental powers.

In the time of his residence in London, he *wrote up the Whigs*, and when he quarrelled with the Whigs, *he wrote them down*, and *wrote up the Tories*. He received the deanery of St. Patrick's as the reward of his political labours. He entertained very bitter feelings against England on account of his appointment to the deanery of St. Patrick's, which appointment banished him from England, which he considered to be the land of his fathers.

The minister (Sir Robert Walpole) had great power. Who dare forfeit his favour by any opposition? The scheme of sending the halfpence and pence into Ireland was matured. The contractor was William Wood, of Wolverhampton, in Staffordshire. He would make an ample fortune by the contract. The duchess of Kendal would have a fortune sufficient to support that dignity which the king had conferred upon her as the wages of *her* iniquity and of *his own*, and the minister would rejoice in the success of his fraud. The Irish poor must be the victims of this scheme of financial meanness and dishonesty.

Dean Swift published letters signed M. B. Drapier, which opposed the circulation of this new coinage. These letters have been considered the most perfect specimens of oratory ever composed since the days of Demosthenes.

One passage, indeed, is so admirable an instance of the species of excellence above described as to require no apology for bringing it before the reader:—

"I am very sensible," he says, in his assumed character, "that such a work as I have undertaken might have worthily employed a much better pen; but when a house is attempted to be robbed, it often happens that the weakest in the family runs first to stop the door. All my assistance were some informations from an eminent person, whereof I am afraid I have spoiled a few by endeavouring to make them of a piece with my own knowledge, and the rest I was not able to manage."

"I was in the case of David, who could not move in the armour of Saul, and therefore chose to attack this uncircumcised Philistine (Wood, I mean) with a sling and a stone. And I may say, for Wood's honour as well as my own, that he resembles Goliath in many circumstances very applicable to the present purpose; for Goliath had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass; and he had greaves of brass upon his legs, and a target of brass upon his shoulders. In fact he was like Mr. Wood, all over brass, and he defied the armies of the living God. Goliath's conditions of combat were likewise the same with those of Wood if he prevail against us, 'then shall we be his servants;' but if it happen that I prevail over him, I renounce the other part of the condition: he shall never be a servant of mine, for I do not think him fit to be trusted in any honest man's shop."—*Swift's Works, by Roscoe.*

A.D. 1727.—*George I.* proceeded on his usual visit to Hanover. On the eleventh day of June he was seized by illness, and died in his carriage near Osnaburgh. He was not so unpopular with his English subjects as might be imagined from his foreign origin and from his preference for Hanover.

II. *George II.* was born at Hanover, was buried in Westminster Abbey, and reigned thirty-three years, from A.D. 1727 to A.D. 1760.

The archbishops of Canterbury were:—

1. William Wake, A.D. 1715-1737.
2. John Potter, A.D. 1737-1747.
3. Thomas Herring, A.D. 1747-1757.
4. Matthew Hutton, A.D. 1757-1758.
5. Thomas Lecker, A.D. 1758-1768.

The Prince of Wales, who succeeded his father George I., and who became George II., was married to the princess Caroline of Anspach, a town of Bavaria. The new Queen was a lady distinguished by her ability and discretion. She had much to do in the government during the king's repeated visits to Hanover. The Queen died, A.D. 1737. She promoted archbishop Secker and bishop Butler. In the mind of a clever woman, these men would appear worthy of her patronage. "The analogy between natural and revealed religion" must have won the queen to the interests of Butler, whilst Secker's lectures on the catechism must have secured to him the interest which was seen to exist in his favour in the mind of Queen Caroline. It has been said, and it may be true, that she refused to receive the sacrament of the Lord's Supper from the hands of the Archbishop of Canterbury when she was on her death-bed. She commenced her life as Queen of England, A.D. 1727. She died, A.D. 1737.

Sir Robert Walpole was prime minister during the first fifteen years of the reign of George II. Parliamentary discussions on the national debt engaged the attention of parliament during these fifteen years of peace.

Sir Robert Walpole's great political rival was Pulteney, afterwards prime minister and earl of Bath.

Byng.—The name of two English admirals: first, George Byng, commander in the Spanish War, 1663-1733, and John, his son, executed for alleged cowardice, A.D. 1757. Viscount Torrington is the title of the descendants of these two English admirals. Viscount Torrington went for prince Albert to bring him to England to be married to Queen Victoria. If his ancestor, admiral John Byng, had been so fortunate in his expedition to the Mediterranean, he might have died quietly on his bed. No person ever thought of commencing a process of accusation against Viscount Torrington for bringing Prince Albert to England to be married to Queen Victoria, and to be the prince consort of our queen. "*In pace requiescat Albertus.*."

John Byng, the unfortunate, was sent to the Mediterranean to defend, against a French fleet, the island of Minorca, which had belonged to England since the reign of Queen Anne. The French became possessors of Minorca. The cry was raised, "Byng was a

coward." The next cry was raised, "Shoot him." Admiral Byng was brought to a court martial. The popular cry influenced the court martial. Byng was condemned. He was shot on the quarter deck of the St. George, at Portsmouth. The king's advisers are considered in fault. They sacrificed Admiral Byng to the popular fury.

A commercial dispute ended in a war with Spain, A.D. 1739. Walpole resigned, after having served the country and the sovereign in the reigns of George I. and George II. He was created Earl of Orford. His great enemy in Ireland was Dean Swift. Against the dean Walpole bore an undying hatred. Why did Harley, earl of Oxford, ever allow the banishment of Swift to Ireland? Harley must have been drunk all his ministerial life, otherwise he would never have allowed the settlement of Jonathan in Ireland. Queen Anne complained of Oxford's drunkenness. He was always drunk when he came to her on business of state.

In the course of this Spanish war, Commodore Anson made his celebrated voyage round the world. Anson was the first Englishman since the time of Drake (in "The Golden Hind") who had been two years and ten months at sea. Drake anchored in the Plymouth harbour, September 25, 1580. Anson reached Portsmouth, June 15, 1744, and each admiral made all England ring with the renown of his exploits, and of the treasure which he brought home from the Spanish treasure ships. Anson's ship was called "The Centurion."

When George II. succeeded to the throne, his eldest son, Frederick, became Prince of Wales.

A treaty, called "the Pragmatic Sanction," guaranteed to the heirs general of the emperor Charles the succession of all his dominions. Frederick "the Great," king of Prussia, determined to form his territory into a kingdom independent of Austria. His father was the first who bore the title of king of Prussia. Maria Therēsa was empress of Austria, and, of course, was queen of Hungary. Her daughter was afterwards the beautiful but unfortunate wife of Louis XVI., Maria Antoinette. She was chaste as a vestal virgin. The French nation knew that her husband, their king, Louis XVI., was separated from her for a period of ten years after their marriage. The French people were accustomed to say, "Never mind. He is a Bourbon. He will come round." From a knowledge of this fact I must agree with the following words of Edmund Burke:—

"I hear, and I rejoice to hear, that a great lady, the other object of this triumph, has borne that day (one is interested that beings made for suffering should suffer well), and that she bears all the succeeding days. That she bears the imprisonment of her husband, and her own captivity, and the exile of her friends, and the insulting adulation of addresses, and the whole weight of her accumulated wrongs, with a serene patience, in a manner suited to her rank and race, and becoming the offspring of a sovereign [Maria Therēsa], distinguished for her piety and her courage; that, like to her, she has lofty sentiments; that she feels with the dignity of a Roman matron; that, in the last extremity, she will save herself from the last disgrace; and that if she must fall, she will fall by no ignoble hand."

[She did not commit suicide. She was beheaded].

"It is now sixteen or seventeen years since I saw the queen of France, then the dauphiness, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in, glittering like the morning star, full of life, and splendour, and joy."

"Oh! what a revelation! and what a heart must I have to contemplate without emotion that elevation and that fall!"

"Little did I dream, when she added titles of veneration to those of enthusiastic, distant, respectful love, that she should ever be obliged to carry the sharp antidote against disgrace concealed in her bosom. Little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men, in a nation of men of honour, and of cavaliers. I thought ten thousand swords must have leaped from their scabbards to avenge even a look which threatened her with insult. But the age of chivalry is gone. That of sophisters, of economists, and of calculators has succeeded, and the glory of Europe is extinguished for ever."

"Never, never more shall we behold that generous loyalty to rank and to sex, that proud submission, that dignified obedience, that subordination of the heart which kept alive, even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and of heroic enterprise is gone."

"It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound; which inspired courage whilst it mitigated ferocity; which ennobled whatever it touched; and under which vice itself lost half its evil by losing all its grossness."—*Burke.*

Maria Theresa, mother of Maria Antoinette, was supported by the king of England. Frederick of Prussia had France as his ally. George II. in person commanded the troops sent to co-operate with the Austrians in Flanders. He gained a victory over the French in the battle of Dettingen (Flanders), A.D. 1743. The king of England distinguished himself in this battle by his spirited and courageous demeanour. About two years afterwards his son, the duke of Cumberland, was defeated by the French in the battle of Fontenoy, in Belgium. No king of England, since the battle of Dettingen, has commanded an army in person.

A.D. 1745.—This year was remarkable for an effort to restore the Stuarts. Charles Edward, the Pretender's eldest son, was sent to the highlands of Scotland. The king of France gave to him money and a promise of assistance. The highlanders joined his standard. Edinburgh received him. His father was

proclaimed king. He resided in the ancient palace of Holyrood. At the battle of Preston Pans, near to Edinburgh, he defeated the troops sent against him, under the command of Sir John Cope. The prince, called the Chevalier de St. George, led his troops into England, advanced as far as Derby, and, from want of support from the English Jacobites, was forced to retreat to Scotland. He reached Carlisle, and proceeded to Glasgow. He had some prospect of success at Falkirk. At Cullōden, near Inverness, his army was routed, April 16, A.D. 1746. Charles Edward, after many strange escapes, reached France in safety. A reward of "thirty thousand pounds" had been set upon his head, yet he was not betrayed.

The cause of the Stuarts was lost. The Episcopacy in Scotland had its share of suffering, arising from its attachment to the house of Stuart.

The peace of Aix-la-Chappelle, A.D. 1748, continued for some years.

The seven years' war broke out, A.D. 1756. France had Canada on the north of our possessions in America, and Louisiana in the south. France wished to have all. General Wolfe commanded the English forces against the French, who were under the command of General Montcalm. Wolfe was dying from a wound on the battle-field. He heard a cry, "They fly." He asked, "Who fly?" He received for answer, "The French." He replied, "I die content." This was the battle of Quebec, A.D. 1759. In the following year Montreal surrendered to General Amherst. Canada has remained faithful to Great Britain.

A.D. 1760.—October 25, George II. died suddenly in his palace at Kensington. Apoplexy caused his death. His eldest son, Frederick, died before the decease of his father. The son of Frederick, and the grandson of George II., succeeded to the throne of England, in the twenty-third year of his age.

Mr. Pitt, called "the elder Pitt," was the adviser of all these successful measures. He retired from the ministry early in the reign of George III. He was created earl of Chatham.

Mr. Grattan has given a description of Mr. Pitt, and has drawn his character in language which must impress the mind with the greatness of the character described, and with the power of the English language to convey the thoughts and feelings of the speaker. Mr. Pitt had retired from the Cabinet, because his colleagues did not agree with him in his views of opposing France and Spain; and he would not be responsible for measures which he could not any longer guide. Mr. Grattan fixed upon this moment and said—

"The secretary stood alone. Modern degeneracy had not reached him. Original and unaccommodating, the features of his character had the hardihood of antiquity. His august mind overawed majesty; and one of his sovereigns thought royalty so impaired in his presence, that he conspired to remove him, in order to be relieved from his superiority. No state chicanery—no narrow system of vicious politics—no idle contest for ministerial victories, sank him to the vulgar level of the great; but, overbearing, persuasive, and impracticable, his object was England, his ambition was fame. Without corrupting, he made a venal age unanimous. France sunk beneath him. With one hand he smote the house of Bourbon, and wielded in the other the democracy of England."

"The sight of his mind was infinite; and his schemes were to affect, not England, not the present age only, but Europe, and posterity. Wonderful were the means by which these schemes were accomplished, always seasonable, always adequate—the suggestions of an understanding animated by ardour and enlightened by prophecy.

"The ordinary feelings which render life amiable and indolent were unknown to him. No domestic difficulties, no domestic weakness reached him; but, aloof from the sordid occurrences of life, and unsullied by its intercourse, he came occasionally into our system, to counsel and to decide.

"A character so exalted, so strenuous, so various, so authoritative, astonished a corrupt age, and the Treasury trembled at the name of Pitt, through all her classes of venality. Corruption imagined, indeed, that she had found defects in this statesman, and talked much of the inconsistency of his glory, and much of the ruin of his victories. But the history of his country, and the calamities of the enemy, refuted her.

"Nor were his political abilities his only talents. His eloquence was an era in the senate, peculiar and spontaneous, familiarly expressing gigantic sentiments and instructive wisdom. Not like to the torrent of Demosthenes, or the splendid conflagration of Tully, it resembles sometimes the thunder and sometimes the music of the spheres. He did not, like *Murray*, conduct the understanding through the painful subtility of argumentation; nor was he like *Townshend*, for ever on the rack of exertion, but rather lightened upon the subject, and reached the point by the flashings of the mind, which, like to those of his eye, were felt, but could not be followed.

"Upon the whole, their was in this man something which could create, subvert or reform; an understanding, a spirit, and an eloquence to summon mankind to society, to break the bonds of slavery asunder, and to rule the wilderness of free winds with unbounded authority; something which could establish or overwhelm empires, and strike a blow in the world which should resound through the universe."

CHAPTER VII.

III. *George III. was born at Norfolk House, St. James's*, was buried at Windsor, and reigned sixty years, from A.D. 1760 to A.D. 1820.

The archbishops of Canterbury during this reign were—

1. Thomas Secker, A.D. 1758-1768.
2. Frederick Cornwallis, A.D. 1768-1783.
3. John Moore, A.D. 1783-1805.
4. Charles Manners Sutton, A.D. 1805-1828.

The manners of George II., the grandfather of George III., were gross, and his conversation sensual.

The preaching in all places of worship was cold. In the Church of England the preaching was cold, the services without order, the rich clergy non-resident; the bishops were politicians. This is a description of the condition of the Church of England in the reign of George II.

Secker, Butler, and Wilson, in the Isle of Man, are names of bishops who have merited a place in the grateful memory of posterity.

In the reign of George II. dissent was on the increase. It must be remembered that denominations of Christians were falling, or had fallen, asleep. This may be thought the natural result of too great and too long continued excitement.

The Tudors and the Stuarts had excited the feelings of suspicion, and had sown the seeds of insecurity. William III. did not reign long enough to restore confidence. Anne was tossed by the conflicts between Whigs and Tories. The house of Brunswick, in its first two sovereigns, had not the mind and the manner capable of advancing the religious interests of the nation. The moral and religious character of the people of England must have sunk very low during these two reigns. The condition of the country proved the necessity of calling into existence and into operation new sects and parties, new Christian denominations.

Edmund Burke, and his brother William, had retired to some country village in England, that they might pursue their studies without interruption. Edmund Burke declared that he and his brother were treated by the inhabitants of the village as if they were conspirators, whilst the little parson, who carried his gun all day in pursuit of game, and got drunk every night, was a perfect favourite with the same inhabitants, and was out of the reach of suspicion.

The minds of John Wesley and of his friends in Oxford became interested in the question of personal religion. They felt their own condition as sinners. They sought and they found an interest in Christ, by whom only man can come to God. They wished to tell to all men what they had experienced. They must address men, and make known the excellency of the knowledge of Christ Jesus, their Lord.

John Wesley was the great leader of these movements. His brother Charles, "the sweet singer of Israel," co-operated with him. George Whitfield succeeded in America in the service of the Society for the Propagation of the Gospel in Foreign Parts. John Wesley had preceeded George Whitfield in the same service.

The Wesleyan Methodists are everywhere a monument to the labours of the Wesleys, who both advocated Armenian views of Gospel truth, whilst the Calvinistic Methodists perpetuate the memory of George Whitfield, their founder, and of Lady Huntington, their patroness. The Welsh people have embraced Methodism very generally.

Pope, who died A.D. 1744, Thomson, Gray, Akenside, and the two Wartons, are the chief poets in the reign of George II. The historians have as their chiefs in this reign Hume and Robertson. The novelists in the reign of George II. have Fielding and Richardson as their first men. The painters had as their chief men Hogarth and Reynolds. Rysbach, Roubilliac, and Willis were the chief sculptors. Strange and Bacon were the chief men among the engravers. Handel was the great musician. Sir Christopher Wren was the chief architect. He built St. Paul's Cathedral in the Græco-Italian style, which had prevailed since the reformation, whenever, in that interval, any attempt at public building had been made.

Dr. Samuel Johnson was the great literary name of this period. He lived till the twenty-fifth year of George III., A.D. 1785.

A.D. 1751.—In this year an act of parliament ordered the commencement of the year to be altered, and the calendar to be corrected.

The year had commenced on the twenty-fifth of March. Thus part of each year belonged to the year which preceded it. For example, the death of Charles I., A.D. 1649, January 30, was dated January 30, 1648. Therefore, the date was expressed thus—

January 30, $\frac{1648,}{1649.}$

The difference in the reckoning between the styles had amounted to eleven days. So that the same day was, at Rome or Paris, the thirteenth of September, and at London the second of September. In England the difference amounted to eleven days. Russia and the parts of Europe connected with the Greek Church still adhered to the old style.

A.D. 1751.—It was enacted that the eleven days should be struck out between the second and the fourteenth of September, A.D. 1752, and that the year 1753 should commence on the first of January, instead of the 25th of March. These, and other arrangements sanctioned at this time, were called Gregorian, from pope Gregory XIII., who discovered, A.D. 1582, that, in the old system of reckoning, more days were inserted than it was necessary to insert.

The ministers of George II., on public occasions, were saluted by the cry of "Give back our eleven days."

In the reign of Queen Elizabeth, in the House of Lords, A.D. $\frac{1584,}{1585,}$ a bill was read the first time, March 16, and the second time, March 18, to give to her Majesty authority to alter or to *new make* a calendar, according to the calendar used in other countries. Nothing more was heard of this bill.

Immorality and infidelity in the reign of George II. made such increase in the country that their progress may be understood by the zeal manifested by some to oppose and to arrest it.

In explaining a figure of speech called personification, the Edinburgh (University) Professor of Rhetoric and Belles Lettres, writes thus:—"I shall give a remarkably fine example from a sermon of Sherlock's, where we shall see natural religion beautifully per-

sonified, and be able to judge from it of the spirit and grace which this figure, *when well conducted*, bestows on a discourse.

"The example is suited only to compositions when the great efforts of eloquence are allowed." The author is comparing together our Saviour and Mahomet:—

"Go (says he) to your natural religion; lay before her Mahomet and his disciples, arrayed in armour and blood, riding in triumph over the spoils of thousands, who fell by his victorious sword. Shew [to] her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirement. Shew [to] her the prophet's chamber, his concubines and his wives, and let him hear him allege revelation and a divine commission to justify his adultery and lust.

"When she is tired *with* [*by*] this prophet, then shew [to] her the blessed Jesus, humble and meek, doing good to all the sons of men. Let her see him in his most retired privacies; let her follow him to the mount and hear his devotions and supplications to God. Carry her to his table to view his poor fare, and to hear his heavenly discourse. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproofs of his enemies. Lead her to his cross; let her view him in the agony of death, and hear his last prayer for his persecutors, 'Father! forgive them, for they know not what they do.' When natural religion has thus viewed both, ask her which is the prophet of God?

"But her answer we have already had when she saw part of this scene through the eyes of the centurion at the cross. By him she spoke and said, 'Truly this man was the Son of God.'"—*Bp. Sherlock's Discourses or Sermons*, vol. i., D. or S. 9.

"This is more than elegant. It is truly sublime. The whole passage is animated, and the figure rises, at the conclusion, when natural religion, who before was only a spectator, is introduced as speaking by the centurion's voice. It has the better effect too as it occurs at the conclusion of a discourse where we naturally look for most warmth and dignity. Did Bishop Sherlock's, or indeed any English sermons whatever, afford [to] us many passages equal to this, we should often have recourse to them for instances of the beauty of composition."—*Dr. Hugh Blair, Lecture* xvi.

1. William Sherlock was born in London, A.D. 1643, was educated at Eton, distinguished himself at the university [Cambridge], was appointed rector of St. George's, A.D. 1669; prebendary of St. Pancras, St. Paul's Cathedral, A.D. 1681; master of the temple and rector of Thirfield, A.D. 1691; dean of St. Paul's. His best works are, *A Practical Treatise on Death*, *A Discourse on Providence*, and *The Future Judgment*. He died, A.D. 1707.

2. Dr. Thomas Sherlock, son of William Sherlock, was born A.D. 1678, entered Catherine Hall, Cambridge; succeeded his father at the Temple as master of the Temple; became master of Catherine Hall, Cambridge; and it may be stated as something remarkable that the two Sherlock's, father and son, held the situation of Master of the Temple for the long period of seventy years between them.

A.D. 1728.—Dr. Thomas Sherlock was elevated to the bench as bishop of Bangor, A.D. 1734. He was translated to the see of Salisbury, A.D. 1747. He was urged to accept the primacy. He did not accept the honour. His health would not allow him.

A.D. 1748.—Dr. Thomas Sherlock was prevailed on to accept the see of London. He died bishop of London, A.D. 1761.

His sermons, his *Use and Intent of Prophecy*, and his controversial writings on the Bangorian controversy, formed the chief of his published works.

Hooker begins the preface to his celebrated work, *Ecclesiastical Polity*, with the following sentence:—

"Though for no other cause, yet for this, that posterity may know we have not loosely, through silence, permitted things to pass away in a dream, there shall be, for men's information, extant this much concerning the present state of the Church of God established amongst us, and their careful endeavours which would have upheld the same."

Such a sentence now sounds harsh in our ears. Yet some advantage certainly attended this sort of style, and whether we have gained or lost, upon the whole, by departing from it, may bear a question.

The restoration of king Charles II. seems to be the era of our present style. Lord Clarendon was the first who laid aside those frequent inversions which prevailed among writers of the former age. After him, Sir William Temple polished the language still more. But the author who, by the number and reputation of his works, formed it, more than any one, into its present state, is Dryden. He began to write at the restoration, and continued long as an author in *poetry* and in *prose*.

Dr. Johnson, in his life of Dryden, gives the following character of Dryden's prose style:—"His prefaces have not the formality of a settled style in which the first half of the sentence betrays the other. The clauses are never balanced nor the periods modelled. Every word seems to drop by chance, though it falls into its proper place.

"Nothing is cold or languid. The whole is airy, animated and vigorous. What is little is gay. What is great is splendid. Though all is easy, yet nothing is feeble. Though all seems careless, there is nothing harsh. And, though since his earlier works more than a century has passed, they have nothing yet uncouth or obsolete."—*Dr. Blair, Lecture* xiii.

"The language of Scripture, properly employed, is a great ornament to sermons. It may be employed either in the way of quotation or allusion. But he [the preacher] must take care that such allusions be natural and easy, for, if they seem forced, they approach the nature of conceit.

"What a return do we make for the blessings we

have received! How disrespectfully do we treat the Gospel of Christ, to which we owe that clear light of both reason and nature which we now enjoy, when we endeavour to set up reason and nature in opposition to it [the Gospel]! Ought the withered hand, which Christ has restored and made whole, to be lifted up against him?"—*Bp. Sherlock, vol.* i., *Discourse* 1.

This allusion to a noted miracle of our Lord's appears to me happy and elegant. Dr. Seed is remarkably fond of allusions to Scripture style, but he sometimes employs such as are too fanciful and strained. As when he says (*Ser.* iv.):—

"No one great virtue will come single. The virtues which be her fellows will bear her company with joy and gladness." He alludes to a passage in the forty-fifth Psalm, which relates to the virgins, the companions of the king's daughter.

"And (*Sermon* xiii). having said that the universities have justly been called 'the eyes of the nation,' he adds, 'And if the eyes of the nation be evil, the whole body of it must be full of darkness.'

"Among the French Protestant divines, Saurin is the most distinguished. He is copious, eloquent, and devout, though too ostentatious in his manner. Among the Roman Catholics, the two most eminent (divines) are Bourdaloue and Massillon. The French critics dispute to which of the two the palm is due. Bourdaloue is indeed a great reasoner, inculcates his doctrines with much zeal, piety, and earnestness. But his style is verbose; he is disagreeably full of quotations from the fathers, and he wants imagination. Massillon has more grace, more sentiment, and, in my opinion, every way more genius. Upon the whole, Massillion is the most eloquent writer of sermons whom modern times have produced.

"The finest encomium, perhaps, ever bestowed on a preacher, was given by Louis XIV. to the eloquent bishop of Clermont, Father Massillon. After hearing him preach at Versailles, Louis XIV. said to him, 'Father, I have heard many great orators in this chapel. I have been highly pleased with them. But, for you, whenever I hear you, I go away displeased with myself, for I see more of mine own character.' "—*Dr. Blair, Lecture* xxix.

"The court soon wished to hear, or rather to judge, him. Without pride, as without fear, he appeared on the great and formidable theatre. He opened with distinguished lustre, and the exordium of his first discourse is one of the master strokes of modern eloquence. Louis XIV. was then at the summit of power and glory, admired by all Europe, adored by his subjects, intoxicated with adulation, and satiated with homage. Massillon took for his text a passage of Scripture apparently the least applicable to such a prince: 'Blessed are they who mourn,' and from this he had the art to draw a eulogy, the more noble and flattering as it seemed dictated by the Gospel itself, and such as an apostle might have made.

"Sire," said he, "if the world were here speaking to your majesty it would not address you with 'blessed are they who mourn.'

"'Blessed,' it would say, 'be the prince who never fought but to conquer; who has filled the universe with his name; who, in the course of a long and flourishing reign, has enjoyed with splendour all which men admire—the greatness of his conquests, the love of his people, the esteem of his enemies, the wisdom of his laws.' But, sire, the Gospel speaks not as the world speaks.

"The audience of Versailles, accustomed as they were to the Bossuets and the Bourdaloues, were unacquainted with an eloquence at the same time so delicate and so noble. In consequence, it excited in the assembly, notwithstanding the gravity of the place, an involuntary expression of admiration. There only wanted, to make this passage still more expressive, that it should have been pronounced in the midst of the misfortunes which succeeded our triumphs, and at a time when the monarch, who, during fifty years, had experienced nothing but prosperity, lived only to sorrow."—*Massillon's Sermons.—Tegg.—Life, p.* x.

The abbe Du Bos, in his reflections on poetry and painting, has collected a great many observations on the influence which the air, the climate, and other such natural causes may be supposed to have upon genius. But whatever the causes be, the fact is certain, that there have been certain periods or ages of the world much more distinguished than others, for the extraordinary productions of genius.

"Learned men have marked out four of these happy ages.

I. *The first is the Grecian age, which commenced* near to the time of the Peloponnesian war, and extended to the time of Alexander the Great, B.C. 333. The Peloponnesian war ended B.C. 404, within which period of seventy-four years we have:—

1. Herodŏtus.	9. Lysĭas.	16. Menander.
2. Thucydĭdes.	10. Isocrătes.	17. Anacrĕon.
3. Xenophon.	11. Pindar.	18. Theocrĭtus.
4. Socrates.	12. Aschylus.	19. Lysippus.
5. Plato.	13. Euripides.	20. Appelles.
6. Aristotle.	14. Sophocles.	21. Phidias.
7. Demosthenes.	15. Aristophănes	22. Praxitilles.
8. Aschĭnes.		

II. *The second is the Roman age, included nearly within the days of Julius Cæsar and Augustus, affording to us:—*

1. Catullus.	6. Tibullus.	11. Cicero.
2. Lucrētius.	7. Propertius.	12. Livy.
3. Terence.	8. Ovid.	13. Sallust.
4. Virgil.	9. Phædrus.	14. Varro.
5. Horace.	10. Cæsar.	15. Vitruvius.

See Augustus—Lempriere, Classical Dictionary.

III. *The third age is that of the Restoration of Learning,* under the popes Julius II. and Leo X., when flourished:—

1. Ariosto.	5. Machiavel.	9. Paul Jovius.
2. Tasso.	6. Guicciardĭni.	10. Mi. Angelo.
3. Sannasius.	7. Davĭla.	11. Raphael.
4. Vida.	8. Erasmus.	12. Titian.

IV. The fourth age comprehends the age of Louis XIV., and of Queen Anne, when flourished :—

1.—*In France* :—

1. Corneille.	7. Baptiste	13. Malbranche.
2. Racine.	8. Rousseau.	14. Massillion.
3. De Retz.	9. Bossuet.	15. Bruyere.
4. Moliere.	10. Fenelon.	16. Bayle.
5. Boileau.	11. Bourdaloue.	17. Fontenelle.
6. Fontaine.	12. Pascal.	18. Vertot.

2.—*In England*:—

1. Dryden.	8. Congreve.	15. Tillotson.
2. Pope.	9. Otway.	16. Temple.
3. Addison.	10. Young.	17. Boyle.
4. Prior.	11. Rowe.	18. Locke.
5. Swift.	12. Atterbury.	19. Newton.
6. Parnell.	13. Shaftesbury.	20. Clarke.
7. Arbuthnot.	14. Bolingbroke.	

Blair, Lecture 35.

Louis XIV. died; and the regent, who honoured the talents of Massillion, and despised his enemies, nominated him to the bishopric of Clermont. He wished also that the court should hear him once more, and engaged him to preach a "Lent course" before the king, Louis XV., then nine years of age. These sermons, composed in less than three months, are known by the name of *petit carême* (little Lent). They are, if not the masterpiece, at least the true model of pulpit eloquence.—*Massillion's Sermons: Life, page* x.

"When Bourdaloue appeared, the pulpit was yet barbarous, rivalling, as Massillion himself observed, the theatre in buffoonery, or the schools in dryness. That Jesuit orator, Bourdeloue, was the first who gave to religion a language worthy of her: it was solid, serious, and above all strictly and closely logical."—*Massillion's Sermons: Life, page* xiv.

George III. was born and educated in England.—The people of England could not, therefore, have any jealousies against him on account of his foreign birth. He belonged to themselves. He married the Princess Charlotte of Mecklenburgh Strelitz, A.D. 1761. During his reign, the longest in English history, the nation had the blessing of the example of virtue set before them in a pure and upright court. Nevertheless, the sons of George III. were not inclined to chastity, and, by their lasciviousness, brought disgrace upon their father, dishonour upon themselves, and heavy expense upon the nation.

The peace at Fontainbleau was signed at Paris, A.D. 1763. Canada remained with the English, and many of the West India Islands, which had belonged to France and Spain, were ceded to England.

The reign of George III. has been divided into three periods :—

1. The period of the American War, A.D. 1760 to A.D. 1789.

2. The period of the French Revolution, A.D. 1789 to A.D. 1802.

3. The period of the Peninsular War. A.D. 1802 to A.D. 1820.

The history of these periods, at least of the last two periods, may be found in *Alison's History of Europe*, commencing at the French Revolution, and ending at the Restoration of the Bourbons. The debates in the English Houses of Parliament upon subjects arising out of the affairs of these three periods, may assist the student to understand the history of these times.

I. The period of the American War, A.D. 1760 *to* A.D. 1789.

Soon after the peace of Fontainbleau, lord Bute resigned his office. During the next six years no ministry had the confidence of the public. Wilkes and Junius were troublesome writers. Mr. Grenville, Lord Rockingham, and the Duke of Grafton were successively prime ministers. A.D. 1770, Lord North was placed at the head of the government. He continued to hold the seals of office during twelve of the most eventful years in English history. The English ministry resolved to tax America, that England might be partially relieved from the burden of taxation. The American people felt, and very great men in this country felt with the American people, "that no people should be taxed who were without a voice in the constitution which taxed." Of course the other part of this maxim followed, "that every man who paid taxes should have a voice in the legislature, that is, a vote at elections."

The ministry of George III. would tax America. The American people rebelled. The war commenced. A battle was fought at Lexington, near to Boston, A.D. 1775. The colonists were victorious in this battle. They were defeated, soon after, in a battle fought at Bunker's Hill, near to the same place. Canada and Nova Scotia remained faithful to the mother country. General Washington was appointed commander-in-chief of the colonial forces. Lord Cornwallis and General Howe were sent from England to bring the rebellious colonists to submission. The Americans did not wish to pay the taxes upon stamps and upon tea which our government were determined to impose upon them.

On July 4, A.D. 1776, the Americans published a Declaration of Independence. At first in this war England had success. Eventually American independence triumphed. The French aided the Americans.

A.D. 1777.—Nearly six thousand British soldiers, under General Burgoyne, were forced to lay down their arms at Saratoga.

A.D. 1778.—The court of France acknowledged the independence of the United States, and sent out troops for their support. The Spaniards and the Dutch followed the example of the French court, and aided America against England. A proposal was made in parliament to withdraw the English forces from America. The great Lord Chatham was brought from his sick bed to give his voice against the measure. He was at first opposed to a war with America. He was now opposed to yielding to any fear of France. He engaged in the debate. He sank down in a fit. He was carried home apparently lifeless. He died in a few days afterwards.

A.D. 1781.—Lord Cornwallis, with seven thousand men, surrendered to General Washington.

A.D. 1783.—Treaties of peace were signed with America, as well as with France and Spain. Admiral Rodney maintained the glory of England in many brilliant naval engagements during this period. And the united armaments of France and Spain had been defeated in their efforts to besiege Gibraltar, by the skill and bravery of General Elliott, afterwards lord Heathfield. Admiral Rodney defeated at sea the Spanish fleets, laden with provisions and with ammunition, sent with the intention of aiding the Spanish land forces, A.D. 1726.

A.D. 1704.—Admiral Rooke took Gibraltar from the Spanish. He was sent into the Mediterranean to aid the cause of the Archduke Charles. He had orders to undertake nothing of great importance. He did not wish to be idle. He took Gibraltar.

Mr. Fox introduced a bill to regulate Indian affairs. He was defeated. Mr. Pitt, then only twenty-three years of age, the son of the great Earl of Chatham, became prime minister. Mr. Pitt remained in office, with only one exception, for the remainder of his life. His Indian bill obtained the sanction of parliament. His financial measures were beneficial to the country.

A.D. 1788.—George III. was afflicted in his mind. A regent was to be appointed. After some months' illness his Majesty recovered. A public thanksgiving for his Majesty's recovery was solemnized in St. Paul's Cathedral, April 23rd, A.D. 1789.

The efforts of the Church of England began to be more zealous at home and abroad. All religious communities felt a desire to forward the interests of their connexions at home and abroad. The zeal of all parties became animated by the successful efforts of some few zealous men.

II. The period of the French Revolution, A.D. 1789 *to* A.D. 1802.

A luxurious court and the exorbitant privileges of a degenerate nobility formed a text from which the French philosophers derived arguments in favour of infidelity, of anarchy, and of the overthrow of the civil and religious institutions of their country. The French revolution was the result of the labours of the French philosophers. This revolution commenced A.D. 1789. The best king whom France ever possessed, she, in her revolutionary attire, brought to the scaffold, A.D. 1793.

Mr. Burke, in company with the soundest men of his party, the whigs, seceded from the party of which Mr. Fox was leader. These conscientious dissentients supported the government of Mr. Pitt.

War was declared against Great Britain, A.D. 1793. The naval victories of England made her mistress of the seas. The minister was unfortunate in his military engagements. On land he was for many years in continued disasters.

The Duke of York led an expedition into Holland to assist in resisting the French who had invaded it. The duke failed most miserably.

The city of Toulon, in the south of France, had declared in favour of Louis XVII.

Lord Hood, the British Admiral, who had been received into the city, was forced to retire. The revolutionary army took possession of it. In this siege a young officer distinguished himself. He soon rose to the command of the French armies. He led these armies to the most astonishing victories. He overthrew the Directory under which he was serving. He became First Consul, A.D. 1799. He was crowned Emperor of France, A.D. 1804.

Napoleon Buonaparte obtained on land victories as great and as remarkable as were the victories which England obtained on sea.

1. June 1, 1794, Lord Howe, with the Channel fleet, and—

2. In the following year, Lord Bridport, 1795, obtained naval triumphs.

3. A.D. 1797.—Sir John Jarvis, with fifteen sail of the line, defeated the Spanish fleet, with twenty-seven sail of the line, off Cape St. Vincent. He was created Lord St. Vincent.

4. A.D. 1797.—Admiral Duncan destroyed the fleet of Holland, at this time a province of France. He was created Lord Duncan of Camperdown.

A.D. 1798.—The Irish rebellion burst forth. French agents had stimulated the savage population to rebellion. The rebellion was suppressed. The union between Great Britain and Ireland was effected and was ratified, July 2, 1800. Thenceforth, "Great Britain and Ireland" became the title of the kingdoms or countries so united.

Unions.
- England and Scotland in the reign of queen Anne.—May 1, A.D. 1707.
- Ireland and Great Britain, in the reign of George III.—July 2, A.D. 1800.

Aug. 1, A.D. 1798, England obtained the victory in the battle of the Nile. Nelson was the victorious English Admiral. He was raised to the peerage by the title of Baron Nelson of the Nile.

Buonaparte had crossed with a large army into Egypt. His ambition was India. Sir Horatio Nelson was sent in pursuit of the French fleet. He discovered them in Aboukir bay. The L'Orient, the French Admiral's flag-ship, blew up. All on board perished, cheering as she sank beneath the waves.

A.D. 1799.—The duke of York led another fruitless expedition into Holland. Buonaparte rapidly conquered Egypt; was proceeding into Syria; the assistance of Sir Sidney Smith and his men-of-war-men, rendered to the Pasha of Acre, caused the defeat of Napoleon, who returned to Egypt and crossed over into France. His intention was to watch his opportunity for his own advancement. He saw the approaching crisis in the revolutionary government. He determined to take advantage of it.

A.D. 1801.—Sir Ralph Abercrombie defeated the French in Egypt. They had been left in Egypt by Napoleon.

A.D. 1801.—Sir Hyde Parker, with Nelson second in command, was sent to Copenhagen. The object of the northern powers was to oppose the maritime rights claimed by England. The contest was long and violent. Nelson put his glass to his blind eye,

and vowed that he could not see Sir Hyde Parker's signal for retreat. He ordered the fighting to be continued. He won the victory.

Paul, emperor of Russia, was murdered. Alexander succeeded to the throne. England and Russia were at peace.

Buonaparte had subdued the Austrians in Italy and in Germany. He began to make preparations for the invasion of England. The spirit of the English people was excited. Volunteers sprang up, like the grass, undaunted by the victories which the French had obtained in Marengo and in Hohenlinden. Marengo in Sardinia, Italy, June 14, 1800. Hohenlinden, in Upper Bavaria, December 3, 1800. Mr. Pitt retired from the cabinet. Mr. Addington, afterwards Lord Sidmouth, became prime minister.

Robert Clive was born September 29, 1725, was the son of a gentleman of good family, but of small estate, near Market Drayton, in Shropshire. Robert was wild and unpromising at school and afterwards. His friends thought that they had provided for him when they had obtained for him an appointment as a writer in the East India Company's service. He was sent to Madras.

Our scanty possessions in India were then menaced by the French and by their native allies. The native clerks must turn soldiers in self defence. Robert Clive was eighteen years of age when he went out to India. He did not like his employment. Twice in one day, at Madras, he had attempted suicide. He snapped the pistol at his own head. The pistol missed fire each time. A friend came into the room. Robert asked him to fire the pistol out of the window. The pistol then went off. Robert was thus satisfied that the pistol had been duly primed and loaded. He sprang up, exclaiming with an oath, "I must be reserved for something great."

A.D. 1747.—Three years after his arrival in India he entered the military service as a captain.

A.D. 1751.—The French were besieging the important city of Trichinopoly. Robert Clive headed his proposed expedition from Madras against Arcot. He had three hundred Sepoys and two hundred Europeans under his command. He surprised and captured Arcot. He soon found himself besieged in Arcot by an army of ten thousand men strong. A body of Mahrattas joined him. He completely defeated the enemy. He relieved Trichinopoly, and captured several places of importance which had been in the possession of the French and of their allies.

A.D. 1753.—Robert Clive was compelled to return to England by the declining state of his health.

A.D. 1755.—Robert Clive was sent out to India as lieutenant-colonel in the army, and as governor of St. David's. He destroyed some nests of pirates on the Coromandel coast, and reached Madras, June 20, 1756. On that day the English, in Bengal, felt the horrors of the capture of Calcutta by *Surajah Dowlah*. This savage caused his prisoners to perish in the "Black Hole," at Calcutta. Clive came from Madras to the Houghly. He drove *Surajah Dowlah* and his French auxiliaries out of Calcutta.

A.D. June 23, 1757.—Robert Clive, with three thousand men, only one-third of whom were Europeans, encountered and utterly routed the Nabob's army of fifty thousand men in the ever-memorable battle of Plassy. This decisive victory gained for England the mastery of Bengal, and the ascendency over the East. Thus Robert Clive laid the foundation of our Empire in the East.

A.D. 1760.—Robert Clive returned to England loaded with wealth and glory. He was enthusiastically received. He was created, by an Irish peerage, Lord Clive, baron of Plassey.

A.D. 1764.—He was again sent out to India. He devoted himself to the work of the reform of the abuses in the administration of the government of India.

A.D. 1767.—He returned to England to experience that the reformer of abuses may feel that the friends of corruption are his bitter enemies. In India he had acted on the principle that it was perfectly lawful to fight the Indians with their own weapons. Robert Clive maintained that he must use these weapons in dealing with the Indians. His enemies in the India House, and in the Houses of Parliament, found fault. Robert Clive courageously justified his policy.

A.D. 1773, May 23.—The House of Commons came to the resolution, "that Lord Clive had rendered great and meritorious services to his country." Robert Clive, baron of Plassey, died by his own hand, November 22, 1774.

Warren Hastings was born, A.D. 1733. He was the son of obscure parents. He claimed an ancient and renowned descent. He was, from his earliest days, desirous of regaining possession of the domains of his ancestors. He was educated at Westminster school. Warren Hastings was a clerk in the East India Company's service. As a volunteer he carried a musket in that period when the genius of Robert Clive saved the British settlement in its infancy, and founded the British Empire in the East. Warren Hastings soon obtained distinction. He was chosen diplomatic agent at the Durbar. He remained fourteen years in India. He returned to England still comparatively obscure. His talents were remembered. He was named second in the Council of Madras.

A.D. 1774.—The dignity of Governor-General of Bengal was created. Warren Hastings was appointed to this newly-created dignity.

The measures of Warren Hastings in his government in India were bold and decisive. He acted on the principle of Lord Clive.

Hyder Ali was the enemy of British interests. Warren Hastings determined to establish the British empire in the east. His efforts formed an important period in the history of our "Indian Empire." British statesmen were alarmed at the morality, or rather immorality, of his policy. They felt that Warren Hastings adopted a policy condemned by the morality

of his country. He was recalled to meet the celebrated impeachment moved by Edmund Burke, April 4, A.D. 1786.

"The trial was commenced, Feb. 13, A.D. 1788, when the high court of parliament was to sit (according to forms handed down from the days of the Plantagenets) on an Englishman accused of exercising tyranny over the land of the holy city of Benares, and the ladies of the princely house of Oude. Political events directed public attention into other channels during the impeachment, and when it was almost forgotten it ended in an acquittal, A.D. 1796. Warren Hastings spent his old age in retirement. His treasures, acquired in India, were exhausted in his defence. The East India Company allowed to him a pension for life—four thousand pounds per annum. He had a taste for letters. He died, Aug. 22, 1818, aged eighty-five years.

In this period of English history, and of the history of the world, certain records exist of the spirit of freedom animating, by a zealous inspiration, men of various shades of religious and secular, or of ecclesiastical and political, opinions. What personal piety some of these great men possessed some people may not be able to declare. Balaam uttered prophecies. He was God's speaker to the enemies of God's people. He did not understand the surpassingly beautiful words which he uttered. Time has revealed their meaning.

In this manner of considering God's providence, we may feel satisfied that the clear and forcible expressions of divine principles, by any persons given, are designed by God's providence to advance the interests of true religion and of man's social condition.

The French Revolution commenced, A.D. 1789, and A.D. 1793 beheaded the purest and the best of all the kings of France. Republicanism *must be* the mode of government for all, or must be adopted by the nations of the world. Such was the motto of revolutionary France.

Ireland, ever hostile to England, because England holds her as a subjugated province, was too anxious to fraternise with France. In this state of things France must, according to her principles, fraternise with Ireland. Eccentric characters, even amongst the English settlers in Ireland, engaged in schemes hostile to the interests of Great Britain, and favourable to the principles of the French revolution. Amongst these eccentricities of our common nature, was found, and was proved to have engaged too zealously in the French conspiracy against royalty, and in favour of republicanism, "a gentleman of the most beloved personal character, one of the most respected families of our country." The spirit of freedom was in the gentleman accused. The spirit of freedom was in the gentleman who pleaded for him. John Philpot Curran, Esq., barrister-at-law, spoke in defence of Archibald Hamilton Rowan, Esq., in the Court of King's Bench, in Ireland, June 29, A.D. 1794. Mr. Rowan was charged with being the Secretary of the United Irishmen.

In Cowper's poem, "*The Task*"—book 2, "*The Timepiece*"—we have the poet's utterance of his sentiments on the subject of slavery:—

> "We have no slaves at home, then why abroad?
> And they themselves once ferried o'er the wave
> Which parts us, are emancipate and loosed.
> Slaves cannot breathe in England! if their lungs
> Receive our air, that moment they are free!
> They touch our country, and their shackles fall."

Cowper was born in Hertfordshire, A.D. 1751. He was buried, A.D. 1800, in St. Edmund's Chapel, in the church of East Dereham, *May 2nd*, 1800: *Norfolk*. Weston, his former residence, was in Somersetshire.

Whether Mr. Rowan may have read these lines of Mr. Cowper, and have felt his love for republicanism expressing itself in the poetic language of "*Universal Emancipation*," or whether Mr. Curran, whom Lord Byron called *a machine of imagination*, was imbued with the spirit of freedom from the right source, we may not be able to decide. But the genius of freedom is the inspiration of the poet and of the orator. Mr. Rowan's paper was produced in proof of his guilt. Mr. Curran, in pleading for Mr. Rowan, justified the expression, "*Universal Emancipation*," used by Mr. Rowan in his paper. Mr. Curran addressed the jury:—

"To propose the redeeming of religion from the abuses of the church, the reclaiming of three millions of men from bondage, and giving liberty to all who had a right to demand it; *giving*, I say, in the so much censured words of this paper, *giving* "*Universal Emancipation*."

"I speak in the spirit of British law, which makes liberty commensurate with, and inseparable from, British soil; which proclaims even to the stranger and the sojourner, the moment he sets his foot on British earth, that the ground on which he treads is holy (*Moses at the bush*), and consecrated by the genius of "*Universal Emancipation*."

"No matter in what language his doom may have been pronounced; no matter what complexion incompatible with freedom an Indian or an African sun may have burnt upon him; no matter in what disastrous battle his liberty may have been cloven down; no matter with what solemnities he may have been devoted on the altar of slavery; the first moment he touches the sacred soil of Britain, the altar and the God sink together in the dust; he walks abroad in his own majesty; his body swells beyond the measure of his chains, which burst from around him; and he stands redeemed, regenerated, and disenthralled by the irresistible genius of *Universal Emancipation*."

Mr. Curran was interrupted by a sudden burst of applause from the court and hall. The judge, Lord Clonmell, restrained this expression, though he admired the talent which called forth the approbation. Mr. Curran then proceeded. Verdict, Guilty. Mr. Rowan was allowed to return to his country after the lapse of some years. In my boyhood I have seen the old gentleman returning to his house in Dublin, near to the University corner of Merrion Square. He

was following a canoe which had arrived in the Dublin harbour. This canoe was drawn by a horse. The canoe was carefully placed upon some carriage apparently made for the occasion. I remember that he wore knee breeches and worsted stockings. No gaiters. Some four people accompanied him and his son. Two very fine Irish wolf dogs brought up the rear. He had his country house, of course. This country house was his real place of residence. He died in a good old age.

A.D. 1787, February 7.—Mr. Sheridan delivered his famous speech against Warren Hastings. At the conclusion of this wonderful display of eloquence, Mr. Sheridan addressed the house on the subject of their justice and of the gratitude of the Indians whom their verdict would relieve from tyranny and cruelty.

"They," the house, "could not behold the workings of the heart, the quivering lips, the trickling tears, the loud and yet trembling joys of the millions whom their vote of this night would for ever save from the cruelty of corrupted power. But, though they could not directly see the effect, was not the true enjoyment of their benevolence increased by the blessing being conferred unseen? Would not the omnipotence of Britain be demonstrated to the wonder of nations, by stretching its mighty arm across the deep, and saving by its 'fiat' *(let it be done)*, distant millions from destruction?"

"And would the blessings of the people, thus saved, dissipate in empty air?"

"No! If I may dare to use the figure, we shall constitute heaven itself our proxy to receive for us the blessings of their pious gratitude and the prayers of their thanksgiving." "It is with confidence, therefore, that I move you on this charge, that Warren Hastings be impeached." This speech was justly admired. However, Mr. Sheridan is allowed to have surpassed himself in summing up the same charge before the lords, June, A.D. 1788. He resumed, or rather continued, the subject for four days with a vigour of genius which seemed to derive increasing energy from unabated exertion. After his pause on the second day (June 5), when the high court of parliament had adjourned from Westminster Hall, and the commons were assembled in their own chamber, the debate which ensued afforded to Mr. Burke an opportunity of paying to Mr. Sheridan the following highly-finished but well-deserved compliment:—

"He has, this day, surprised the thousands who hung with rapture on his accents, by such an array of talents, such an exhibition of capacity, such a display of power, as are unparalleled in the annals of oratory—a display which reflected the highest honour upon himself, lustre upon letters, renown upon parliament, glory upon the country."

"Of all species of rhetoric, of every kind of eloquence which has been witnessed or recorded either in ancient or modern times, whatever the acuteness of the bar, the dignity of the senate, the solidity of the judgment seat, and the sacred morality of the pulpit, have hitherto furnished, nothing has surpassed, nothing has equalled, what we have this day heard in Westminster Hall."

"No holy seer of religion, no sage, no statesman, no orator, no man of any literary description whatever, has come up, in the one instance, to the pure sentiments of morality, or, in the other, to that variety of knowledge, force of imagination, propriety and vivacity of allusion, beauty and eloquence of diction, strength and copiousness of style, pathos and sublimity of conception, to which we have this day listened with ardour and admiration. From poetry up to eloquence there is not a species of composition of which a complete and perfect specimen might not from that single speech be culled and collected."

Mr. Stockdale was accused before Lord Kenyon, in the Court of King's Bench, for a libel against the House of Commons, concerning the impeachment of Warren Hastings. Mr. Stockdale was defended by the Hon. Thomas Erskine, afterwards *Lord Erskine*.

Thomas Erskine, a lawyer and distinguished orator, the youngest son *of David, Earl of Buchan*, was born about A.D. 1748. Some members of his family had genius. Other members had folly. Thomas possessed both genius and folly in union. He studied at the High School of Edinburgh and at the University of St. Andrew's. He entered successively the navy and army. He then commenced studying the law. He was called to the bar, A.D. 1778. In his earlier years he was considered to be a master of convivial conversation. His services were soon in demand. His practice at the bar was great.

A.D. 1783.—He entered the House of Commons in Mr. Fox's interest. The style of his oratory was florid. It pleased a jury. It suited the hustings. It failed to please the House of Commons. He was employed in many historical cases. His courage and fidelity to his client never failed him.

A.D. 1806.—In the Fox and Grenville ministry he was made Lord Chancellor. His eminence as an advocate seemed to make this necessary. The prudence of the appointment was doubted. The new Lord Chancellor had not accumulated wealth to maintain his position. His domestic affairs were unfortunate in the latter years of his life. He married a second time in his old age. His wife deserted him, and lived with Sir George Murray. He did not see his friends again in power. Baron Erskine died, November 17, 1823, aged seventy-five years.

The following extract of Mr. Erskine's speech in defence of Mr. Stockdale is an example of the style of Mr. Erskine's eloquence:—

"Gentlemen,—If this book contains a wilfully false account of the instructions given to Mr. Hastings for his government, and for his conduct under them [the instructions], the author and publisher of it [the book, the libel] deserved the severest punishment for a mercenary imposition on the public. But, if it be true that he was directed to make the safety and prosperity of Bengal the first object of his attention, and that under his administration it has been safe

and prosperous; if it be true that the security and preservation of our possessions and revenues in India were marked out to him as the great leading principle of his government, and that these possessions and revenues, amidst unexampled dangers, have been secured and preserved, then a question may be unaccountably mixed up with your consideration, much beyond the consequences of the present prosecution, involving, perhaps, the merits of the impeachment itself, which gave it [the question] birth, a question which the Commons, as prosecutors of Mr. Hastings, should, in common prudence, have avoided, unless that, regretting the unwieldy length of their proceedings against him, they wished to afford to him this strange anomalous defence.

"For, although I am neither his counsel, nor desire to have anything to do with his innocence, yet, in the collateral defence of my client, I am driven to state matter which may be considered by many as hostile to the impeachment.

"For, if our dependencies have been secured, and their interests promoted, I am driven, in the defence of my client, to remark that it is mad and preposterous to bring to the standard of justice and humanity the exercise of a dominion founded upon violence and terror."

"It may and must be true that Mr. Hastings has repeatedly offended against the rights and privileges of Asiatic government, if he was the faithful deputy of a power which could not maintain itself for an hour without trampling upon both." [*The rights and privileges.*]

"He may and must have offended against the laws of God and nature if he *was* the faithful viceroy of an empire wrested in blood from a people to whom God and nature had given it. [The Indian Empire.] He may and must have preserved that unjust dominion over a timorous and abject nation, by a terrifying, overbearing, insulting superiority, if he *was* the faithful administrator of your government, which, having no root in consent or affection, no foundation in similarity of interests, nor support from any one principle which cements men together in society, could only be upheld by alternate stratagem and force."

"The unhappy people of India, feeble and effeminate as they are from the softness of their climate, and subdued and broken as they have been by the knavery and strength of civilization, still occasionally start up in all the vigour and intelligence of unsullied nature."

"To be governed at all they must be governed with [by] a rod of iron. And our empire in the east would have been over and over again lost to Great Britain if civil skill and military power had not united their efforts to support an authority, which heaven never gave, by means which it never can sanction."

"Gentlemen, I think I can observe you are touched with this way of considering the subject, and I can account for it. I have not been considering it through the cold medium of books, but have been speaking of man, and his nature of human dominion, from what I have seen of them myself amongst reluctant nations submitting to our authority. I know what they feel, and how such feeling can alone be repressed."

"I have heard them in my youth, from a naked savage in the indignant character of a prince, surrounded by his subjects, addressing the governor of a British colony, holding a bundle of sticks in his hand as the notes of his unlettered eloquence."

"Who is it?" said the jealous ruler of the desert, encroached upon by the restless foot of English adventure, "who is it who causes this river to rise in the high mountains, and to empty itself into the ocean? Who is it who causes to blow the loud winds of winter, and who calms them again in the summer? Who is it who rears up the shade of these lofty forests, and blasts them with the quick lightning at his pleasure?"

"The same being who gave to you a country on the other side of the waters, and gave ours to us, and by this title we will defend it," said the warrior, throwing down his tomahawk upon the ground and raising the war sound of his nation, "These are the feelings of subjugated man all over the globe; and depend upon it, *nothing but fear will control where it is in vain to look for affection.*"

III. *The period of the Peninsular War*, A.D. 1802 to A.D. 1820.

The peace of Amiens (in France, 35 miles from the English Channel) was a failure. Buonaparte, crowned by the pope as Napoleon I., December 2, 1804, would not fulfil the terms of the treaty of Amiens. War was declared. Mr. Pitt returned to office. Napoleon made great preparations for the invasion of England. Lord Nelson was shot from the "Redoubtable," A.D. 1805, Oct. 21. His last signal was, "England expects every man to do his duty."—*Trafalgar.*

A.D. 1806.—Mr. Pitt died. Mr. Fox soon followed to the grave his great political rival, Mr. Pitt. The remains of these statesmen lie side by side in Westminster Abbey.

A ministry was formed, nicknamed "all the talents," because it combined persons of ability from all parties. Mr. Canning became at this time a distinguished member of the Tory party. The duke of Portland was at the head of a ministry, A.D. 1807. This ministry sent a second expedition to Copenhagen to seize the Danish fleet, lest it should fall into the hands of Napoleon.

The emperor Napoleon I. had defeated the power of Austria at Austerlitz, Moravia. The emperors of Austria and Russia were allies in this battle. Napoleon had defeated the Prussians at Jena, Saxe-Weimar. He defeated the Russians at Eylau and Friedland (both in Prussia?) The Russians sued for peace. The peace was concluded at Tilsit (in Prussia).

Napoleon was aspiring to universal empire. He began to accomplish his designs. He must have Spain, A.D. 1807. General Junot occupied Portugal. The royal family fled to the Brazils.

The king of Spain and his son, Prince Ferdinand, met Napoleon at Bayonne (in France; bayonet made

there) by Napoleon's request. Napoleon forced them to resign the crown of Spain. He conferred the crown of Spain upon his brother Joseph. The Spanish princes were prisoners in France. Spain was invaded by French armies. The Spanish rose against the French. The British ministry sent an army, under Sir Arthur Wellesley, into Spain, A.D. 1808. He defeated General Junot at Vimiera. The Convention of Cintra rendered this victory fruitless. Another army, under Sir John Moore, arrived in Spain. He was obliged to retreat to the north from want of support from the authorities in his own country, and from imperfect information furnished to him in Spain. He retreated to Corunna amidst dreadful calamities. Marshal Soult pursued him. An engagement took place. The French were repulsed. Sir John Moore was amongst the slain. His soldiers were forced to leave his remains in a foreign land.

Sir John Moore, born at Glasgow, A.D. 1761, died in battle, at Corunna, in Spain, Province, Galicia, A.D. 1808.

"Sir John Moore received his death-wound while animating the forty-second to the charge. A cannon ball struck his left breast, and beat him down by its violence to the earth. His countenance remained unchanged, and a sigh escaped his lips. Sitting on the ground he watched, with an anxious and steadfast eye, the progress of the battle.

"Captain Hardinge attempted to remove Sir John Moore's sword. The hilt had fallen into the wound. As the soldiers were placing their dying general in a blanket to remove him to the rear, Sir John Moore exclaimed, '*It is all well as it is. I had rather it should go off the field with me.*'

"Those around him expressed a hope of his recovery. 'No,' said he, 'I feel that is impossible.' When he learnt that his troops had repulsed the enemy he expressed his satisfaction, and a smile overspread his features, which were relaxing in death. 'You know,' said he, to his old friend Colonel Anderson, 'that I always wished to die this way. Stanhope,' said he, observing Captain Stanhope, 'remember me to your sister.' [The celebrated Lady Esther Stanhope, to whom he was engaged.] Once only his voice faltered as he spoke of his mother. In his last effort to speak he used these memorable words: "I hope the people of England will be satisfied; I hope my country will do me justice."—(*Alison, slightly abridged.*)

The soldiers buried him on the ramparts of Corunna. They hastily entered their transports and sailed from Corunna. The repulsed enemy then entered the town under the command of Marshal Soult.

Marshal Soult erected a monument to the memory of Sir John Moore, who had so nobly repulsed him, and who had died so gloriously. Alison states that Marshal Ney erected the monument. The inscription on the monument is:—

JOHN MOORE,
LEADER OF THE ENGLISH ARMIES,
SLAIN IN BATTLE,
A D. 1809.

Such was and is the inscription on the tomb of Moore which Soult ordered to be erected to the memory of his gallant enemy.

In a company of the gifted men at the beginning of this nineteenth century, a subject engaged the attention of all parties present: Who was the author of a poem on the memory of Sir John Moore? Lord Byron opposed the general opinion, which gave the merit of the poem to Mr. Campbell, author of *The Pleasures of Hope*. Lord Byron declared that Campbell was not the author, for the best of all possible reasons—"If Campbell had composed that poem, Campbell would now have acknowledged it." The author was Charles Wolfe, student and graduate of the Dublin University, and afterwards a curate in the Irish Church. He was a faithful servant of his master. He perished, I firmly believe, from want of the necessaries of life. The following is the poem:—

THE BURIAL OF SIR JOHN MOORE.

I.
Not a drum was heard, not a funeral note,
As his corpse to the rampart we hurried;
Not a soldier discharged his farewell shot
O'er the grave where our hero we buried.

II.
We buried him darkly at dead of night,
The sods with our bayonets turning;
By the struggling moonbeam's misty light,
And the lanterns dimly burning.

III.
No useless coffin *confined* his breast,
Not in sheet or in shroud we wound him;
But he lay like a warrior taking his rest,
With his martial cloak around him.

IV.
Few and short were the prayers we said,
And we spoke not a word of sorrow;
But we steadfastly gazed *on the face which was dead*,
And we bitterly thought of the morrow.

V.
We thought as we hollowed his narrow bed,
And smooth'd down his lonely pillow,
That the foe and the stranger would tread o'er his head,
And we far away on the billow.

VI.
Lightly they'll talk of the spirit that's gone,
And o'er his cold ashes upbraid him,—
But little he'll reck, if they let him sleep on,
In the grave where a Briton has laid him.

VII.
But half of our heavy task was done,
When the clock struck the hour for retiring;
And we heard the distant and random gun
Which the foe was sullenly firing.

VIII.
Slowly and sadly we laid him down
From the field of his fame fresh and gory;
We carved not a line, and we raised not a stone,
But we left him alone with his glory.

Stanza III.—The word "confined" was originally written "enclosed."

Stanza IV.—The words, "on the face which was dead," was originally written "on the face of the dead."

A.D. 1809.—Sir Arthur Wellesley again landed

with an army in Portugal, and having marched into Spain, defeated the French at Talavēra. He retired into Portugal. The French army became too strong for him. Napoleon had defeated the Austrians in the battle of Wagram, in Lower Austria, N.E. of Vienna, July 6, 1809. He was able, therefore, to send an increase of forces into Spain.

Sir Arthur, now Lord Wellington, formed three lines of defence across the Peninsula at Torres Vedras, twenty-five miles south-west of Lisbon, the capital of Portugal. He retreated before Massēna, and reached his lines of defence in safety. Massēna sat down before these lines, and foolishly spent his winter in a vain attempt to induce Wellington to give to him battle. Upon the return of spring Massēna was forced to retrace his steps with an army seriously injured by its winter quarters. Wellington, with uninjured troops, for the sea was at the rear of his fortifications, and ships had brought provisions to him, pursued Massēna. The misfortunes of the French army were great. Wellington again entered Spain. General Beresford, in a battle of a bloody character, and of four hours' continuance, defeated Marshal Soult at Albuēra. Soult lost eight thousand men. Beresford lost seven thousand men. May 16, A.D. 1811.

(1) Cuidad Rodrigo; (2) Badajoz; (3) Salamanca, were scenes of Wellington's successful struggles to advance. He entered Madrid in triumph. He retired from the possession of the capital, yielding to the pressure of circumstances.

Napoleon, when in exile, was accustomed to say that the Spanish ulcer and his Austrian alliance had proved his ruin. This road to ruin he had now commenced to tread.

A.D. 1810.—He married, as his second, wife Maria Louisa, daughter of Francis I., emperor of Austria, and of his wife, Maria Terēsa of Naples. This second wife presented to Napoleon a son, who was hailed as king of Rome. When Napoleon fell, A.D. 1814, this second wife deserted him for the company of her chamberlain, Count Veippery. She became Duchess of Parma and Placentia. She died, A.D. 1847. Buonaparte's first wife was Josephine Beauharnois. She was a widow when he married her. She had no child for Buonaparte. She was divorced in consequence. She foretold to him his downfall. She died when she saw the fulfilment of her prophecy.

A.D. 1812.—Buonaparte resolved on an invasion of Russia. He entered Moscow. The Russians had set the city on fire. Napoleon had miserable winter quarters. He must retreat. His retreat was the most disastrous of retreats recorded in history. He sought and obtained succour from France. The Russians pursued. The kingdoms upon which Napoleon had trampled rose to unite with the Russians against their common enemy.

A.D. 1813.—Lord Wellington gained a decisive victory at Vittoria in Spain. On the one side the allies were crossing the Rhine and were entering France. On the other side Lord Wellington was crossing the French frontier. His last victory was at Toulouse, April 10, A.D. 1814, the day on which Napoleon was signing his abdication at Fontainbleau. Elba, an island in the Mediterranean Sea, was assigned to Napoleon as his place of residence. It was agreed that he should retain the title of Emperor. The Bourbons were restored to the throne of France. Louis XVIII., who had chiefly resided in England during the wars, became possessor of the throne of his ancestors.

A.D. 1810.—King George III. was again afflicted by the return of his old malady. It continued to afflict him till death released him from his sufferings, if a state of unconsciousness may be considered a state of suffering. It cannot be so in a literal sense. This may soothe the feelings of those whose friends may be similarly afflicted. They may enquire, Is this an affliction? Is this a suffering? His eldest son was made Prince Regent and retained his father's ministry.

A.D. 1812.—Lord Liverpool became prime minister, or First Lord of the Treasury, on the death of Mr. Perceval. Mr. Bellingham had felt that he had been treated with indifference by the ministers. He shot Mr. Perceval in the lobby of the House of Commons. Mr. Canning and Lord Castlereagh were Lord Liverpool's colleagues. Lord Castlereagh became marquis of Londonderry when his father died.

Napoleon I., however he might feel himself comfortably situated in Elba, determined to regain his former position. He did return. He landed at Frejus. He was received with an enthusiastic welcome. He marched to Paris in the midst of crowds of persons who formed a triumphant expression of the magic influence which the name of Napoleon exercised upon the heads and hearts of Frenchmen.

A.D. 1815, June 18, the battle of Waterloo was fought. Napoleon fled, declaring the issue of the combat to be "a total route."

Louis XVIII. had fled to Ghent, the capital of East Flanders, Belgium, 30 miles N.W. Brussels, on a plain at the confluence of the Lys and Scheldt.

"*The hundred days*" were terminated in the battle of Waterloo, Belgium. Napoleon was sent to end his days in St. Helĕna, an island belonging to Great Britain in the south Atlantic Ocean, between Africa and America, fourteen hundred miles from the coast of Africa, and two thousand miles from the coast of Brazil. The British Government attended to his personal comfort. The allies took possession of Paris a second time. A general peace was concluded. The termination of this war is considered to reflect a glory upon Britain.

During the interval from the date of the battle of Waterloo, A.D. 1815, to the death of George III., A.D. 1820, one expedition was sent, under Lord Exmouth, to Algiers to compel the Dey of that place to release some Christian slaves in his possession. The bombardment of the town was fierce. The town surrendered. The captives were delivered up. The English fleet sailed away.

Some disturbances at home arose from the total change from war to peace. The "Habeas Corpus" Act was suspended. Tranquillity at home was the result.

The Prince Regent had married Caroline Amelia Elizabeth, sister of the duke of Brunswick. She was born, A.D., 1768. She was married, A.D. 1795. She left England, A.D. 1814. She returned, A.D. 1820. She died, A.D. 1821. The issue of this unfortunate marriage was a daughter, the Princess Charlotte. She was married, May 2, 1816, to Prince Leopold of Saxe-Coburg. She was at that time the only descendant of George III. to whom the nation could look with hope for the future. God ordered it contrary to the hopes of a nation which *loved* her. She died, Nov. 6, 1817, after having been delivered of a dead child. In the night she asked for something to moisten her lips. Her nurse was Mrs. Griffith. She gave to the princess some nice warm gruel. This was the last drop she tasted. The girls in the streets established a proverb, which was heard every day for many years afterwards, "*Hah! Griffith's gruel to you.*" The girls suspected foul play. Dr. Clarke, who was in attendance on the princess in her confinement, shot himself soon after the death of the princess.

A young medical student, at that time studying midwifery in the lying-in hospital, Dublin, informed me that a case similar to that of the Princess Charlotte occurred in the lying-in hospital in which he was a resident student, and that the proper treatment of his patient resulted in her recovery. He believed that want of such skill as saved the life of his patient had caused the death of the Princess Charlotte.

The brothers of George IV., then Prince Regent, went to the continent to look for wives, to try who might become the father of the future King or Queen of England.

A.D. 1818, November 17, Queen Charlotte, wife of George III., died at Kew palace, in the county of Surrey, situated on the Thames, seven miles from London. Kew was celebrated for its palace and for its botanic gardens.

Edward, duke of Kent, the fourth son of George III., died January 23, 1820. His death was caused by a neglected cold.

He had married Victoria, a princess of Saxe-Coburg. He had issue by his wife. Their daughter is the present Queen of England, July, 1878. The Princess Alexandrina Victoria was one year old when her father died. Six days after the death of his fourth son the aged monarch descended to the grave. George III. was a virtuous and an honest man. The changes in the fortunes of England, the extent of her dominions, the inventions in the arts of civilized life, during the sixty years' reign of George III., must form the subject of an extensive history. It must be remembered that the progress of Christianity which has been carried out so extensively since his death, had its origin in this reign. The extension of the British dominions becomes the propagation of the gospel.

The literary characters in the reign of George III. have been thus classified:—

(a.) Poets.—(1) Chatterton, (2) Home, (3) Burns, (4) Scott, (5) Coleridge, (6) Wordsworth, (7) Rogers, (8) Southey, (9) Byron, (10) Moore.

(b.) Historians.—(1) Gibbon, (2) Sir James Mackintosh.

(c.) The fine arts.—(1) Sir Joshua Reynolds, (2) Banks, (3) Gainsborough.

(d.) Law.—(1) Sir William Blackstone, (2) Lord Thurlow, (3) Lord Stowell, (4) Lord Eldon.

(e.) Science practically applied.—(1) Brindley, (2) Watt, (3) Arkwright, (4) Smeaton.

(f.) Astronomy.—(1) Herschel.

(g.) Philology.—(1) Kennicott, (2) Hurd, (3) Porson, (4) Dobree.

(h.) Bishops—

1. Warburton, bishop of Gloucester.
2. Lowth, bishop of Oxford.
3. Barrington, bishop of Durham.
4. Porteus, bishop of London.
5. Watson, bishop of Landaff.
6. Horsley, bishop of St. Asaph.
7. Horne, bishop of Norwich.
8. Burgess, bishop of Salisbury.
9. Van Mildert, bishop of Durham.

Warburton, bishop of Gloucester, wrote *The Divine Legation of Moses.*

Stillingfleet, bishop of Worcester, wrote Origines Sacræ. He was born, A.D. 1635, at Cranborne, in Dorsetshire. He entered St. John's College, Cambridge. He was ordained, A.D. 1657. He was immediately presented to the living of Sutton, in Nottinghamshire. During his residence in this place he published his *Origines Sacræ.* He was appointed preacher of the Rolls' Chapel, then rector of St. Andrew's Church, Holborn, lecturer at the Temple, and chaplain in ordinary to king Charles II.

A.D. 1685.—He published *The Antiquities of the British Church.*

A.D. 1688.—Soon after the revolution he was promoted to the see of Worcester.

A.D. 1699.—He died, aged 64 years.

(a.) The Divine Legation of Moses, written by Warburton, bishop of Gloucester;

(b.) Origines Sacræ, written by Stillingfleet, bishop of Worcester;

(c.) The Atonement, written by Magee, archbishop of Dublin, are three works of literature essentially necessary to the early religious education of every man who intends to expound the sacred Word of God to the "Church of Christ militant here on earth."

Sir James Mackintosh was born near Inverness, A.D. 1765. He inherited a small estate from his father. He sold it. The sale brought to him several thousand pounds. Professional labour was the source of his support in the early part of his life. He studied "arts" at Aberdeen, and he studied medicine at Edinburgh, A.D. 1788. He went to London and engaged in literary pursuits. He wrote for the press, A.D. 1791. He published his *Vindiciæ Gallicæ*,

a vigorous, but over-sanguine, reply to the attacks of Burke on *The French Revolution*. Mackintosh then turned his attention to legal studies. He delivered lectures on the law of nature and nations. His lectures were received with great approbation.

A.D. 1803.—Mackintosh distinguished himself by his defence of Peltier, a French emigrant, charged with a libel on Napoleon.

A.D. 1804.—He was knighted. He went to India as recorder of Bombay. He served in India for seven years. He was entitled to a pension. He received twelve thousand pounds per annum as his pension. He returned to England.

A.D. 1813.—He sat in the House of Commons. He was on the Whig side. He made some impressive speeches, especially on reform in the criminal law. He was too philosophical and too indolent to be a great parliamentary orator or debater. His power of conversation was highly celebrated. Candour and amiability, clearness and comprehensiveness of thinking, and great diversity of knowledge, formed the leading features of his character. His writings did not reach the expectations entertained of him.

1. "*Dissertation on the Progress of Ethical Philosophy*" contributed to the new edition of the *Encyclopædia Britannica*, and edited separately by Whewell (pronounced, *you all*), is considered the best of his productions.

2. He wrote for the *Edinburgh Review*.

3. He wrote a *History of England* for Dr. Lardner's *Cabinet Cyclopædia*.

4. He delayed, and therefore never produced, what was to have been his masterpiece, his *History of the Revolution of* 1688. He died, A.D. 1832, aged 67 years.

The speech of James, now Sir James Mackintosh, in defence of John Peltier, esquire, for libel against Buonaparte, then first consul of the French Republic, in the Court of Queen's Bench, Middlesex, on the 21st day of February, A.D. 1803, before Lord Chief Justice Ellenborough and a special jury.

M. Peltier was charged with printing and publishing an ode in the French language, containing a libel on the first consul of France.

Mr. Mackintosh, in this speech, must have felt the difficulty of steering his course between his own production, *Vindiciæ Gallicæ*, and Mr. Burke's letters on the French revolution. "Magna est veritas et prevalebit."—*Apocrypha*.

Mr. Mackintosh commenced his speech:—

"Gentlemen of the jury, the time is now come for me to address you on behalf of the unfortunate gentleman who is the defendent on this record."

Mr. Mackintosh then acknowledged the compliments paid to him by the attorney-general, and concluded by saying, "I am incapable of lending myself to the passions of any client, and I will not make the proceedings of this court subservient to any political purpose. I must feel warmly and strongly in matters which deeply interest the quiet, the safety, and the liberties of all mankind. And where I cannot speak out, but at the risk of offending either sincerity or prudence, I shall labour to contain myself and be silent.

"I cannot but feel, gentlemen, how much I stand in need of your favourable attention and indulgence. The charge which I have to defend is surrounded with [by] the most invidious topics of discussion, but they are not of my seeking. The case and the topics which are inseparable from it are brought here by the prosecutor. Perhaps I need scarce say that my defence shall be fearless, in a place where fear never entered any heart but that of a criminal." "Gentlemen, the real prosecutor is the master of the greatest empire the civilized world ever saw. The defendent is a defenceless prescribed exile. He is a French royalist, who fled from his country in the autumn of A.D. 1792, at the period of that memorable and awful emigration when all the propitiators and magistrates of the greatest civilized country of Europe were driven from their homes, by the daggers of assassins, when our shores were covered as with [by?] the wreck of a great tempest, with old men and women and children, and ministers of religion who fled from the ferocity of their countrymen, as before an army of invading barbarians. The greater part of these unfortunate exiles, of those, I mean, who have been spared by the sword, who have survived the effect of pestilential climates or broken hearts, have been since permitted to revisit their country. Though despoiled of their all, they have eagerly embraced the sad privilege of being suffered to die in their native land. This miserable indulgence was to be purchased by compliances, by declarations to the new government, which M. Peltier, with some of these suffering royalists, deem incompatible with their conscience, with their dearest attachments, and with their most sacred duties.

"You will not think unfavourably of a man who stands before you as the voluntary victim of his loyalty and honour.

"If a revolution *(which God avert)* were to drive us into exile, and to cast us on a foreign shore, we should expect at least to be pardoned by generous men for stubborn loyalty and unseasonable fidelity to the laws and government of our fathers.

"M. Peltier had been forced to make his love for literature the means of his support. Whether the minister had resisted applications to expel M. Peltier from England may be left undecided. Be this as it may, gentlemen, he now comes before you satisfied that an English jury is the most refreshing prospect which the eye of accused innocence ever met in human tribunals.

"We still continue to meet together after the manner of our fathers to administer justice in *this* her ancient sanctuary.

"I am convinced by circumstances, which I shall not abstain from discussing, that I am to consider this as the least of a long series of conflicts between the greatest power in the world, and the only free press now remaining in Europe."

[I have endeavoured to condense this very eloquent address to the jury. I omit some twenty pages, and

condense some historical statements applicable to the subject].

The small states in Europe formed the most interesting parts of the ancient system of Europe.

Great states are compelled to support themselves by military spirit and martial habits.

Small states devoted themselves to peace and to literature. They were places of refuge for free and fearless discussion. The weakness of these small states was protected by the habitual reverence for justice which, during a long series of ages, had grown upon Christendom.

These feeble states have been swallowed up by that fearful convulsion which has shaken the utmost corners of the earth.

They are destroyed and gone for ever. The press of England is still free. It stands alone. It stands amidst ruins.

"I cannot conceive it to be necessary that I should minutely examine this poem (called a libel in the indictment) to confirm my construction. There are one or two passages upon which I shall make a few observations. The first is the contrast between the state of England and that of France, of which an ingenious friend has furnished me with a translation, which I shall take the liberty of reading to you:—

I.

"Her glorious fabric England rears
On law's fix'd base alone;
Law's guardian pow'r, while each reveres,
England! thy people's freedom fears
No danger from the throne.

II.

"For there, before all-mighty law,
High birth, high place, with pious awe,
In rev'rend homage bend;
There man's free spirit, unconstrain'd,
Exults in man's best rights maintained;
Rights, which by ancient valour gained,
From age to age descend.

III.

"Britons, by no base fear dismay'd,
May power's worst acts arraign;
Does tyrant force their rights invade?
They call on law's impartial aid,
Nor call that aid in vain.

IV.

"Hence, of her sacred charter proud,
With ev'ry earthly good endowed,
O'er subject seas unfurl'd,
Britannia waves her standard wide,
Hence see her freighted navies ride
Up wealthy Thames' majestic tide,
The wonder of the world."

I omit ten pages, and give some portions of the remainder of this speech:—

"The reign of queen Elizabeth may be considered as the opening of the modern history of England. Philip II. of Spain was aiming at universal dominion. In the opinion of the Duc de Sully he must have been successful, if, by a most singular combination of circumstances, he had not, at the same time, been resisted by two such strong heads as those of Henry IV. of France, and queen Elizabeth of England.

"That wise and magnanimous princess placed herself in the front of the battle for the liberties of Europe." "She, at length, broke the strength of the enemy, and reduced his power within such limits as to render it compatible with the safety of England and of all Europe."

"She touched the honour of the people of England. She spoke of their national honour, of their dignity as Englishmen, of the foul scorn that Parma (a duchy in Italy) or Spain should DARE TO INVADE the borders of her realms."

[A.D. 1586.—Pope Sixtus Quintus offered his support to Philip. A.D. 1598, Sept. 13, Philip died at Madrid.]

"It is a curious fact that, in the year of the Armada, A.D. 1588, queen Elizabeth caused to be printed the first gazettes which ever appeared in England.

"I am disposed to regard her having recourse to this method of raising the spirit of her subjects as one of the most sagacious experiments, one of the greatest discoveries of political genius, one of the most striking anticipations of future experience which we find in history."

"Even then [Cromwell's time], when this unhappy country, triumphant, indeed, abroad, but enslaved at home, had no prospect but that of a long succession of tyrants wading through slaughter to the throne—even then, I say, when all seemed lost, the unconquerable spirit of English liberty survived in the hearts of English jurors." "That spirit is, I trust in God, not extinct. And if any modern tyrant were, in the drunkenness of his insolence, to hope to overawe an English jury, I trust and I believe that they would tell to him, 'Our ancestors braved the bayonets of Cromwell. We bid defiance to yours.'" "Contempsi Catalinæ gladios, non pertimescam tuos."—*Cicero* v. *M. Antonium*.

"Gentlemen, I now leave this unfortunate gentleman in your hands. On his behalf I ask only justice from you."

I feel it necessary to give, in his own reported words, the following part of Mr. Mackintosh's speech in behalf of M. Peltier. The notion which Mr. Mackintosh entertained of the French revolutionists is in language clear and easily understood.

"Some of them, indeed, the basest of the race, the sophists, the rhetoricians, the poet laureates of murder, who were cruel only from cowardice and calculating selfishness, are perfectly willing to transfer their venal pens to any government which does not disdain their infamous support. These men, republicans from servility, who published rhetorical panegyrics upon massacre, and who reduced plunder to a system of ethics, are as ready to preach slavery as anarchy.

"But the more daring, I had almost said the more respectable, ruffians cannot so easily bend their heads under the yoke. These fierce spirits have not lost 'the unconquerable will, the study of revenge, immortal hate.' They leave the luxuries of servitude to the mean and dastardly hypocrites, to the Belials and Mammons of the infernal faction. They pursue their old end of tyranny under their old pretext of liberty.

The recollection of their unbounded power renders every inferior condition irksome and vapid; and their former atrocities form, if I may so speak, a sort of moral destiny which irresistibly propels them to the perpetration of new crimes. They have no place left for penitence on earth; they labour under that most awful proscription of opinion which ever was pronounced against human beings. They have cut down every hedge by which they could retreat into the society of men.

"Awakened from their dreams of democracy, the noise subsided which deafened their ears to the voice of humanity; the film fallen from their eyes which hid from them the blackness of their own deeds; haunted by the memory of their inexpiable guilt, condemned daily to look on the faces of those whom their hands made widows and orphans, they are goaded and scourged by these real furies, and hurried into the tumult of new crimes, which will drown the cries of remorse; or, if they be too depraved for remorse, will silence the curses of mankind."

"Tyrannical power is their only refuge from the just vengeance of their fellow creatures. Murder is their only means of usurping power. They have no taste, no occupation, no pursuit, but power and blood."

"If their hands be tied, they must, at least, have the luxury of murderous projects."

"They have drunk too deeply of human blood already ever to relinquish their cannibal appetite."

The following quotations from Lord Bacon are thus introduced, and given by Mr. Mackintosh in his speech for M. Peltier:—

"I cannot quit the reign of Elizabeth without laying before you the maxims of her policy in the language of the greatest and wisest of men." "Lord Bacon, in one part of his discourse on her reign, speaks thus of *her support of Holland:*—

"But let me rest upon the honourable and continual aid and relief she hath given to the distressed and desolate people of the Low Countries, a people recommended unto her by ancient confederacy and daily intercourse, by their cause so innocent and their fortune so lamentable."

In another passage of the same discourse, he thus speaks of the general system of her foreign policy, as the protector of Europe, in words too remarkable to require any commentary:—

"Then it is her government, and her government alone, which hath been the sconce and fort of all Europe; which hath *let* (hindered) this proud nation (Spain) from overrunning all."

"If any state be yet free from his factions (Philip II.) erect in the bowels thereof, if there be any state wherein this faction is erected, so that it is not yet fired with civil troubles; if there be any state under his protection which enjoyeth the moderate liberty upon whom he tyrannizeth not, it is the mercy of this renowned queen which standeth between them and their misfortunes."

M. Peltier was found guilty. He was never brought up to receive judgment. The breaking out of the war *prevented it.*

M. Peltier died, A.D. 1825.

Philip II., born A.D. 1527, died A.D. 1598, aged seventy-one years. Valladolid. Madrid.

IV. *George IV.*—Born at St. James' palace. Buried at Windsor. Reigned ten years. From A.D. 1820 to A.D. 1830.

George IV., as Prince Regent during the last melancholy illness of his father, had been exercising the functions of royalty.

The change from prince to king was, therefore, only nominal. He had not lived with his wife. She had returned to the continent. She came to England, and sought to obtain her rights, and to be crowned Queen. The matter was contested. George had married Mrs. Fitzherbert, A.D. 1784, and was afterwards forced to marry his cousin, Caroline Amelia Elizabeth. On the morning of his marriage he paid a visit to Mrs. Fitzherbert, and, laying his hand on his heart, assured her, "My dear Maria, you shall always have my heart." A.D. 1795. Mrs. Fitzherbert never cohabited with George after his marriage with Caroline.

On the morning of the wedding, as the royal party stood before the communion rails, the old king, George III., seeing the strange demeanour of his eldest son (the bridegroom) [*he was drunk*], came behind him, and gently slapping him on the shoulder, spoke out so as to be heard by all present, "George, George, what's the matter? You're asleep, man, you're asleep. Waken up."

Under these circumstances this unfortunate marriage was ratified and consummated. No happiness to either party could be expected as the result of the marriage. Caroline had a daughter. George knew *(for he made his dates)* that the child was his. But he never cared to see the child's mother again.

The trial of Queen Caroline terminated in the decision that she had been guilty of adultery; and, being by her own act divorced, that she was not entitled to the rights and privileges which she claimed. She died, A.D. 1821. Some said she also had "Griffith's gruel." George IV. had arrived in Dublin as the news of his wife's death reached the old city. George IV. died A.D. 1830.

V. *William IV.* succeeded his brother, George IV. Frederick, duke of York, had died some years previously. The third son of George III. succeeded to the throne of his father. William IV., born at Buckingham palace, buried at Windsor, reigned seven years, from A.D. 1830 to A.D. 1837.

VI. *Victoria.*—Born at Kensington palace, May 24, 1819; became Queen 1837.

Victoria was the only child of the duke of Kent. No female can inherit the crown of Hanover. The fifth son of George III. was Ernest. He became king of Hanover. His son George was blind. He succeeded to the throne of Hanover after the death of his father. He retired from the kingdom in dangerous times. He sent before him into England all the royal treasures, the regalia of Hanover, and all property of great value. He died, A.D. 1878.

Victoria married her cousin, Prince Albert of Saxe-Gotha, Feb. 10, A.D. 1840. Prince Albert, called also Prince Consort, was born Aug. 26, A.D. 1819; died Dec. 14, 1861, aged 42 years. The issue of this marriage was the following:—

1. Victoria Adelaide Mary Louisa, Princess Royal, born Nov. 21, 1840.
2. Albert Edward, Prince of Wales, and earl of Dublin, K.G., born Nov. 1, 1841.
3. Alice Maud Mary, born April 25, 1843.
4. Alfred Ernest Albert, born Aug. 6, 1844.
5. Helĕna Augusta Victoria, born May 25, 1846.
6. Louisa Caroline Alberta, born March 18, 1848.
7. Arthur William Patrick Albert, born May 1, 1850.
8. Leopold George Duncan Albert, born April 7, 1853.
9. Beatrice Mary Victoria Feodore, born April 14, 1857.

The various changes in the world, politically and ecclesiastically, since the death of George III., must form subjects for the consideration of the future historian. The influence of these changes upon the condition of society can be known only partially at the present time, A.D. 1878.

1. A.D. 1827.—The English fleet co-operated with the fleet of France and of Russia at the battle of Navarino against the Turkish and Egyptian fleets, which they almost annihilated, in their defence of the Greeks. Navarino was the ancient Pylos. The Pylian Nestor.

2. A.D. 1829.—Roman Catholic emancipation was accomplished in England.

3. A.D. 1832.—Parliamentary reform was accomplished in England.

4. A.D. 1845.—England had war with the Sikhs in India.

5. A.D. 1848.—Almost every throne in Europe was shaken by civil commotions and revolutions.

6. A.D. 1853.—Slavery was abolished in the English colonies.

7. A.D. 1855.—England and France united in opposing Nicholas, emperor of Russia, in the siege of Sebastŏpol, A.D. 1854. Peace, A.D. 1855.

8. A.D. 1857.—The great Indian mutiny. Peace, A.D. 1859.

9. A.D. 1864.—Civil war in America. Slavery abolished. Peace concluded. The American national debt commenced, A.D. 1866-7.

10. A.D. 1871.—The Franco-Prussian war. The Prussian victories. The resignation or abdication of Napoleon III. The republic of France acknowledged.

11. A.D. 1872.—England has founded fifty-two bishoprics in her colonies. The religious denominations in England, or in Great Britain and Ireland, have missions in all parts of the heathen world.

I. The Norman kings:—

	Reigned A.D.
1. William, the Conqueror	1066—1087
2. William, Rufus	1087—1100
3. Henry I.	1100—1135
4. Stephen	1135—1154

II. The Saxon line restored—*Plantagenet:*—

	Reigned A.D.
1. Henry II.	1154—1189
2. Richard I.	1189—1199
3. John	1199—1216
4. Henry III.	1216—1272
5. Edward I.	1272—1307
6. Edward II.	1307—1327
7. Edward III.	1327—1377
8. Richard II.	1377—1399

III. The house of Lancaster:—

1. Henry IV. (Bolingbroke)	1399—1413
2. Henry V.	1413—1422
3. Henry VI.	1422—1461

IV. The house of York:—

1. Edward IV.	1461—1483
2. Edward V.	April 9 to June 26, 1483
3. Richard III. (last of the Plantagenets)	1483—1485

V. The house of Tudor:—

1. Henry VII.	1485—1509
2. Henry VIII.	1509—1547
3. Edward VI.	1547—1553
4. Mary	1553—1558
5. Elizabeth	1558—1603

VI. The house of Stuart:—

1. James I.	1603—1625
2. Charles I.	1625—1649
[Oliver Cromwell. The Great Rebellion A.D. 1649-1660.]	1642—1649
3. Charles II.	1649—1685
4. James II.	1685—1689
5. William III. and Mary	1689—1694
William alone	1694—1702
6. Anne	1702—1714

VII. The house of Hanover:—

1. George I. (Lewis)	1714—1727
2. George II.	1727—1760
3. George III.	1760—1820
4. George IV.	1820—1830
5. William IV.	1830—1837
6. Victoria	1837.

The British Constitution—*Creasy.*

Mr. Creasy, M.A., barrister-at-law, published a fourth edition of his *Rise and Progress of the English Constitution*, A.D. 1858. He intended the book to be a class book in schools. Such was the opinion of those interested in education.

Dr. Isaac Watts preferred the catechetical mode of instruction [that is, of imparting knowledge] to any other mode.

I have endeavoured to form certain portions, perhaps the chief portions, of Mr. Creasy's book into something of a catechetical form, that some knowledge of the book may be imparted, and a desire excited to obtain further information on the same subject.

I. What is the English Constitution? 2. Whence derived? 3. What are its principles?

1. The English Constitution consists of certain great leading principles which have existed from the earliest period of our nationality down to the present time, expanding and adapting themselves to the pro-

gress of society and of civilization, and advancing and varying in development, but still essentially the same in substance and spirit.

2. These principles are imperishably recorded in the great charter, and in the statutes and charters connected with, and confirmatory of, "Magna Charta," Runnymede, A.D. 1215.

3. The primæval enduring principles of our constitution are as in the following order:—

(a.) The government of the country by a hereditary sovereign, vested with limited powers, and bound to summon and to consult a Parliament of the whole nation or realm, comprising hereditary peers and elective representatives of the Commons.

(b.) No taxes can be imposed, no law can be made, repealed, or altered, without the sanction of Parliament.

(c.) No man can be fined or imprisoned; no man's property or liberties can be impaired; and no man can be in any respect punished, except after a lawful trial.

(d.) Trial by jury. Twelve men form a jury.

(e.) Justice shall not be sold or delayed.

These great constitutional principles can all be proved either by express terms, or by fair implication from Magna Charta (carta), and its above mentioned "*Confirmatio Cartarum.*"

II. 1. What is the Bible of the English Constitution? 2. Who gave to it this name? 3. And what advice does he give respecting it?

1. *(a.) Magna Charta. (b.) The Petition of Rights. (c.) The Bill of Rights. (d.)* The earl of Chatham, called the elder Pitt. *(e.)* Appeal should be made to it on every grave political question.—*Creasy*, p. 1-4.

III. State the circumstances under which "Magna Charta," the Petition of Rights, and the Bill of Rights, came into existence.—*Creasy*, x. 26.

Aristotle classifies the constitutional functions of a member of a state under these three heads:—1, The deliberative; 2, The administrative; 3, The judicial. —*Creasy*, p. 7.

Our constitution, A.D. 1215, the thirteenth century, coeval with our nationality. Mr., afterwards Lord Macauley, writes thus in p. 17, and first volume of his *History of England*, concerning Magna Charta:—"*Here commences the history of the English nation.*"

(a.) "On Trinity Monday, A.D. 1215, king John came to Runnymede, with his scanty train of followers, to meet the barons and their host in their camps, A.D. 1215."

"It is needless (such is the statement of an old writer) to enumerate the barons who composed the army of God and the Holy Ghost; they were the whole nobility of England."

When the charter itself was prepared, the royal seal was solemnly affixed to it before the Congress at Runnymede. It bears the date of the first day of that Congress, June 15, A.D. 1215, being one hundred and forty-nine (149) years after the Norman Conquest, and seven centuries and a-half after the reputed era of the landing of the first of our Saxon ancesters in this island.—*Ch.* x. 14.

(b.) "The Petition of Rights" was forced from Charles I. by his parliament, A.D. 1629.—*Ch.* xiv.

(c.) "The Bill of Rights" was the result of the revolution, A.D. 1688.—*Ch.* xvi.

IV. Explain the terms, "Fusion of Races," and explain the several races of England, giving dates.

(a.) "The Fusion of Races" is the settlement of foreign nations in England, and their intermarriages with the natives.—*P.* xii. c. 2-6.

1. The Romans invaded England under Julius Cæsar, B.C. 55. They retired from England, perhaps A.D. 410.

2. The Saxons invaded England by invitation to expel the Picts and Scots, A.D. 450.

3. The Danes invaded England, A.D. 827.

4. The Normans invaded England, A.D. 1066.

5. The Picts and Scots were repulsed, and driven into their own territories. Some remnant must have obtained settlements amongst some remnant of the old British. These five races, formed in season one race. The ancient British, and the Picts and Scots, were Celtic. To these were added four races—1, Roman; 2, Saxon; 3, Danish; 4, Norman. These formed "the united nation," or "the Fusion of Races."

V. Give an account of the "feudal system." Explain the terms "feudal" and "allodial," "subinfeudation," "feud, or feif."—P. 73, c. vii.

(a.) The feudal system was gradually matured during the six or seven centuries of confusion which followed the irruption of the Germanic nations into the western Roman empire; so that in A.D. 1215, the feudal system was established, though with different modifications, in every European country which had been a Roman country, and had been overrun by German conquerors. The feudal system was also then established in Germany itself.

(b.) Many things are more easily understood by first obtaining an understanding of their opposites. This is the case with the word "feudal." The term used in contradistinction to it is "allodial."

"Allodial" land was that which the owner had "*out and out.*" "Allodial land" was the owner's entire property. Feudal land was called a "feud" or "fief." It was held by the occupant as a property given by the real owners to the ancestors of the present occupant, with permission to possess and to enjoy the fruits of the land. But the property and ultimate dominion of the land remained in the giver, or, as he was technically called, the lord. The return for this grant of feudal land was military service. The foundations of this system may be found in the institutions of almost every European nation, and in those of many Asiatic states at the present time.

Each baron who girt himself with martial vassals, sworn to serve him, and who made the revenues of provinces and cities his own, became founder of an "imperium in imperio," an empire in an empire.

Prelates and Abbots were completely "feudal nobles. They swore fealty for their lands to the king or other superior; received the homage of their vassals; enjoyed the same immunities; exercised the same

jurisdiction, and maintained the same authority as the lay lords among whom they dwelt."—*Hallam*, vol. i. p. 194.

(b.) The feudal aristocracy was an aggressive power, practically, which ever sought to aggrandise itself at the expense of monarchy. The process of "subinfeudation" was the great cause of this. Each baron had his right of private warfare. This was the greatest affliction to "Feudal Europe."

Each tenant lord had his baronial court. His military tenants attended. The judicial combat was the favourite mode of determining controversies between litigants, whether the controversy were civil or criminal.

VI. State the distinction between Feudalism in England and Feudalism as generally developed on the continent, and describe the character of the man who established Feudalism in England.—P. 84, c. viii.

(a.) In no continental province of the old Roman empire did events occur similar to those events (invasions, Picts and Scots, Roman, Saxon, Danish, and Norman) which occurred in England. These invaders must have had some experience in Feudalism, and must have moulded their systems in England, so as to accommodate their peculiar nationality to the country which they conquered.

But the distinction between "Feudalism" in England, and Feudalism in France, Germany, Italy or Spain, is even more due to the sagacious mind and resolute spirit of one great man, William the Conqueror.

(b.) The evidence which we possess of the manner in which William dealt with landholders in England, is a cogent proof that he was familiar with the feudal tenures in his own duchy.

On the whole, Mr. Creasy believes that it is substantially correct to say that William introduced the feudal system into this country, though some portions were not developed till after his time; and though Henry II. and his judiciaries, when they re-organized the kingdom after the shipwreck which it had underwent in Stephen's time, probably made several innovations.

VII. Explain the terms, "villiens regardant" and "villiens in gross," and state which prevailed before the thirteenth century.—P. 91, c. iv.

(a.) The technical name which prevailed in Anglo-Norman England is "villeinage." Some slaves were annexed to certain lands, and passed into the dominion of the heirs or purchasers of these *lands*, whenever the ground, which was considered the more important property, changed owners. These were called "*villeins regardant.*"

(b.) Others were bought and sold, and passed from master to master without respect to any land. These were termed "*villeins in gross,*" the ancient law applying to them the same uncouth phraseology by which it spoke of *rights of common, and of the inanimate legal entities.*

(c.) It is probable that the number of "*villeins in gross*" was never very considerable. But there are good grounds for believing that, at the commencement of the thirteenth century, the greater part of the labouring agricultural population of England were "*villeins regardant.*"

VIII. Describe "the conquest of Neustria." Rolf the Gang-er, and "Duke Rollo."—P. 16, c. v.

(a.) Scandinavia was the parent country of the Danes and of the Normans. Both nations appear to be the same. There is this essential distinction: the Danes came to England direct from their Scandinavian homes; the Norman nation had dwelt in France for more than a century and a half between the time of its leaving Scandinavia and the time of its conquering England. During that time the Normans had acquired the arts, the language, and civilization of the Romanized Gauls and the Romanized Franks. The Normans had created and developed a new national character which differed from that of their rude Danish and Norse kinsmen on the shores of the Baltic Sea and the North Sea, and from that of the Romanesque provincials, whom they found on the banks of the Seine (Sayne), and on the southern coast of the Channel.

(b.) Osker, Regner Redbrock, Erie the Red, Biorn Ironside, Sidrack, and many more kings and jarls of the Norse, or Dansker men, had sailed up the Seine, and spread the terror of their plundering and slaughter through France, before a young Norwegian chief, named "Rolf," and surnamed "Gang-er," from his length of limb, left Norway with a fleet of warriors, A.D. 878; after some passing forays in England and Belgium, entered the estuary of the Seine, and made the familiar voyage of his countrymen up to Rouen. He formed the plan of substituting permanent colonization for periodical plunder. His host, his men, his baronage, ultimately took possession of Rouen and of the neighbouring country, measuring and dividing the land according to the Danish custom, by the "ROPE." At length, after various struggles with the French kings, in A.D. 912, king Charles Le Chauve formally ceded to Rolf the province which the jarl (Rolf) already firmly held, and which, from its new lord and his warriors, Norsemen, has thenceforth borne the name of Normandy.

(c.) Rolf assumed the title of "Duke Rollo." He was succeeded in his duchy by a race of princes resembling him in mental capacity and in martial bravery. The century and a half which passed between duke Rollo's settlement in Normandy and duke William the Bastard's invasion of England, form an important period in mediæval history. France, throughout this time, was nothing more than a federation of feudal princes. The nobility formed by degrees a distinct order, and assumed a peculiar social organization.

IX. Give the words of the thirty-ninth and of the fortieth chapters of Magna Charta, and prove from chapter forty-one that Magna Charta is not selfish.—P. 148-149.

(a.) 39. "Nullus liber homo capiatur, vel imprisonetur, aut utlagetur, aut exuletur, aut aliquo modo destruatur; nec super eum ibimus, nec super eum mittemus nisi per legale judicium parium suorum vel per legem terræ."

(b.) 40. "Nulli vendemus, nulli negabimus, aut differemus rectum aut justiciam."

(a.) 39. No free man shall be taken, or imprisoned, or distressed, or outlawed, or banished, or in any way destroyed; nor will we pass upon him, nor will we send upon him, unless by the lawful judgment of his peers, or by the law of the land."

(b.) 40. "We will sell to no man, we will not deny to any man, either justice or right." *(Right or justice.)*

41. This chapter provides, that "all merchants shall have safe and secure conduct to go out of and to come into England, and to stay there, and to pass as well by land as by water, for buying and selling by the ancient and allowed customs, without any evil tolls, except in time of war, or when they are of any nation at war with us."

"Any foreign merchants found in England in time of war shall be safe, provided that the nation to which such merchants belong, if such nation be at war with us, treat our merchants, who may be in their country, with kindness, granting to them safety."

Montesquieu has justly eulogized our English ancestors for having thus "*made the protection of foreign merchants an article of their national liberty.*"

This enactment should have prevented any English writer from describing the struggle for "Magna Charta" as "*a selfish squabble between king John and his barons.*"

X. What are the words of Magna Charta eulogized by Lord Chatham? and what is the value which he has set upon them?—P. 150-151.

(a.) Nullus liber homo capiatur." No freeman can be taken.

(b.) "The three words, 'nullus liber homo,' have a meaning which interests us all; they deserve to be remembered; they deserve to be inoculated in our minds; *they are worth all the classics.*"

XI. Describe trial by compurgation, and trial by ordeal in the Anglo-Saxon times (p. 215 and p. 216), and trial by jury as it is now (209-210), explaining the terms *jurors* and *verdict*, and give an account of *M. De Tocqueville's opinion* of the effect of trial by jury.—P. 228-229.

It is now believed that trial by jury did not exist in the days of Alfred, and that it was not invented by him. The Anglo-Saxon system of criminal judicature had certainly the great principle of trying men publicly before a popular tribunal, and of not permitting their causes to be dependent on the subserviency or caprice of any officer of the crown.

An Anglo-Saxon criminal trial did not take place before judges, who summoned, as their informants on matters of fact, twelve men, or any definite number, but it took place in presence of all the assembled members of the hundred, or the county court, the latter being the tribunal before which most criminal charges were determined.

The sheriff and bishop presided; the land owners of the county formed the court. They were its seckatores or suitors. They looked on to see whether the stipulated proof of guilt or innocence was given. The system of the Saxon jurisprudence made a trial "rather of the nature of an arithmetical calculation, or of a chemical experiment, than what we now understand by the trial of a cause. A certain form was gone through, and, according to its result, which was always palpable and decisive one way or the other, the accused person was found guilty or acquitted."—*Palgrave.*

This is by no means an exaggerated account of the Anglo-Saxon system of trying offenders, either by the production of compurgators or by the ordeal.

(a.) The accused party was required to produce neighbours to swear to their belief in his innocence. Oaths were estimated by their worth in the Anglo-Saxon scale of persons; the oath of an earl was equal to the oaths of six ceorls, and so onward in the penal tariff. If the accused person produced the requisite amount of oath, he was set free. If the aggregate amount of oath of his compurgators fell below the prescribed sum, he was pronounced guilty. This is trial by compurgation.

(b.) If the accused person put himself on trial by ordeal, the weight of the hot iron which he was to bear, or the depth to which he was to plunge his arm into hot water, was carefully settled by law. The assembly looked on. In trial by compurgation they added up the amount of the oaths; in trial by ordeal they watched the effect of the hot iron (and of the hot water) upon the culprit's skin; and that was all which they had to do.

The slayer who was found near to the bleeding corpse, or the thief who was taken in fresh pursuit, in possession of his booty—*hand-abend and back forend*—was strung up to the nearest bough without mercy.—*Palgrave.*

(c.) Trial by jury as it now is, signifies a system by which the public officers who compose the court, and who are commissioned by the sovereign to administer the law, to put accused persons upon trial, to discharge them if innocent, and to pass sentence upon them if guilty, are allowed themselves to determine the fact of the guilt or innocence of the person accused. The decision as to the guilt or innocence of the accused must be arrived at by at least twelve men, the equals of the accused.

These twelve men are *sworn*, "*jurati*," and from this word, they are called "*jurors.*" They deliver a *true word—verum dictum—a verdict*, according to the evidence. By means of the verdict of the jury the judge is enabled to deliver a true judgment.

(d.) M. De Tocqueville says, that "if the people see trial by jury only at intervals and in particular cases, and are unaccustomed to see it in operation in the ordinary affairs of life, they will regard it as only one means, and not the sole means, of obtaining justice. But when trial by jury embraces all causes, not merely criminal but civil, it penetrates unto the usages of life, and so habituates the minds of men to its forms, that they, so to speak, confound it with the very idea of justice."

"But, moreover, it is one great instrument for the

education of the people. It is a school into which admission is free and always open, into which each juror enters to be instructed in his legal rights—where he daily engages in communication with the most accomplished and enlightened of the upper classes—where the laws are taught to him in a practical manner, and are brought down to the level of his apprehension by the efforts of the advocates, the instruction of the judge, and by the very passions of the parties in the cause."

(e.) To this opinion is added that of Dr. Arnold, who states, "trial by jury furnishes to a greater or less portion of the nation one of the best means of moral and intellectual culture, the opportunity, namely, of exercising the functions of judge. I mean that to accustom a number of persons to the intellectual exercise of attending to, and of weighing and comparing evidence, and to the moral exercise of being placed in a high and responsible situation, invested with one of God's own attributes, that of judgment, and having to determine with authority between truth and falsehood, between right and wrong, is to furnish them with very high means of moral and intellectual culture. In other words, it is providing them with one of the highest kinds of education."

XII. Give some account of *(a.)* Bushel, the juryman, p. 305; *(b.)* of trial by attaint, p. 305-306, *n.*; *(c.)* of Hume's opinion of the reign of James II., p. 306; *(d.)* of Lord Bolingbroke's remarks on the reign of Henry VIII., p. 277; *(e.)* of Professor Lieber's opinion of self-government, p. 374-5; *(f.)* of the opinion of Neibuhr, the German historian, upon our local government, p. 376; *(g.)* of William Dunning's motion, p. 387; *(h.)* of Lord Bolingbroke's account of James I.'s doctrine on the privileges of parliament, p. 280; *(i.)* and explain Scot and Lot.

(a.) A.D. 1670.—The celebrated Quakers, Penn and Mead, were tried at the Old Bailey for an unlawful assembly. The Recorder tried the case, and used the threats of the court to induce the jurymen to find the prisoners guilty. Bushel, a juryman, was firm. He encouraged his fellow-jurymen. They acquitted the prisoners. The Recorder fined each juryman in the sum of forty marks. Bushel refused to pay the fine. The Recorder committed him to prison. He sued out a writ of "habeas corpus" from the Court of Common Pleas. The return was made that he [Bushel] had acquitted the prisoners "against full and manifest evidence"—contra plenam et manifestam evidentiam. Chief Justice Vaughan, "in a judgment replete with masculine sense, with luminous argument, and with profound historical research, pronounced the return insufficient, and the fine and imprisonment illegal."

From that time forth the invaluable doctrine, that a jury, in the discharge of their duty, are responsible only to God and to their consciences, has never been shaken or impeached.

(b.) In very early times, when the jurors were themselves witnesses, and gave a verdict from their personal knowledge of the transaction, they were punishable for a wilfully false verdict, or for wilfully false evidence, by a writ of *attaint*. Twenty-four other jurors were summoned, who re-investigated the case, and, according to their decision, the first jury were either freed from blame or severely punished. As jurors ceased to be witnesses, the process of attaint fell into disuse.

(c.) Hume, the artful and unscrupulous partizan of the house of Stuart, confesses of James II. that "almost the whole of this short reign consists of attempts—always imprudent, often illegal, sometimes both—against whatever was most loved and revered by the nation."

(d.) Lord Bolingbroke says, "Henry VIII., by applying to his parliaments for the extraordinary powers which he exercised, and by taking these powers for such terms and under such restrictions as the parliament imposed, owned indeed sufficiently that they did not belong, of right, to the crown."

"He owned, likewise, in effect, more than any prince who went before him, how absolutely the disposition of the crown belongs to the people of England, by procuring so many different and opposite settlements of it to be made in parliament."

(e.) Professor Lieber, a German, afterwards an American by adoption, expressly states, "Yet the self-government of our country (America) or of England, could be considered by us little more than oil floating on the surface of the water, did it consist only in congress and state legislature with us, and in parliament in England."

"Self-government, to be of a penetrative character, requires the institutional self-government of the country or district; it requires that everything which, without general inconvenience, can be left to the circle to which it belongs, be thus left to its own management."

(f.) Niebuhr, the German historian, at the close of the war, A.D. 1815, edited a work on the "*Internal Administration of Great Britain*," in order to persuade the Prussian court to reorganise the Prussian state on better principles.

In this work he maintains that "British liberty depends at least as much on the local appliances of local government as it does upon parliament."

(g.) Mr. Dunning was supported by the House of Commons in his motion, that "*the influence of the Crown had increased, was increasing, and ought to be diminished.*"

This revolution in the House of Commons, in compliance with Mr. Dunning's motion, was recorded, April 5, A.D. 1780. No reflecting man would join in any such protest against the preponderance of royal authority now, A.D. 1878.

(h.) The Chancellor Wareham, at the opening of a parliament in the reign of Henry VIII., in his speech emphatically calls the twelve jurymen "*the pillars of the state.*"

Bolingbroke correctly observes of the first Stuart, that "the doctrines which established the unbounded and ineffable prorogative of the king, which reduced the privileges of parliament to be no longer an ancient

and undoubted right and inheritance, but derived them from the permission and toleration of the crown, and declared them liable to be retrenched at the will of the prince, and which, by necessary consequence, changed at once the nature of the English constitution from that of a free to that of an arbitrary government; all these doctrines, we say, or the principles on which they are established, had been already publicly and frequently asserted by king James I. They were the language of the court, and a party had been formed in the nation who made profession of them; they were maintained in conversation; they were pleaded for in print; and they became soon afterwards the disgrace and profanation of the pulpit.

"King Charles I. came a party man to the throne, and he continued an invasion on the people's rights, whilst he imagined himself only concerned in the defence of his own rights. He had sucked in with his mother's milk those absurd principles of government which his father was so industrious, and, unhappily for the king and people, so successful in propagating. He found his principles espoused as true principles, both of religion and policy, by a whole party in the nation, whom he esteemed friends to the constitution in church and state. He found them (his principles) opposed by a party whom he looked on indiscriminately as enemies to the church and to monarchy."

"With this habitual bias upon him, king Charles I. came to the throne; and, to complete the misfortune, he had given all his confidence to a madman. An honest minister might have shewn to him how wrong his measures were, a wise one how ill-timed. Buckingham was incapable of either (honesty or wisdom).

"The violence and haughtiness of his temper confirmed his master in the pursuit of these measures, and the character of the first minister became that of the administration."

(i.) The learned researches of Sergeant Mereweather and of Mr. Stephens into our municipal archæology seems to have established, that, at least before Henry VI.'s reign, every freeman who became a resident land-holder in a borough capable of paying SCOT—*that is, his share of local taxation;* and of bearing LOT—*that is, of discharging in turn the local offices*—was sworn and enrolled at the borough Leet, and became a burgess.

XIII. *(a.)* Who are liable to serve as jurors? *(b.)* Their age? p. 385. *(c.)* Give some account of "Parliament," "Cabinet," "Lord Lieutenant," p. 360; "Posse Comitatus," "Privy Council," p. 264; "Writ of Habeas Corpus," p. 204-205; "Reform Bill," "Middle Class," p. 345-6; "Libel," p. 388-9; and "Parliamentary Reform," p. 352; "Mr. Bowyer on English Policy," p. 372.

(a.) In early times the qualification required for jurors was the possession of freehold property, except in the boroughs, where all burgesses were eligible. Now, with certain personal and professional exceptions, the following persons are qualified to serve on juries for the trial of all issues, civil and criminal, in her Majesty's courts at Westminster, and at assizes, and grand and petty juries in the courts and sessions of the peace in the county, riding, or division where they respectively reside:—

1. Every man between the ages of twenty-one and sixty years, residing in England, having in his own name, as in trust, £10 per annum of clear yearly income.

2. Every man having £20 per annum clear from lands or tenements held by lease for twenty years or upwards, or for any time determinable on any life or lives.

3. Householders assessed to the poor rate, or to the inhabited house duty in the county of Middlesex, on a value of £30; in any other county, £20.

In the municipal boroughs which have quarter sessions, all the burgesses (that is to say, all resident ratepayers) serve as jurors. All persons more than sixty years of age are exempted from being placed on the jury lists.

(b.) Parliament is thus described by Edmund Burke: "The parliament of Great Britain sits at the head of her extensive empire in two capacities: one as the local legislation of this island, providing for all things at home, immediately, and by no other instrument than the executive power. The other, and, I think, her nobler capacity, is what I call her imperial character, in which, as from the throne of heaven, she superintends all the several inferior legislatures, and guides and controls them all without annihilating any."

(c.) Cabinet.—The highest offices of state are those usually held by the constitutional and responsible advisers of the crown, who, in the name of their sovereign, carry on the administration of this great empire, both in matters of general interest, and in all matters of external policy. They are generally about fifteen in number. They are called the Ministers of State, and they are all *Privy Councillors*, and they alone form the "*Cabinet.*" The chief of them, by long usage, holds the office of *First (Primus)* Lord of the Treasury, whence he is commonly called the "*Premier*," and sometimes "*the Prime Minister.*"

(d.) "*The Crown* is supreme in the government. The crown is an essential constituent part of the imperial legislative power. The crown calls parliament together, and can, at pleasure, prorogue or dissolve it. In all matters of civil government, in all which relates to the inner life of the state, the crown is the chief magistrate of the nation, and all other magistrates act by its commission. *The crown means, the king or the queen reigning.*"

Theoretically, "the Crown" may choose any of its liege subjects as its ministers; but, *practically*, the choice is very limited. For this the reason seems plainly to arise from the circumstance that the ministry must depend on parliamentary majorities for their tenure of office. This uncertainty of the tenure of office must diminish the number of the men who will aspire to the office of state minister.

(e.) Sheriffs (p. 141) were officers under the king in every county, deriving their title from the Saxon

words, "shire" and "reeve," the bailiff or steward of the division. They are called in the Latin text of the great charter *vicecomes*, which literally signifies "*in place of the earl of the county*," who anciently governed it under the king.

(f.) Lord Lieutenant is an officer of comparatively modern institution and date, not to be distinctly traced before the times of Philip and Mary, and not definitely and constitutionally established until the reign of Charles II.

The Lord Lieutenancy has *practically* much diminished the importance of the ancient office of the *shrievalty*, though still, in *theory*, "the executive government of every county is vested in the sheriff, 'who is entrusted with the queen's business in his bailiwick,' and to whom the royal warrant, by which he is appointed, solemnly entrusts the custody of the county."

(g.) Every parish has, or ought to have, its *Vestry*. The vestry meeting is an assembly, or "*the Vestry*" is an assembly of the inhabitants of the parish, met together for the despatch of the affairs and business of the parish. The Anglo-Saxons formed this foundation of the ecclesiastical and political government of the country. Through all kinds and degrees of assemblies, political and ecclesiastical, upwards to the houses of parliament and to the throne, the principle of legislation ascends. The study of this principle of our constitution should engage the mind of every student in the learned professions, and should not be overlooked by men engaged in the active pursuits of commerce, and in the laborious duties of the working classes of the community.

(h.) Posse Comitatus, p. 368.—The high-sheriff of a county may command the aid of any person in his county, and may even summon the whole force of the county, called by our lawyers "*the Posse Comitatus*," "a summons" which every able-bodied commoner must obey under penalty of fine and imprisonment. The sheriff has the like authority in case of invasion, though the Lord Lieutenant is practically the chief of the local military force of each shire.—Page 368.

(i.) "*Privy Council.*"—Sometimes ordinances were issued by the sovereign on petition from parliament, but they were also frequently made by the king in council without any parliamentary authority. This is the king's "concilium ordinarium," or "Privy Council," consisting of—1, the Chancellor; 2, the Treasurer; 3, the Lord Steward; 4, the Lord Marshal; 5, the Lord Admiral; 6, the Judges; 7, and other high officers of state, all nominated by the king, and all removable at his pleasure.

(j.) "*Writ of Habeas Corpus.*"—An Englishman's right to a "writ of Habeas Corpus," when his personal liberty is interfered with, makes the principle of the act of "Habeas Corpus" familiar to us. The celebrated act of "Habeas Corpus" was passed in the reign of Charles II. *The true foundation of the act is "the great charter."* "From the earliest times of our law 'no freeman could be detained in prison, except upon a criminal charge or conviction, or for a civil debt.'" In the former case it was always in his power to demand of the Court of King's Bench a suit of "Habeas Corpus, ad subjiciendum," directed to the person detaining him in custody, enjoining him to bring up the body of the prisoner, with the warrant of commitment, for the judgment of the court. This writ issued of right, and could not be refused by the court.

(k.) Libel, p. 394.—The maxim of the English law on the subject of libel was, "*the greater the truth, the greater the libel.*" The late Lord Campbell framed and introduced a statute (vi. & vii. *Vict.* cap. 96), on the trial of any indictment or information for a defamatory libel. By this statute the accused party is allowed to put in his defence, that "he has *told truth for the public good.*"

(l.) Union with Scotland, A.D. 1707. Union with Ireland, A.D. 1800. Time is disclosing the value of these Acts.

(m.) The middle classes and their influence had been greatly developed and augmented during the period between the great (revolution) rebellion and the accession of George III. Their increase was very rapid during the reign of George III. A demand for remodelling the representative system was delayed by the French revolution. After the peace (A.D. 1815), the reasonableness of the demand for parliamentary reform, and the excitement occasioned by the continental revolutions in A.D. 1830, made it imprudent to cause any further delay to the measure. It was carried, A.D. 1832.

The term "middle classes" is intended to include all those who are below the landed aristocracy, and above such artisans and labourers as depend solely on manual labour for subsistence.

(n.) Government (*Creasy*, p. 337).—"Our Kings and Queens have carried on the government of the country through ministers, who have been, and necessarily must be, dependent on parliament for their tenure of office. Not that the personal opinion or character of the sovereign of this country ever can be unimportant." "His habits and tastes are always matters of notoriety and often of imitation. Access to his society is always coveted. He may give that access in a manner useful or mischievous, or absolutely indifferent. He may call to his court those who are most distinguished by genius or by knowledge, or those whose only merit is their birth or their station; or parasites, buffoons, or profligates. Even in the appointment of ministers he may sometimes exercise a sort of selection. He is sometimes able to delay for a short period the fall of those whom he likes, and the accession of those whom he dislikes; and he can, sometimes, permanently exclude an individual." —*Edin. Rev. of Lord Brougham's Political Philosophy.*

"We have never known what is called 'an administrative hierarchy,' that is to say, a supreme central authority, sending its prefects, its sub-prefects, and other salaried officials, into every department, and directing and performing by them every duty of police and the like, and professing to provide by them for every local emergency. As Mr. Bowyer (*Creasy*, p. 372) well observes in his *Commentaries*, "Our English

civil polity is constructed on perfectly different principles. Its main principles are to engraft legal power upon social power, and thus make use of the means naturally produced by the social state of the people to govern them by law. Now there are two species of government into which men, living in a social state, fall by a kind of instinct. The first is government by patriarchial superiors or chiefs, who are respectable for their personal qualities or their rank, or powerful from their wealth, especially that wealth which consists in land; and the second is government by magistrates, elected by those who are to obey them. These are the two forms of government upon which the whole system of our local and provincial polity is constructed."

"They are both productive of peace and harmony, because they are agreeable to nature; and they are also (under due regulation) highly favourable to liberty."

M. Guizot speaks of (and whence, in a great degree, originated) that incapacity for political rights on which he founds his opinions. His words are:—"The true, the sole general principle which is manifested in the distribution of electoral rights, as it then existed in England, is this, that right is derived from, and belongs to, capacity." This requires some explanation.

"It is beyond doubt that, at this period, setting aside the barons, whose personal importance was such that it was necessary to treat with each of them individually; the clergy, the freeholders, and the burgesses of certain towns could alone act as citizens. Those not comprised in one or other of these classes were chiefly poor husbandmen, labouring on subordinate or precarious means. They included all men invested with independence, free to dispose of their person and wealth, and in a position to rise to some ideas of social interest. This it is which constitutes political capacity. This capacity varies according to time and place; the same degree of fortune and enlightenment is not everywhere, and always sufficient to confer it, but its elements are constantly the same. It exists wherever we meet with the conditions, whether material or moral, of that degree of independence and intellectual development which enables a man freely and reasonably to accomplish the political act he is required to perform. Assuredly, considering the masses, as they should be considered in such a matter, these conditions are not met with in England in the fourteenth century, elsewhere than among the freeholders, the clergy, and burgesses of free towns. Beyond these classes nothing is found but almost servile dependence and brutal ignorance. In summoning these classes then to join in the election, the electoral system summoned every capable citizen. It was derived, therefore, from the principle that capacity confers right; and among citizens whose capacity was recognised, no inequality was established."

"Thus neither the sovereignty of the majority nor universal suffrage were originally the basis of the British electoral system. Where capacity ceased, limitation of right was established."— *Creasy*, pp. 272-3.

Note.—The pages *referred to* in these extracts are pages in Mr. Creasy's *History of the English Constitution*.

THE NEW TESTAMENT.

BOOK V.

CHAPTER I.

I. *Matthew*, called also Levi, the son of Alphēus, was the author of the gospel which bears his name. The gospel is, therefore, genuine. We believe the contents to be true. Therefore the gospel is authentic. This gospel contains within its narrow compass the truth of the gospel revelation. The other gospels and the epistles add nothing to the doctrinal information contained in St. Matthew's gospel.

He wrote the *History of the Life of our Saviour* about eight years after our Lord's ascension, A.D. 41, in Hebrew. He translated it into Greek, A.D. 61. He wrote for the Jewish converts. His gospel is the earliest writing in the *New Testament*.

The genealogical table in the commencement of St. Matthew's gospel was written for the Jews, and proves our Lord's descent from Abraham. The generations given by St. Matthew are objected to as inaccurate because *one name* is supposed to be wanting. The following table, given by *Dr. A. Clarke*, answers this objection by giving *the name*:—

I. FOURTEEN.	II. FOURTEEN.	III. FOURTEEN.
1. Abraham.	1. Solomon.	1. Jechonias.
2. Isaac.	2. Rehoboam.	2. Salathiel.
3. Jacob.	3. Abia.	3. Zorobabel.
4 Judah.	4. Asa.	4. Abĭud.
5. Pharez.	5. Josaphat.	5. Eliakim.
6. Esrom.	6. Joram.	6. Azor.
7. Aram.	7. Ozias.	7. Sadoc.
8. Aminadab.	8. Jonathan.	8. Achim.
9. Naason.	9. Achaz.	9. Eliud.
10. Salmon.	10. Ezekias.	10. Eliăzar.
11. Boaz.	11. Manasses.	11. Matthan.
12. Obed.	12. Amos.	12. Jacob.
13. Jesse.	13. Josias.	13. Joseph.
14. David.	14. JOACHIM.	14. JESUS.

II. *Mark*, called also John, or John Mark, was the son of Mary, at whose house Peter knocked when the angel released him from prison, and when Rhōda came to hearken. He travelled with Barnabas and Paul on their first missionary tour, and returned from the work, leaving his companions at Perga, in Pamphylia. He travelled in company with Barnabas, when Paul and Barnabas had disagreement as to Mark's worthiness. Mark was sister's son to Barnabas, who was, therefore, Mark's uncle. After this disagreement Paul went one way, and Barnabas and Mark went another way, the way taken by Paul and Barnabas in their first missionary tour. Mark is supposed by some to have written his gospel as an epitome of Matthew's gospel. Others deny that this is a true opinion, and maintain that Mark has written an independent account of our Lord's life. In the Greek some passages of Mark's gospel are more difficult for translators than any passages in Matthew's gospel.

St. Paul wrote his Epistle to the Colossians, A.D. 64. In this epistle, iv. 10, are the words, "Aristarchus, my fellow-prisoner, saluteth you, and Marcus, sister's son to Barnabas. (Touching whom ye have received commandment). (If he come unto you, receive him)." Also, *2nd Tim.* iv. 11, St. Paul writes thus—"Only Luke is with me. Take Mark, and bring him with thee, for he is profitable to me for the ministry." St. Paul had forgiven St. Mark, and had been reconciled to Barnabas.

2nd Tim. iv. 13: "*The cloak*," "*τον φαιλονην*," means also "a bag," in which books (parchments) were kept. The Syrian translator renders the word, "Domum Scriptorum."—*Macknight.*

St. Mark wrote his gospel in Rome, A.D. 64. He died at Alexandra, in Egypt, in the eighth year of the reign of the Roman emperor Nero, A.D. 62.

Some mistake has been made in the date of Mark's death. Nero reigned from A D. 54 to A.D. 68. The eighth year of Nero's reign is A.D. 62, and Mark wrote his gospel in Rome A.D. 64. And could St. Paul request Timothy to bring Mark with him to Rome, in *2nd Tim.*, A.D. 66. Nero killed himself in the thirty-second year of his life, after a reign of thirteen years and eight months, A.D. 68. He began to reign A.D. 54. St. Mark wrote his gospel A.D. 64. He wrote it in the tenth year of the emperor Nero. The date of St. Mark's death must be fixed, therefore, to some one or two years after the date (A.D. 66) of St. Paul's second epistle to Timothy.

III. *Luke*, who wrote the gospel which bears his name, is supposed by some to have been one of our Lord's seventy disciples. This may be a mistake. He may have been a Gentile convert. He was a native of Greece. He was a physician. He began to travel with St. Paul, A.D. 53.—*Acts* xvi. 10—"We." Some say that he was a painter. This report was circulated about three centuries after our Lord's birth, when pictures were being introduced into churches. St. Luke dedicated his gospel to Theophilus. St. Luke records what our Lord began *to do and to teach*, that is, *our Lord's miracles and doctrines*.

Luke x. 1-20.—He is the only evangelist who mentions the commission given by our Lord to the seventy disciples.

Matt. ix. 20-22. *Mark* v. 25-34. *Luke* viii. 43-48.—St. Mark states that the woman "grew worse." St. Matthew does not give this bad account of the treatment used in this case by the physicians. *St. Luke* also is silent on the blame due to the physicians, implied in *St. Mark's* word "*worse.*" This shows *St. Mark's* independence in the writing of our Lord's life.

Some think that *St. Luke* retired to Achaia, and soon after died, at the advanced age of eighty-four years. He must then have left St. Paul soon after (perhaps a year) St. Paul's release. As St. Luke wrote his gospel for the Gentiles, he traces our Lord's descent, not downward from Abraham, as St. Matthew traced it for the Jews, but upwards to Adam, and to God, the Father of the human family.

IV. *John* was the son of Zebedee, his father, and of Salomè, his mother. Salomè was ambitious. She wished that her sons, John and James, should sit, the one on the right hand, the other on the left hand of our Lord, when he came into his kingdom. James was slain by Herod Agrippa, who seized Peter, and put him in prison. Herod Agrippa was the son of Aristobūlus, and the grand-son of Herod the Great. He was nephew to Herod Antipas, who beheaded *John the Baptist*, and he was brother to Herodias. He was father to Herod Agrippa, before whom St. Paul pleaded. Drusilla and Bernice were his daughters. He was eaten by worms.—*Acts* 12.

John wrote his gospel long after the other gospels had been written. It is the last of all the writings in the New Testament. Domitian, the Roman emperor, banished St. John to Patmos, an island in the Ægean Sea. When Domitian was succeeded by Nerva, all the exiles were recalled, and St. John returned to Ephesus.

Mary, the mother of Jesus, is supposed to have lived with St. John in Judea, perhaps in Jerusalem, till she died, A.D. 48.

V. *Acts of the Apostles.*—The book called the *Acts of the Apostles* is dedicated to Theophilus (Θεου φιλος, Friend of God), by the author of the *Former Treatise on our Lord's Life;* "all which Jesus began to *do* and to *teach*," that is, his *miracles* and his *doctrines*. Some think that St. Luke dedicated his "*Gospel*" and his "*Acts*" to "*The Christian Church*," under the name "*Theophilus.*" The general opinion is in favour of the personality of Theophilus, and that he was a friend of St. Luke. A comparison of the preface of St. Luke's *Gospel* with the preface to the *Acts* shows that St. Luke was the author of both the *Gospel* and the *Acts*. St. Peter and St. Paul are the apostles whose acts are recorded. St. Stephen and St. Philip are the deacons whose acts are recorded. *The Acts of the Apostles* is a book which embraces a period of thirty years, from the time of our Lord's ascension to the time of St. Paul's release at Rome. It is a book of vast importance to every christian, as it makes known the manner in which the apostles preached the gospel, and the manner in which their hearers received the gospel. The commencement of the *Narrative of the Acts* is dated A.D. 33, the conclusion is dated A.D. 63.

In *Acts* xvi. 10, the words "we endeavoured" prove that St. Luke then engaged in St. Paul's missionary work, and became one of his companions in travel. St. Luke is supposed to have continued in St. Paul's company till the release of St. Paul after his first imprisonment. St. Luke is supposed to have lived during the remainder of his life in Greece, where he finished and published his *Gospel* and *Acts*. His Greek is pure. He was, when he died, perhaps eighty-four years of age.

THE NINETEEN EPISTLES OF ST. PAUL.

VI. *Romans*, A.D. 60.—Rome, founded by Romulus and Remus, twins, was the chief city of the Roman Empire.

Rome had subdued all the civilized nations of the world. Africa, Asia, and Europe had submitted to her sway. She protected the Jews in their settlements through the dominions of Alexander the Great and of his successors, which dominions were now reduced to her government.

From the day of Pentecost, a Christian Church had existed in Rome. Roman visitors were in Jerusalem on the day of Pentecost, A.D. 33, when our Lord's promised outpouring of the Holy Ghost established Christianity as a divine revelation. The Roman visitors who witnessed the scene of the descent of the Holy Ghost at Jerusalem, reported at Rome, when they returned, the miraculous evidence of the Holy Ghost in favour of Christianity. Believers increased in number. A period of twenty-seven years from the day of Pentecost had been completed. No apostle had visited Rome during that period.

Aquila and Priscilla were forced, by a decree of the emperor Claudius, to leave Rome. They travelled to Corinth. They found St. Paul in Corinth. Aquila and St. Paul were tent makers. They worked at their trade in Corinth, and thus earned their daily bread whilst they preached the gospel to the heathen Corinthians. St. Paul learned the condition of the Roman church from Aquila and Priscilla. St. Paul wrote his *Epistle to the Roman Church* to give to them a true notion of the necessity for the christian religion. The light of reason, or natural religion, amongst the heathen, and revealed religion, or the Mosaic dispensation, amongst the Jews, had failed to make the professors of these religions obedient to the laws of morality, under their respective systems. The moral depravity of both Jews and Gentiles is the reason given by St. Paul for the introduction of the *Christian Revelation*—the *Christian Religion*. The sacrifices of the heathen and of the Jew availed not for the removal of punishment for the guilt contracted by their respective violations of the laws under which they were respectively governed in the sight of God. The Jew had advantage over the Gentile in this: he possessed revealed religion. But his own scriptures proved the universality of his moral pravity. Therefore his advantage increased his guilt.

If, therefore, the leading philosophers and the eminent advocates of the Gentiles, and the law and the prophets of the Jews, unite in declaring the moral corruption and pravity of both Gentiles and Jews, the condition of both is miserable if God be not merciful. Both Gentiles and Jews must perish everlastingly, if God do not, in mercy, interfere for the rescue and deliverance of both Gentiles and Jews from their lost condition. St. Paul proceeds to show the excellency of the knowledge of Christ Jesus his Lord. God finds out the way by which he can be just, and the justifier of him who believeth in Jesus. Abraham, before his circumcision, was accepted by God. Why? Because Abraham believed God. Abraham is a type of all believers. The converted Gentile believes. God accepts him as He had accepted Abraham. The Jew, notwithstanding the advantage and the benefit of the Mosaic dispensation, was unable to find acceptance with God. The sacrifices of the Jew had ceased to be acceptable to God. The Jew's works of the ceremonial law were worthless in the sight of God. The Jew must feel and acknowledge before God his own sinfulness, and must, in the consciousness of his own pravity, confess his sins to God, and seek mercy to pardon his sins, and grace to help him to go and sin no more.

These blessings all believers may enjoy, "if we believe on Him who raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification." "Therefore, being justified by faith (or receiving our justification by faith, or believing that God does forgive the sins we have forsaken), we have peace with God, through our Lord Jesus Christ." We repent. We behold the Lamb of God who taketh away the *sin of the world, therefore our sin*. We believe we have redemption through his blood, the forgiveness of our sins. We have peace. "The spirit of the law of life in Christ Jesus hath made us free from the law of sin and of death." "We walk not after the flesh, but after the spirit." We do not say, as a Jew under the law, "O wretched man that I am, who shall deliver me from the body of this death?" "We thank God 'for deliverance, through Jesus Christ our Lord.' For, therefore, now (under the Gospel) there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit. We are persuaded that nothing shall separate us from the love of God which is in Christ Jesus our Lord."—*Romans* i.-viii.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service."—*Romans* xii. 1.

VII. *1st Corinthians*, A.D. 59.—St. Paul wrote this epistle at Ephesus during his three years' ministry in that city, and before he commenced his second missionary tour through Europe. Titus is supposed to have carried this epistle to the church in Corinth, as an answer to certain communications addressed by that church to St. Paul. The introduction into the church in Corinth of rites and ceremonies, of denial of the resurrection of the dead, of immoral habits, of contempt for St. Paul's ministry, caused certain members of the church in Corinth to write to St. Paul, stating the errors introduced into the church in Corinth by a false teacher, and asking St. Paul's advice to the church under these trying circumstances. The errors were serious. The instruction given in this epistle meets and overthrows the errors at every turn of their wanderings.

VIII. *2nd Corinthians*, A.D. 60.—This epistle was written very soon after the former. The erring Corinthians were reproved and reformed by the first epistle. Therefore, this second epistle was written to console and to confirm them.

IX. *Galatians*, A.D. 58.—Galatia is a province of Asia Minor, inhabited principally by Gauls, who had been called in to assist the king of Bithynia. They expelled the king's enemies, and settled in the province. Perhaps this epistle was written soon after St. Paul's first visit, A.D. 53, when he founded the church in the course of his second missionary tour, at least in the course of that tour not perfectly described by St. Luke. In this tour St. Paul visited the upper coasts, and then returned to Ephesus, where, on his visit to Jerusalem, he had left Aquila and Priscilla. He may have written this epistle from Corinth, A.D. 54. It is certain that, in his second missionary tour, Paul was not suffered by the Holy Spirit to go into Bithynia. At the completion of that second missionary tour, St. Paul intended to be at Jerusalem, at the feast (perhaps the Passover). He landed at Cesarea, went up to Jerusalem, saluted the brethren, and went down to the church at Antioch, in Syria. After this he went over all the country of Galatia and Phrygia in order, strengthening the disciples. Apollos had gone to Corinth from Ephesus. After the departure of Apollos, St. Paul, having finished this missionary tour, arrived at Ephesus. There is some difficulty in arriving at a satisfactory date of the composition of this epistle, or of the conversion of the Galatians. The epistle may have been written soon after St. Paul's solitary (as it appears) missionary tour, which he completed by his return to Ephesus, to commence his three years' ministry in that city. Ephesus may appear to be the place in which St. Paul wrote his epistle to the Galatians. It may be possible that St. Paul founded the church in Galatia, in his first missionary tour, and that he wrote this epistle when in Corinth, in his second missionary tour. "I marvel that ye are *so soon* turned from him who called you unto the grace of Christ, unto another gospel, which is not another" (*Gal.* i. 6), are words which prove that error in doctrine was introduced into the church in Galatia, very soon after its formation. St. Paul was in Corinth, A.D. 53. His first missionary tour was in A.D. 45. He cannot have visited Galatia with Barnabas in that tour. In his second tour, the Sprit did not suffer him to go into Bithynia. After he had returned to Ephesus, and proceeded to Jerusalem, he went thence to Antioch, and visited Galatia and Phrygia in order. κατεξησ. Were the disciples, who were then visited, the converts of the first missionary tour, A.D. 46?

How could they have been the converts of the

second missionary tour, when "the Spirit did not suffer them to go into Bithynia?"

If they were the converts of St. Paul's third missionary tour—*solitary*—on his way from Jerusalem to Ephesus, the report of their being removed from the faith of the Gospel may have reached him in Ephesus, and he may have composed this anti-ritualistic and anti-ceremonial epistle in Ephesus, A.D. 58. This is a statement of probabilities. I have followed the dates in our authorized version without affirming anything very positively, as the date is not very important. However, I am favourable to the last probability. The solitary tour to Ephesus may have been the time when St. Paul founded a church in Galatia; and his three years' ministry in Ephesus may give the time and place of the composition of St. Paul's epistle to the Galatians. The date of the epistle may not be considered important. *The matter of the Epistle is all-important.*

The yoke of bondage of the Mosaic covenant, or law, in rites and ceremonies, was broken in Christ, whose Gospel was proclaimed by the apostles, finally, in a clear understanding of the freedom from the ceremonial law which it gave to *all believers*. "Stand fast, therefore, in the liberty wherewith Christ makes free, and be not *entangled again in the yoke of bondage:*" a yoke which neither that present generation of the Jews, nor the preceding generations of the Jews, were able to bear.

The false Judaizing teachers were everywhere, especially in Galatia (so called from the Gauls who had settled in Bithynia), endeavouring to introduce the Mosaic economy into the simplicity of the doctrine of Christ. St. Paul argues against the ceremonial law as necessary to salvation, and as subversive of the grace of Christ. He shews that a heathen is not required by God to embrace the ceremonial law, but that he is to consider himself, upon his repentance, a member of Christ, a child of God, and an heir of the kingdom of heaven. He believes this. He has, therefore, "repentance towards God, and faith towards our Lord Jesus Christ." The Galatians had received their spiritual blessings by the hearing of faith, or by the hearing of the Gospel called "faith," or by "faith which cometh by hearing." In *Romans* we learn that we cannot keep the moral law by our own strength, and that we, therefore, need a Saviour to give to us "repentance and remission of sins," and to give to us the grace of God's Holy Spirit, to enable us to live in the "obedience of the faith." And, in *Galatians*, we learn that the ceremonial law was as a school-master, or as one to bring to school, to teach the Jews to come to Christ, or to bring the Jews to Christ. But the Galatians had come to Christ, and had no need of the ceremonial law. The work of the ceremonial law was finished when, in the fulness of time, Christ came to put away sin (or the sin offering), by the sacrifice of himself—"*once for all*"—*never to be repeated.* So the Christian lives "by faith, not by sight." The Spirit of Christ, given to all who ask for his holy influence, plants in the hearts of believers that "holiness without which no man can see the Lord." The Holy Spirit, given for Christ's sake, leads all believers in the way of the obedience of the faith. "If ye be led by the Spirit ye are not under the law."

The works of the flesh are manifest, which are these—	*But the fruit of the spirit is—*
1. Adultery.	1. Love.
2. Fornication.	2. Joy.
3. Uncleanness.	3. Peace.
4. Lasciviousness.	4. Long-suffering.
5. Idolatry.	5. Gentleness.
6. Witchcraft.	6. Goodness.
7. Hatred.	7. Faith.
8. Variance.	8. Meekness.
9. Emulations.	9. Temperance.
10. Wrath.	"Against such there is no law, and they who are Christ's have crucified the flesh with the affections and lusts."—*Gal.* v. 18-25.
11. Strife.	
12. Seditions.	
13. Heresies.	
14. Envyings.	
15. Murders.	
16. Drunkenness, *and*	
17. Revellings, and	
18. Such like.	
"Of the which I tell you before, as I have also told you in times past, that they who do such things shall not inherit the kingdom of God."	

Self-examination may be founded and conducted upon this statement of our fallen nature, and of our regeneration by the Holy Spirit. "Examine yourselves whether ye be in the faith."

Question: "To which of these two tables do you belong?"

In this epistle St. Paul asserts that his apostleship had been divinely bestowed upon him by our Lord; and proves that our *pardon or justification* is God's act of grace received by faith. He refers to the children of Abraham, Ishmael, and Isaac, as the representatives of the two distinct systems—The Ceremonial Law and the Gospel. Ishmael and Isaac, "which two are an allegory," that is, they represent what was intended to come into the world by their very opposite characters, though this was not expressed concerning them: *Ishmael and Isaac.*

1. *Ishmael*, representing the ceremonial law; the son of a bondwoman, representing the Jews in the bondage of the ceremonial law. Ishmael's hand was against every man, and every man's hand was against him. This condition of Ishmael represents the Jews compelled by the ceremonial law to continue in estrangement from the rest of mankind.

2. *Isaac*, representing the gospel, in the calm love and unbroken fidelity of his married life, and in his persevering and successful efforts to escape from the temptations to engage in strife with his neighbours.

"Examine yourselves whether ye be in the faith." The forgiveness of sins for Christ's sake leads the believer to forgive even his enemies. The destroying angel passed over the houses whose lintels and door-posts were red with the blood of the Paschal Lamb, leaving the inhabitants uninjured. Under the gospel the spirit of revenge is calmed by the meekness

"wisdom from above." The believer sees the mark of his Redeemer's blood upon the forehead of every son of Adam, and the evil spirit of revenge flees away when he sees the token of Redemption.

Whether St. Paul's epistle to the Galatians was written in A.D. 52, or in A.D. 53, or in A.D. 54, or in A.D. 56, or in A.D. 58; whether it were written at Ephesus or at Corinth, or whether it were St. Paul's earliest production—in whatever manner such questions may be decided, this epistle contains such instruction in righteousness, such statements concerning the faith in Christ, such overthrow of ceremonies and rites from whatever source derived, that I must regard the epistle as the merciful gift of God to all true believers in the Gospel of Christ, which is the power of God unto salvation to every one who believeth, and of which gospel no true believers are ashamed. The building up of believers in their most holy faith and practice must be the result of a careful study of this epistle.

X. *Ephesians*, A.D. 64.—St. Paul wrote this epistle from Rome to the Church at Ephesus, in the early part of his imprisonment, for he does not mention any hope of his speedy release. The epistle may have been written in A.D. 63, or in A.D. 64, either soon after his arrival in Rome, or perhaps in the end of the first year after his arrival. This epistle contains no censure upon the Ephesians, and no complaint against them. Ephesus was a famous city of Ionia, in Asia Minor. It was the metropolis, the mother city, or chief city of that part of Asia Minor. The epistle was sent by St. Paul from Rome by Tychĭcus.

XI. *Philippians*, A.D. 64.—St. Paul is supposed to have written his epistle to the Philippians from Rome in the latter part of his imprisonment in Rome, A.D. 64-65. Epaphrodītus, an elder in the Church of Philippi, carried this letter to Philippi on his return from Rome. He had been sent by the Church at Philippi to Rome to visit St. Paul, and to carry their contributions towards the support of Paul, *the prisoner*. Epaphrodītus had been sick during his stay at Rome. In this epistle there is no complaint against the Church at Philippi. There is great encouragement.

XII. *Colossians*, A.D. 64.—Colosse was a city of Phrygia, in Asia Minor. It was situated on the river Lȳcus (where the Lȳcus fell into the Meander), at an equal distance from Laodicēa and from Hierapŏlis. These three cities were destroyed by an earthquake about one year after the date of St. Paul's epistle to the Colossians, and in the ninth year of the reign of the emperor Nero. St. Paul wrote this epistle during his first imprisonment at Rome. Epaphras was sent by the Church at Colosse to Rome to visit St. Paul. Epaphras was imprisoned at Rome in consequence of his zeal in preaching the gospel.

Tychĭcus and Onēsimus carried St. Paul's letter to Colosse. Some fix the date of this epistle, A.D. 62.

XIII. *First Thessalonians*, A.D. 54.—Thessalonĭca was a daughter of Philip, king of Macedon, and a sister of Alexander the Great. She was the widow of Cassander. Her husband is supposed to have given her name to this city, in which St. Paul founded a Christian Church, to which he wrote the two epistles which bear the name of the people of Thessalonĭca. He is supposed to have written this epistle, and the following epistle to the Thessalonians from Corinth, whilst he resided in Corinth in company with Aquĭla and Priscilla for one year and a half in his first missionary tour in Europe, which was his second general missionary tour.

Philip, king of Macedon, called his daughter Thessalonĭca from a victory (νικη) which he obtained over the Thessalians.

In this first epistle to the Thessalonians, St. Paul writes concerning our Lord's coming to judge the world. He warns the Thessalonian Christians to prepare for that awful day of judgment.

This city was at first called Thermæ. It was situated on the Thermaic Gulf. Its commerce was great. The traders from the neighbouring territories resorted to this city. The people from the islands of the Mediterranean Sea, and from the seaports of that sea, visited Thermæ, or Thessalonĭca, for purposes of business, or of pleasure, or of commerce. Therefore, St. Paul writes thus (*1st Thes.* i. 8):—"For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad. So that we need not to speak anything."

XIV. *Second Thessalonians*, A.D. 54.—St. Paul wrote this second epistle to the Thessalonians from Corinth, immediately after he had heard that his first epistle had been received by the Church in Thessalonica. The Thessalonians had fallen into an error respecting our Lord's coming to judge the world, mentioned in St. Paul's first epistle. In this second epistle St. Paul corrects their error. They imagined, by misinterpreting St. Paul's words, that our Lord's coming to judge the world was at hand. St. Paul, in his second epistle, shews to them that this cannot be, since many things of great moment must come to pass in the world before that great and terrible day of the Lord can come. That, as every man's death is to him the coming of the Lord, so every man should prepare to die in the Lord.

The apostles always exhorted to prepare for the coming of the Lord, though never for death. The coming of the Lord may be considered as their expression for death. Our Lord had instructed them to speak thus when he assured them that he went away to prepare places for them; that he would come again and take them to himself; and that where he was his servants also should be.

XV. *First Timothy*, A.D. 65.—There seems to be great uncertainty as to the place in which St. Paul wrote this epistle. He may have written it A.D. 65, two years after his first imprisonment had ended. From ver. 13 of the first chapter of his first epistle to Timothy, we may suppose that St. Paul, after his release from his first imprisonment, had revisited all the Churches in Asia and in Europe. In this, his last missionary tour, in which Luke was not St.

Paul's companion and historian, the apostle, whilst visiting some town or city, may have written this first epistle to Timothy, "I give to thee charge, in the sight of God, who quickeneth all things, and before Jesus Christ, who, before Pontius Pilate, witnessed a good confession, 'That thou keep the commandment without spot, unrebukeable, until the coming of our Lord Jesus Christ.'"—*1st Tim.* vi. 13,14. At the close of our authorised version are these words, "The first to Timothy was written from Laodicēa, which is the chiefest city of Phrygia Pacatiana." But this cannot be true if Laodicēa, Colosse, and Hierapolis had been destroyed by an earthquake before St. Paul (a year before) left Rome, when he was released from his first imprisonment.

St. Paul's first imprisonment ended A.D. 63. His second imprisonment commenced A.D. 66.

XVI. *Second Timothy*, A.D. 66.—This second epistle to Timothy was written during St. Paul's second imprisonment in Rome, A.D. 66. In this epistle St. Paul manifests the same zeal which characterises his first epistle to Timothy, and which appears as the great and leading character of his life. This second epistle was written soon after the first was written. The first gives evidence of St. Paul's freedom. The second epistle gives evidence of St. Paul's imprisonment, and approaching violent death.

Paley and Macknight agree in the opinion that this second epistle to Timothy was written during St. Paul's second imprisonment in Rome, A.D. 66.

In his first and second epistles St. Paul uses the most solemn entreaties to Timothy to urge him to diligence in keeping the faith, and in saving his own soul, as well as the souls of the people over whom he presided. The study of these two epistles, the careful and prayerful reading of them daily, may be considered as a duty amply rewarded by the great profit to the mind of the student arising out of the exercise in which he would engage. This may be considered as the opinion of almost every good minister of the gospel. Read the epistle to Titus consecutively with the two epistles to Timothy, at the rate of one chapter daily, the labour will be found to be small; the profit will be found to be great.

XVII. *Titus*, A.D. 65.—*Then fourteen years after*—*after* his return to Jerusalem, *after* his conversion and his three years' residence in Arabia, and *after* his escape from Damascus, when he was let down by the wall in a basket.—(*Gal.* ii. 1., A.D. 52. *Acts* ix. 25. *2nd Cor.* xi. 33). *(a.)* "Then the disciples took him by night and let him down by the wall in a basket." *(b.)* "In Damascus, the governor, under Arĕtas, the king, kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window, in a basket, was I let down by a wall, and escaped his hands." These passages, the first by St. Luke, the second by St. Paul himself, show undesigned coincidence, and form a new source of evidence to the truth of revealed religion. The word "*after*" has suggested this inquiry. An examiner would do his duty by asking these questions suggested by the word "after," and by requiring these answers. In this manner have I treated the word "after," with the design of preparing the student to give the required answers. I refer to Paley's treatise on "*the Undesigned Coincidences.*"

I now return to the words, "Then, fourteen years after, I went up to Jerusalem in company with Barnabas, and took Titus with me also."—*Gal.* ii. 1-3. "But neither Titus, who was with me, being a Greek (and brought up in heathenism), was compelled to be circumcised." Titus was neither a Jew nor a proselyte of justice. "Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?"—*2nd Cor.* xii. 18. "To Titus, mine own son (γνησίῳ τεκνῳ), after the common faith."—*Titus* i. 4.

Titus accompanied Paul and Barnabas when they went up to Jerusalem from Antioch in Syria to consult the brethren upon the question by which the church in Antioch had been troubled: "Whether Gentiles, when converted to Christianity, could be saved without obedience to the ceremonial law of Moses?"—*Acts* xv. The council at Jerusalem decided in favour of the Gentiles. The old ceremonial law of Moses was not binding on the disciples of Christ. James "the Less" was president of the council. This is an important history of Titus. He was a Greek, a perfect heathen on the father's and on the mother's side. Therefore he was not circumcised. Titus was appointed by St. Paul to preside over the church in Crete, before the apostle's first imprisonment in Rome. This epistle may have been written, A.D. 65, about the time in which the first epistle to Timothy was written. This epistle may be considered as a peculiar treasure in the studies of him who seeks to be a useful minister of the Gospel of Christ:—

Κρήτη τις γαῖ' ἐστὶ, μέσῳ ἐνὶ οἴνοπι πόντῳ,
Καλὴ καὶ πίειρα, περίῤῥυτος· ἐν δ' ἄνθρωποι
Πολλοὶ, ἀπειρέσιοι, καὶ ἐννήκοντα πόληες.
Ἄλλη δ' ἄλλων γλῶσσα μεμιγμένη· ἐν μὲν Ἀχαιοὶ,
Ἐν δ' Ἐτεόκρητες μεγαλήτορες, ἐν δὲ Κύδωνες,
Δωριέες τε τριχάϊκες, διοί τε Πελασγοί.
Τῶν δ' ἐνὶ Κνωσὸς μεγάλη πόλις· ἐνθα τε Μίνως
Ἐννέωρος βασίλευε Διὸς μεγάλου ὀαριστής,
Πατρὸς ἐμοῦ πατήρ, μεγαθύμου Δευκαλίωνος.
Homer's Od., Bk. 19, v. 172-180.

Homer, in the nineteenth book of his *Odyssey*, v. 172-180, represents his hero Ulysses as giving this description of Crete: "Crete is a certain land in the middle of the dark sea, beautiful and fertile, washed by the ocean's circling waves—περιῤῥυτος—and in it are many men, innumerable, and ninety cities. But the other language of other men is mixed. Indeed, in Crete are Greeks, and in Crete are magnanimous native Cretans, and in Crete are Cydons, and the τριχαϊκες—warlike Dorians, and the noble Pelasgi. But in these there is a great Cnossus; and there Minos the great companion (ὀαριστης—confabulator) of the great Jupiter reigned during nine years—Ἐννέωρος, the father of my father the magnanimous Deucalion."—(περιῤῥυτος—*sea-girt.*) Ernesti has, τοῖσι—those. Dindorf has, τῆσι—it.

XVIII. *Philēmon*, A.D. 64.—In *Col.* iv. 9, St. Paul writes that he had sent Onēsimus, whom he calls a beloved brother, in company with Tychicus, to Colossè, with the epistle to the church in that city. This fixes the date of the epistle to Philēmon to A.D. 64. Onēsimus was a slave who had run away from his master Philēmon. St. Paul, being a prisoner in Rome, was visited by Onēsimus, and was made instrumental in the conversion of Onēsimus. St. Paul wrote this epistle to Philēmon to persuade him to forgive his slave, now converted to Christianity. This epistle is an example of elegant epistolary correspondence. It surpasses the following elegant epistle of Horace:—

AD CLAUDIUM NERONEM.

Septimius, Claudi, nimirum intelligit unus,
Quanti me facias : nam cum rogat et prece cogit,
Scilicet ut tibi se laudare et tradere coner,
Dignum mente domoque legentis honesta Neronis.
Munere cum fungi proprioris censet amici,
Quid possim, videt ac novit me valdius ipso.
Multa quidem dixi, cur excusatus abirem ;
Sed timui, mea ne finxisse minora putarer ;
Dissimulator opis propriæ, mihi commodus uni,
Sic ego, majoris fugiens opprobria culpæ
Frontis ad urbanæ descendi præmia. Quod si
Depositum laudas ob amici jussa pudorem
Scribe tui gregis hunc et fortem crede bonumque.
To Claudius Nero.—Ep. ix. Lib. i.—*Horace.*

In truth, Claudius Septimius alone understands how much you value me; for when he begs, and by prayer compels, to wish that I may endeavour to praise and command him to you as one worthy of the mind and house of Nero, choosing honourable things, when he thinks that I perform the duty of a more intimate friend (with you), what influence I may have (quid possim) he sees and knows better than I myself (know). Indeed, I have said many things why I should go away excused. But I feared that I might be thought to have feigned my influence (with you) less (than it is) (minora); a dissembler of mine own power, procuring advantage (commodus) for myself alone. So I, flying from the disgraces of a greater fault, have descended to the rewards of city impudence. But if you praise shame (modesty) laid aside at the commands of a friend, enrol him (as one) of your flock, and believe him to be brave and good.

I quote from *Sallust* an example of elegant letter writing:—

L. Catalina. Q. Catulus S.

XXXV. "Egregia tua fides, re cognita divises grata michi in magnis meis periculis fiduciam commendationi meæ tribuit. Quamobrem defensionem in novo consilio non statui parare: satisfactionem ex nullâ conscientiâ de culpâ proponere decrevi, quam (me Dius fidius) veram licet cognoscas. Injuriis contumeliis que concitatus, quod fructu laboris industriæque meæ privatus, statum dignitatis non obtinebam, publicam miserorum causam pro mea consuetudine suscepi: non quin æs alienum meis nominibus possessionibus solvere possem, quum et alienis nominibus liberalitas Orestillæ suis filiæque copiis persolveret; sed, quod non dignos homines honore honestatos videbam, meque falsâ suspicione alienatum esse entiebiem; hoc nomine satis honestas pro meo casu spes reliquæ dignitatis conservandæ sum secutus. Plura cum scribere vellem, nunciatum est, mihi vim parari.

Nunc Orestillam commendo, tuæque fidei trado; cam ab injuria defendas, per liberos tuos rogatus."—*Haveto*, chapter XXXV.

Lucius Catiline to Quintus Catulus. Health.

XXX. Your excellent faith, the matter being known, has afforded to my commendation confidence agreeable in great dangers. Wherefore I have not determined to prepare a defence in my new design; I have decreed, from no consciousness of my fault, to lay before you a satisfactory reason, which (me Dius fidius—by Hercules) you may know to be true. Excited by injuries and contumelies, because deprived of the fruit of my labour and my industry, I did not obtain the state of dignity [the consulship], I undertook, according to my custom, the public cause of the wretched [profligates like himself]; not but I could pay my debts upon mine own recognizances from mine own possessions, when the liberality of Orestilla would have paid my debts upon the recognizance of others [his friends] out of her own and her daughter's resources (copiis); but, because I saw men honored not worthy of honor [Cicero and those of his party], and felt myself estranged by false suspicion; for this reason (hoc nomine) I have followed hopes of preserving my remaining dignity sufficiently honorable in my situation (pro meo casu). When I wished to write more, it was announced that violence was prepared for me. Now I commend Orestilla, and deliver her up to your faith; defend her from injury, entreated by the love which you bear to your children. (Per liberos tuos rogatus).—*Haveto.*

More antiquo pro valeto. In the ancient manner for Valeto.—Farewell.

XIX. *Hebrews*, A.D. 64.—This epistle has not the name of any person as its author. The internal evidence of the epistle fixes Paul as its author. St. Luke may have acted as St. Paul's amanuensis. The style of the composition may be considered as the style of the gospel according to St. Luke, and of the Acts of the Apostles. St. Luke, therefore, may have written the epistle to the Hebrews at St. Paul's dictation. The reasoning and the scriptural illustrations prove that St. Paul was the undoubted author of this epistle.

Dean Swift learned that the *Tale of a Tub*, which did not bear the name of any author, was attributed to some person who seemed to rejoice in the honour paid to him, and which honour he did not honestly and openly disclaim. Dean Swift wrote his determination to eat the book, if the person, falsely supposed to be the author, would write one sentence equal to any one sentence in the *Tale of a Tub*. The challenge was, of course, never accepted. The supposed author ceased to rejoice in his unearned honours, and the real author was established in the minds of the readers of the *Tale of a Tub—Jonathan Swift.* Thus the reasoning and the scriptural illustrations in the epistle to the Hebrews prove that St. Paul was their author.

The Greek composition may have been the work of St. Luke.

St. Paul is supposed to have been in Rome, in his first imprisonment, when he dictated this epistle, whilst St. Luke, St. Paul's companion in adversity, wrote the epistle according to St. Paul's dictation. The design of this epistle is to save the Hebrew converts to Christianity from apostacy: "We are not of them who draw back unto perdition, but of them who believe to the saving of the soul."

He proves the pre-existence and the deity of Christ: the incarnation: the sacrificial death: the one-offering of the Saviour, the Man Christ Jesus, an offering never to be repeated; the fact that the priesthood of Christ had a type in Melchisedec, who had, in his priesthood, no ancestors and no successors; and that the church, established by this great high-priest of our profession, was to remain immovable till the final judgment.

"Wherefore, we, receiving a kingdom which cannot be moved, let us have grace (χαριν) whereby we may serve God acceptably, with reverence and godly fear, for our God is a consuming fire." He reminds them of Mount Sinai and the wilderness.

The argument of St. Paul against apostacy is stated in the commencement of this epistle in the following words: "How shall we escape, if we neglect so great a salvation?"—*Heb.* ii. 3.

The superiority of the Christian church to the Mosaic church is described in the twelfth chapter of this epistle, beginning at the eighteenth verse, and ending at the last words of the chapter. In this twelfth chapter, Christ is described as sanctifying his people with his own blood; and, like to the victims offered in sacrifice under the law, which were burnt without the camp, *so Christ suffered* without the gate. The exhortation is, to go forth to him without the camp, bearing his reproach. For here we have no continuing city, "but we seek one to come."—*Hebrew* xiii. 12-13. "By him, let us offer unto God continually the sacrifice of praise, that is, the fruit of our lips, giving thanks to his name."—*v.* 14.

Dr. Adam Clarke, in his introduction to the epistle to the Hebrews, quotes Dr. Lardner's discussion of the question, "Who was the author of the epistle to the Hebrews?" At the close of this discussion, I find these words of Dr. Lardner, which express his conviction that St. Paul was the author:—

"That this epistle was written at Rome, or in Italy soon after Paul had been released from his confinement at Rome, in the beginning of the year 63. And I suppose it to be the last written of all St. Paul's epistles which have come down to us, or of which we have any knowledge."—*Dr. Lardner's Works, v. 6, p. 381.*

The seven Catholic or general Epistles, written by (1) James, (2) Peter, (3) John, and (4) Jude.

XX. *The General Epistle of St. James*, A.D. 60.—The author of this epistle is generally believed to be James the Less, who, from the first, presided over the church at Jerusalem. He is supposed to have written this epistle to the twelve tribes scattered abroad throughout the world. Perhaps this is the earliest —itin— in the *New Testamint*. The style is that of a Jewish prophet. The matter is adapted to persons not perfectly instructed in the doctrines of christianity. The apostle knew to whom he wrote, and therefore fed them with spiritual food suited to their condition.

I fear that I cannot bring my mind to form and adopt the opinion that this epistle was ever intended for christians. I believe that the early date of this epistle may be the correct date. Even then, A.D. 33, 34, not long after the ascension of our Lord, treasonable intentions were manifested by the Jews. The spirit of rebellion against the Roman Government, struggled for expression in the whole Jewish nation. The commercial enterprise of the cunning descendents of the wily Jacob—the supplanter, the heel-catcher—led them to travel into all parts of the civilized world. They found their own countrymen, their synagogues, and their proseuchœ wherever they went. They had a clear and open field in which to sow sedition. They acted with violence toward the heathen, when opportunity presented itself. The Roman Government wished to conciliate the Jewish people. The author of this epistle, whether James the Less or some person unknown, may have written for the purpose of suppressing the feelings which, if not restrained, must stimulate the maddened nation into rebellion. I feel inclined, therefore, to believe that the author of this epistle designed to render essential service, politically and religiously, to the Jews and to the Romans. I am persuaded that this is the key to all the difficulties in this confessedly difficult epistle. The son of Alphæus, James the Less and James the Just, the Lord's brother, are the names given to one and the same person:—

1. *Mark* xvi. 40: "There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the Less and of Joses; and Salomè."

2. *John* xix. 25: "Now there stood at the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Cleōphas (Cleopas), and Mary Magdalene."

3. 1 *Cor.* xv. 7: "After that he was seen of James, then of all the apostles."

4. *Gal.* 1. 19: "But other of the apostles saw I none, save James, the Lord's brother."

1. *Mark.—Calmet* is of opinion that "the gospel of Mark is an abridgment of that by Matthew. The origin of Mark's gospel forms an interesting subject of inquiry. We have seen that some of the ancients were of opinion that it was written under the direction of Peter; but the grounds of this opinion are not ascertained. If Mark were son to that Mary (Acts xii. 12) who resided at Jerusalem, and whose house was the resort of the faithful, he must have known many things which passed at Jerusalem, as well as Peter himself knew. He must also have been sufficiently versed in the Syriac language, and able to make use of whatever materials for true history were in circulation, which probably were many, though incomplete, while he would receive others from Peter. It appears from his history, that Mark was much engaged in journeying, sometimes with or for Barnabas, at other times with or for Paul, and with or

'eter also. It is probable that he composed his gospel t intervals of such journeys, as Luke also did; and ıe is no more an epitomiser of Matthew than Luke s, with whom he agrees in many particulars."

Mr. Taylor observes: "We see no reason why Mark may not also avail himself of such written nformation as was extant at the time: such, for ınstance, as Matthew's Gospel in Syriac, and also in Greek. This would account for the verbal resemblance observed between some parts of Matthew and some parts of Mark; while elsewhere, Mark might adhere to such facts as he had collected, and to such expressions as he had adopted. To have exchanged these for others, when the histories were the same, would have answered no valuable purpose."—*Calmet*, D.

2. *Cleŏphas, or Cleŏpas.*—"According to Eusebius and Epiphanius, was brother of Joseph, both being sons of Jacob. He was the father of Simeon, bishop of Jerusalem, of James the Less, of Jude, and of Joseph or Joses. Cleŏpas married Mary, sister of the virgin (*Strange, two Marys! of the same father and mother*), so that he was uncle to Jesus Christ. He, his wife and sons, were disciples of Christ. But Cleŏpas did not sufficiently understand what Jesus had so often told to his disciples, that it was expedient he should die, and return to the Father. Having beheld our Saviour expire on the cross, he lost all hope of seeing the kingdom of God established by him on earth. But, going to Emmăus with another disciple, they were joined by our Lord, who accompanied them, and, on his breaking bread, they recognised him."—*Luke* xxiv. 13 *to the end.*—*Calmet.*

3. *James the Less.*—Josephus, *Antiq.* lib. xx. cap. 8, states, "that James the Less, the Just, was put to death by order of Anănus the high-priest, who was a Sadducee, and of a haughty and cruel disposition. Other persons were accused, in company with James, as transgressors of the law of [Moses], by Anănus, and were by him sentenced to be stoned to death. Josephus calls James the brother of Christ. It is thought that *these words may fix the date of the epistle of James to* A.D. 63."

"Lardner and others think that these words are an interpolation; in fact, that Josephus never wrote them, and that some copyist introduced them into the text, or interpolated them."

The ancient Christian writers gave a different account of the death of James. They stated that he was killed, not in consequence of a judicial trial, but in a popular tumult, the occasion of which *Eusebius thus explains (Ec. Hist. Bk.* ii. c. 23): "When Paul had appealed to Cæsar, and had been sent to Rome by Festus, the Jews, who had aimed at his death, being disappointed in that design, turned their rage against James, the Lord's brother, who had been appointed by the apostles Bishop of Jerusalem." *Lardner* conjectures that "the death of James was partly occasioned by the offence taken at his epistle, in which are not only sharp reprehensions of the unbelieving Jews for the crimes committed by them, but also affecting representations of the dreadful calamities coming upon them."

The date of this epistle is, therefore, A.D. 62, or A.D. 61, a short time before the death of its author, James the Less. This is *Lardner's* opinion. But *Mill* and *Fabricius* think it was written, A.D. 60.

I recommend *Dr. Macknight's Commentary on the Epistles* to every young man at school, in the university, or in the ministry of the Word.

I have been thus particular in the account of the death of James the Just, and also called the Less, because, in an uproar among the working classes in South Lancashire, A.D. 1838, a sermon was preached by Dr. Molesworth, Vicar of Rochdale, from a text selected from the epistle of St. James.

The people listened to the sermon with great attention, and became deeply affected when they learned that, from the first, the people, when discontented and excited, have murdered their best friends. The people, in excitement, killed "James the Less," whom they had been accustomed to call James the Just.

After the lapse of many years, some popular disturbance arose in the parish of Radcliffe. The Rector of Radcliffe, Mr. Miln, preached a wise and excellent sermon. One of the people gave to me this information. I either read the sermon or listened to some one giving a full account of it. I recognized the sermon of Dr. Molesworth. The young student may go and do likewise, or may go and learn to do likewise.

XXI. *The First Catholic or General Epistle of St. Peter*, A.D. 60.—Dr. Lardner and Professor Michaelis have done much to remove several difficulties connected with—1. The person of St. Peter; 2. The people to whom he wrote; 3. The places of their dispersion; 4. And the time of writing.

Symeon, Simon, surnamed Cephas, Petros, Petra, signifying a stone, or a fragment of a rock. Peter was so named by our Lord, because he had confessed the truth concerning our Lord. Upon this confession our Lord declared that he built his Church, and that the gates of hell, or the numerous ways of death which persecution might employ against believers, should not prevail against his Church, that is, against believers in him who might compose his Church.

Peter, and Andrew his brother, were in stated attendance on Jesus. Their father, Jonas, appears to have been dead. There is no mention of him as there is of Zebedee, the father of James and John, and the husband of Salomē, their ambitious mother.

The ruins of the ancient Babylon are considered to have been, for many generations, the seat of a considerable number of inhabitants. St. Peter ministered to those Jews and Gentiles who formed the first Christian churches in Babylon, and in the countries of Asia Minor, and of parts of the old Assyrian empire. Seleucus, one of Alexander's successors, gave his own name to many cities which he built. Some think that St. Peter's Babylon had the name Seleucia. Some say (1) Babylon was in Assyria; (2) Babylon was in Egypt; (3) St. Peter writes Babylon figuratively, for (1) Jerusalem; (2) for Rome. These opinions serve to prove the first opinion to be valuable

and true. St. Peter means that he ministered to the church in Babylon, in Assyria.

Peter wrote to the strangers scattered throughout (1) Pontus, (2) Galatia, (3) Cappadocia, (4) Asia, and (5) Bithynia. In fact he wrote to the churches who knew him, and to whom he had ministered the word of life. "Being born again, not of corruptible seed, but of incorruptible (seed), by the word of God, which liveth and abideth for ever." St. Paul had founded these churches. St. Peter had retired from Judea, and had entered on the work of the ministry amongst the churches of St. Paul's foundation. To these churches St. Peter had written his two epistles. He called the members of these churches "a chosen generation, a royal priesthood, a holy nation, a peculiar people." He told to them that their duty was "to show forth the praises of him who had called them out of darkness into his marvellous light."—*1st Peter* ii. 9. He exhorted the elders amongst them, acknowledging that he also was an elder.

XXII. *The second Catholic or General Epistle of Peter*, A.D. 66.—This epistle was written to the churches in Asia, to which churches St. Peter had addressed his first epistle. The design of the apostle is to confirm these churches in their love, and faith, and obedience of their faith, that so "an entrance might be ministered to them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

He had told to them the truths of the gospel, in his ordinary ministrations, during many years past. He wrote his epistles to put them in remembrance of these things. "Though ye know them, and (though ye) be established in the truth." He felt that his Lord had showed to him that he must shortly put off his tabernacle, that he must depart and be with Christ. "*Moreover*, I will endeavour that ye may be able, after my decease, to have these things always in remembrance."

This is the guide which St. Peter has given to all christians for their faith and practice. He assures them of their final salvation in glory everlasting, if they will follow his directions. He thought that his own epistles contained all information essentially necessary to salvation.

He declared that no prophecy of Scripture is of *private interpretation (invention: Dr. Macknight.)* "For the prophecy came not in old time '*by the will of man*,' but holy men of God spake as they were moved by the Holy Ghost."

We have St. Peter declaring his opinion of, and his belief in, the doctrine of the "Inspiration of the Writers of the Old Testament." We have also his declaration of his own inspiration, to enable him to explain to members of the churches the simple truth in Jesus, which, when unadorned, is adorned the most. These solemn truths St. Peter wrote in the immediate prospect of his death. We learn: 1. St. Peter was the author of the two epistles which bear his name; 2. That these epistles were written to the same persons; 3. That these persons were in a state of persecution, and had also to contend with Gnostics, and other heretics in the church; 4. That the second epistle was written a short time after the first, and not long before St. Peter's martyrdom. The precise year cannot be ascertained.

XXIII. *The First Catholic or General Epistle of St. John*, A.D. 90.—Three epistles bear the name of John. The author of these three epistles is the author of the gospel which bears his name, and of the *Book of the Revelation of St. John the Divine*. The first epistle is supposed to have been written before the destruction of Jerusalem. The date of this epistle is uncertain. Some fix the date A.D. 69 or 70. Others A.D. 90. Some think it was written before A.D. 80. It may have been written before the destruction of Jerusalem. The date A.D. 69 or 70 may be correct. Jerusalem was destroyed about A.D. 73.

Some think that John wrote this epistle to the Parthians. Parthia was a celebrated country of Asia, bounded on the west by Media, on the south by Carmania, on the north by Hyrcania, and on the east by Asia. The Parthians were Scythians, a people in the most northern parts of Europe and Asia, from which circumstance Parthia is named European and Asiatic. The coldness of the most northern parts of Scythia rendered them uninhabitable. Scythia comprehended the following modern kingdoms:—1. Tartary; 2. Russia in Asia; 3. Siberia; 4. Muscovy; 5. the Crimea; 6. Poland; 7. part of Hungary; 8. Lithuania; 9. the Northern part of Germany; 10. Sweden; 11. Norway, &c.

The Parthians were wonderful archers. Arsăces laid the foundation of the Parthian empire. Parthia had twenty-five large cities. The largest was called "Hecatompylos," the hundred gated, because it had one hundred gates.

Augustus Cæsar learned the danger of having a careless commander of his forces in these northern regions. The battle of Actium (B.C. 31) had secured to Augustus Cæsar the empire of the civilized world. Quintilius Varus was his lieutenant, or was Roman pro-consul. He was made commander of the armies of Germany. Arminius, an active general of the enemy, surprised Varus. All was lost. The Roman army was cut to pieces. Varus killed himself, A.D. 10. Some of his officers followed his example. The mind of Augustus sank under the weight of this disaster. He was often heard to cry out, "Quintilius Varus, restore to me my legions."

The Roman commanders were too avaricious. Their avarice provoked rebellion. "You have not sent to us dogs and shepherds to secure their flocks; only wolves and bears to devour them." Such was the reply of Bato, their leader, when summoned before the tribunal of Tiberius, and when asked why he dared to revolt against the power of Rome.

Quintilius Varus entered Germany a poor man. He was wealthy when he died. Horace describes the Parthians as a dreadful enemy, extremely deceitful and untrue. "Parthis mendacior," more *deceitful* or more *lying* than the Parthians, are the words of Horace.—*Ep.* iii. 112.

"Ispe ego, qui nullos me affirmo scribere versus,
Invenior Parthis mendacior ————."

"I, myself, who affirm that I write no verses, am found more deceitful (or lying) than the Parthians."

The Parthians deceived their enemies by false appearances. In battle they pretended to fly that they might turn suddenly upon their enemies. Sometimes in their flight they discharged their arrows upon their enemies with dreadful effect.

If St. John wrote to the church amongst the Parthians, it is not probable that he would have written in Greek. "Lampe, who appeals to Theodoret, contends that the epistle was not designed for any particular community, but that it was written for the use of Christians of every denomination. This seems the more probable opinion, since the epistle contains no reference to any individual churches." —*Dr. A. Clarke.*

Cerinthians, Doctēse, and Gnostics are the names of the communities whose errors are opposed by St. John in this epistle. It is, therefore, a catholic or general epistle. It appears from the style to have been written in the apostle's old age. St. John must have been an old man when he wrote this epistle, even though its date be A.D. 60 or 70. He lived to be one hundred years of age, and died, perhaps, sixty-eight years after our Lord's crucifixion. He died at Ephesus. Fables must have arisen respecting so great an apostle who lived so long in this world.

1. He is reported to have been thrown into a cauldron of boiling oil, and to have come out uninjured.

2. He is reported to have inquired, when he returned to Ephesus after his release from exile in Patmos, concerning a youth of great promise who had been converted to the faith of Christ by St. John's ministry. The information which St. John received in answer to his inquiries caused to him many painful reflections. He determined to go to the hill country to find out his lost convert. He went. He saw in the distance his strayed sheep. The young man fled. The old man pursued. The contest was unequal. St. John fell upon his knees, and pursued him by his prayers. He gained the victory. The young man stood still. He heard once more the voice which had won him to virtue. He returned to his spiritual father, to virtue, and to God. He is supposed to have lived and died a zealous minister of the word of God. He had been living in the hill country as a robber chieftain. This story, so natural, may have been founded in fact.

XXIV. *The second Epistle of St. John*, A.D. 90.—This is a private epistle to a lady of distinction, and to her children. The residence of the lady is unknown. We may suppose that she did not live far from Ephesus. In verse iv. St. John declares his joy, occasioned by his discovery of the obedience of the faith, manifested by this good lady's children: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the father."

Some persons are, very thoughtlessly, fond of making use of passages of scripture in matters of a worldly nature. A candidate for a seat in the House of Commons, when addressing the electors, expressed his sorrow at the desertion of his cause by many electors who had been led by his instructions to think in political matters as he himself thought. He finished the expression of his sorrow on account of their undutiful conduct, by quoting the words of the prophet *Isaiah*, ch. i. v. 3: "I have nourished and brought up children, and they have rebelled against me."

Another gentleman, desirous of obtaining the consent of a lady to marry him, wrote to her the words of *St. John's Ep.* ii. v. 5: "Now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another."

Another gentleman, writing to a lady to whom he was engaged, and whom he afterwards married, used as his motto the word "Mizpah."—*Gen.* xxxi. 49.

Laban wished to retain Jacob's services. He renewed his agreement with Jacob. He would make a covenant with Jacob—a witness between himself and Jacob.

Gen. xxxi. 45: "Then Jacob took a stone and set it up for a pillar."

46: "And Jacob said unto his brethren, gather stones; and they took stones and made a heap; and they did eat there upon the heap."

47: "And Laban called the heap 'Jegar-Saha-Dutha—the heap of witness' *(Chaldea)*. But Jacob called it 'Galeed—the heap of witness.'" *(Hebrew)*.

48: "And Laban said, 'This heap' is a witness between me and thee this day; therefore was the name of it called 'Galeed.'"

49: "And 'Mizpah,' a beacon or watch-tower; for he (Laban) said: *'The Lord watch between me and thee when we are absent one from another.'*"

This is a very interesting history. The ancient custom of covenant-making is set forth. However, the sincerity and the honesty of the contracting parties in this case are doubtful, and by no means exemplary. The use of the motto, "Mizpah," was not prophetic of good results. In the case of the use of this motto to which I have referred matters were prosperous.

A lady wished to give salutary advice to a friend who was about to receive orders in the Church of England. She said: "If ever you feel tempted, by reason of your popularity as a preacher, to indulge in spiritual pride, remember what wonders God did cause to be wrought by the jawbone of an ass—and be humble." "And he (Samson) found a new jawbone of an ass, and put forth his hand and took it, and smote a thousand men therewith."—*Judges* xv. 15.

St. John warns the lady to whom he wrote to beware of entertaining in her house any person who did not hold the doctrine of Christ: "The children of thine elect sister greet thee. Amen."

XXV. *The Third Epistle of St John*, A.D. 90.—This epistle also is private, written to a man named "Gaius." Γαιος—Gaius. The Greek word is rendered Caius in Latin.

1. *Romans* xvi. 23: St. Paul mentions a Gaius who lived at Corinth: "Gaius, my host."

2. 1 *Cor.* i. 14: St. Paul mentions a Gaius who lived at Corinth, and whom he had baptized: v. 14: "I thank God that I baptized none of you but Crispus and Gaius": 15. "Lest any should say that I had baptized in mine own name."

3. *Acts* xix. 29: Mention is made of a Gaius, a native of Macedonia, who accompanied St. Paul, and spent some time with him at Ephesus: "And having caught Gaius and Aristarchus, Paul's companions in travel, they rushed with one accord into the theatre."

4. *Acts* xx. 4: "And there accompanied him (St. Paul) into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus." *St. John* iii. 4, ranks his Gaius amongst his children. Therefore, some think that the apostle claims Gaius as his convert. They conclude that St. John's Gaius or Caius is a different person from the Gaius of Corinth, from the Gaius of Macedonia, and from the Gaius of Derbe. Some think that the host of St. Paul, and of "the whole church," is the hospitable Gaius, the very Corinthian Gaius, to whom St. John addressed his third epistle.

St. John concludes his epistle by stating that he would not write the many things which he had to communicate, as he hoped shortly to see him (Gaius), and to speak with him face to face.

It is evident that St. John wrote his second and third epistles to persons with whom he had lived for a long time in great friendship, and that he and they dwelt at Ephesus, and in its neighbourhood.

St. John mentions "Diotrephes, who loved to have the pre-eminence," as a man worthy of censure for his malicious disposition towards the brethren.

Gaius is commended for his hospitality. Demetrius bears a good report. The style of these three epistles is the same. A man of numerous years, full of wisdom and of divine love, can be easily imagined as the author of these epistles.

The three epistles may be supposed to have been written at the same time, perhaps A.D. 90.

XXVI. *The Catholic or General Epistle of St. Jude.*—Jude calls himself the brother of James. He is supposed, therefore, to refer to James the Less, who wrote the epistle which bears his name. If this be true, James and Jude were apostles and brothers, and brothers of our Lord; perhaps cousins or brothers of our Lord, sons of Joseph by a former wife, or by Mary the mother of our Lord, after she had brought forth her first-born son Jesus, of whom Moses in the law and the prophets did write: Jesus of Nazareth, the son of Joseph. James is called the son of Alphæus, or Cleophas. Lebbæus, whose surname was Thaddæus, may have been Jude, the author of this epistle.

There is no evidence in the epistle that he was the brother of James the Less. He merely called himself "Jude, a servant of Jesus Christ, and a brother of James." But which Jude or which James is intended cannot be determined. Perhaps he is "Jude, the brother of James the Less." The style of Jude is similar to that of James. His epistle is not addressed to any church in particular, but to all christians. It is, therefore, a catholic or general epistle.

The ninth verse of this epistle, if written by Jude, may be considered as condemning the apostle as the author of this epistle; that is, proving that he could not be the author of this epistle. (v. 9), "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." This may be a Jewish legend, quoted by Jude, just as our Lord quoted the supposed Jewish legend of the rich man and Lazarus, for the purpose of enforcing a great truth, by a tale which had been known to the persons addressed, and received by them with respect. Neither our Lord nor St. Jude can be considered as quoting these legends with any other design than that of making use of a Jewish legend to enforce a great moral truth.

There are five passages in this short epistle: v. 17 and 18, there is reference made to 1 *Tim.* iv. 1, to 2 *Tim.* ii. 1, and iv. 3, and to 2 *Peter* ii. 1, and iii. 3.

We may, therefore, conclude that this epistle was written some time after St. Paul had written his second epistle to Timothy. Perhaps A.D. 67.

The gross immorality of the Jewish people at this period may be learned from the epistle of St. Jude, as well as from the epistle of St. James.

XXVII. *The Revelation of St. John the Divine*, A.D. 96.—This book was written by St. John, the author of the gospel and of the epistles which bear his name, during his exile in Patmos, A.D. 96. Some suppose that this book was the last writing belonging to the *New Testament*—the last revelation vouchsafed to man. The Saviour ordered the apostle to write to the seven churches in Asia Minor, named in order: 1. Ephesus; 2. Smyrna; 3. Pergamos; 4. Thyatira. 5. Sardis; 6. Philadelphia; 7. Laodicēa. The style of the writing is similar to that of Ezekiel and of Daniel. The careful student will read the three books consecutively. The style is considered to be obscure. Ezekiel complained (xx. 49), "Then said I, Ah! Lord God, they say of me, 'doth he not speak parables?'" The Jews complained that God caused Ezekiel to deliver his addresses to them in a style horrible, mysterious, and unintelligible, on account of their sins. I cannot require from my heavenly Father any clearer guide in morals than that which is given in the eighteenth chapter of Ezekiel. The Jews do not wish to acknowledge Daniel as an inspired prophet. Daniel obtained the favour of Nebuchadnezzar, the founder of the Babylonian empire, and the overthrower of the old Assyrian empire, of which Nineveh was the capital. In the time of Belshazzar, and in the hour of his terror, when the handwriting on the wall chilled the mad current of his revelry, the queen-mother advised an appeal to the neglected state-officer, the once honoured Daniel. He came. His interpretation of the handwriting told the sudden and immediate doom of the Babylonian empire. The morrow's

sun beheld Belshazzar and his empire amongst the departed glories of the world. Cyrus the elder, whose education is described by Xenophon in his *Cyropædia*, entered Babylon as its master and founded the Persian or Medo-Persian Empire. The queen-mother had declared that the Spirit of the holy Gods was in Daniel. Nebuchadnezzar had the same belief in Daniel's inspiration. Daniel became the favourite minister of the Persian Cyrus. He proved to Cyrus that God had enabled the prophet Isaiah to foretel the destruction of Babylon, and to name her conqueror. In fact, Daniel met Cyrus as Cyrus entered Babylon, and read to him these words of Isaiah: "Who saith to the deep (the Euphrates) Be dry; and I will dry up thy rivers: who saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying unto Jerusalem, Thou shalt be built; and unto the temple, Thy foundation shall be laid."—*Isaiah* xliv. 27-28. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give to thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, who call thee by thy name, am the God of Israel."—*Isaiah* xlv. 1-3. Daniel wore the golden honours (given to him by the Babylonian monarch Belshazzar), whilst he read to the victorious Cyrus these predictions of Isaiah.

He received the honours of the Persian conqueror Cyrus, who obtained for Daniel the patronage of the Median Darius, the uncle of Cyrus.

The man thus honoured by successive generations of royalty, and by their successive governments, established for himself a character which the breath of calumny cannot tarnish. Daniel had the inspiration of the God whom he served.

We now turn to Ezekiel, and behold him as a prophet of the Lord, to whom Daniel is a companion. We now turn to John, in Apocalyptic vision, and we see that he possesses a claim to be ranked with Ezekiel and with Daniel. We believe that these three men wrote as they were moved by the Holy Ghost.

However obscure the Revelation of St. John may be considered, one thing is certain, "a wayfaring man, though a fool, *need* not err" in understanding the meaning of the directions in faith and practice given in this book. The conclusion of this book contains threatening of destruction to any who may add to or take from, and promises of blessings to those who will faithfully keep "the things contained in this book." John himself wrote his gospel long after he had written the Revelation. The threatening and the promise both refer to the general truth of the Christian revelation, and to the historic predictions contained in the Revelation of St. John. A false doctrine introduced, or received when introduced, exposes to the punishment threatened. A wilfully false interpretation of the prophecies contained in the Revelation must appear to be equally dangerous. A blessing is promised to all who attentively read the "Revelation."

Eusebius first conferred the title of "Divine" upon St. John. He thought that St. John had uttered clearer revelations of the *Divine Mind* than the other apostles had uttered. I do not agree with him. The prophetic visions, from the fourth chapter to the end, are thus described by Sir Isaac Newton: "God gave these, and the prophecies of the Old Testament, not to gratify men's curiosity by enabling them to foreknow things, but that, after the prophecies were fulfilled, these prophecies might be interpreted by the events, and by God's own providence, and not by the interpreter. They might then be manifested to the world."

The style of the writing in this book of the Revelation of St. John the Divine is similar to the style in the gospel and epistles of St. John. The student may read the Greek of these three books successively, and may prove, by his own efforts, these two things: first, that the Greek of St. John is the same easy Greek in these three books; and second, that the same man must have written these three books, for, however diversified the matter, the style of easily translated Greek is the same. The student may thus satisfy himself as to the genuineness of the Revelation of St. John the Divine, that is, that the book was written by St. John. He can read modern history, commencing from the battle of Actium, B.C. 31, and, by careful examination of events predicted, compared with events prophetically recorded, he can ascertain the fulfilment of the predictions, so far as they have been as yet fulfilled, and thus satisfy himself as to the authenticity of the "Revelation;" that is, whether its contents be truths.

The early church doubted the genuineness of this book; that is, whether St. John wrote it. They doubted also its authority, that is, whether the matter was true. Afterwards the book was generally acknowledged, but received with caution.

Dr. Lardner fixes the date of this book thus:—A.D. 95, or 96, or 97. *Epiphanius* says that John was banished to Patmos by Claudius Cæsar. This makes the date of the book, A.D. 50. Andreas, Bishop of Cæsarea, in Cappadocia, about A.D. 500, in his comment on this book (vi. 6), says, John received the Revelation under the reign of Vespasian. This might fix the date to some time before the destruction of Jerusalem. However, Jerusalem was destroyed, A.D. 73. Vespasian reigned to A.D. 79.

The inscription in this book, in the Syriac version, published by *De Dieu*, A.D. 1627, and afterwards in the *London Polyglot*, is the following:—"The Revelation which God made to John the Evangelist, in the island of Patmos, to which he was banished by Nero Cæsar." This fixes the date of the "Revelation" before A.D. 69, and consequently before the destruction of Jerusalem.

Of this opinion are many eminent writers, and among them, Hentenius, Harduin, Grotius, Lightfoot, Hammond, Sir Isaac Newton, Bishop Newton, Wetstein, and others.—*See Dr. Adam Clarke.*

Dr. Clarke thinks that the style of the "Revelation" is different from the style of the gospels and epistles of St. John. I must repeat my opinion that the style of the three books is the same, as to the ease with which the Greek may be translated. The style, if the word mean the figurative and parabolical expression and description of the events predicted, is different. Further, this mode of writing is the cause of the difficulty in the interpretation. I must add, that the spirit of God does not inspire the words. He leaves these to the natural powers and genius of the person inspired. Hence the natural differences in the words and style of composition found in the writings of the inspired penmen. The Holy Spirit inspires the matter; and the fulfilment of the matter predicted proves the Divine inspiration. I quote the following passage from *Dr. Adam Clarke's preface to the "Revelation of St. John the Divine:"*—"Among the interpreters of the 'Apocalypse' ("Revelation,") both in ancient and modern times, we find a vast diversity of opinions; but they may be all reduced to four principal hypotheses, or modes of interpretation.

1. "The Apocalypse contains a prophetical description of the destruction of Jerusalem, of the Jewish state, and of the wars of the Jews and the Romans.

2. "It contains predictions of the persecutions of the Christians under the heathen Emperors of Rome, and of the happy days of the church under the Christian Emperors, from Constantine downwards.

3. "It contains prophecies concerning the tyrannical and oppressive conduct of the Roman Pontiffs, the true Antichrist, and foretells the final destruction of Popery.

4. "It is a prophetic declaration of the schism and heresies of Martin Luther, and of those called reformers and their successors, and the final destruction of the Protestant religion.

(1.) The first opinion has been defended by Professor Wetstein and other learned men on the continent.

(2.) The second is the opinion of the primitive fathers in general, both Greek and Latin.

(3.) The third opinion was first broached by Abbè Joachim, who flourished in the thirteenth century. His opinion was espoused by most of the Franciscans, and has been, and still is, the general opinion of the Protestants.

(4.) The fourth opinion seems to have been invented by Popish writers merely by way of retaliation, and has been illustrated and defended at large by a Mr. Walmsley (I believe), titular Dean of Wells, in a work called "*The History of the Church,*" under the feigned name of "*Signior Pastorini.*"

In this work he endeavours to turn everything against Luther and the Protestants which they interpreted of the Pope and Popery; and attempts to shew, from a computation of the Apocalyptical numbers, that the total destruction of Protestantism in the world will take place, A.D. 1825. The book was published, A.D. 1771. No place nor printer's name is mentioned. The Catholic College of Maynooth, in Ireland, have lately published (*see Tegg's edition of Dr. A. Clarke's Commentary*, A.D. 1836) a new edition of this work, in which the author kindly predicts the approaching overthrow of the whole Protestant system, both in church and state, and gives to them, in the meantime, most condescendingly, Abaddon, or the devil for their king."

A.D. 1872.—Prince Bismarck is a strange interpreter of "Signior Pastorini."

Dr. A. Clarke enters fully into the controversy amongst learned men as to the author of the Apocalypse, whether John the Apostle or John the Presbyter were the author. I believe that John the Apostle wrote the "Revelation," that it is canonical, and that all Christian men should receive it as such. The following words prove the doctrine of the apostle, and prove the book to have been written by the beloved apostle of our Lord, who would have him "*tarry till I come.*" St. John knew and felt that "*the blood of Jesus Christ cleanseth from all sin:*" "Unto him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen."—*Rev.* i. 5-6.

The same gospel spirit animated the apostle in the last lines of the Apocalypse. *Rev.* xxii. 17: "And the Spirit and the Bride (the church) say, Come. And let him who heareth say, Come. And let him who is athirst come. And whosoever will, let him take the water of life freely." The 18th and 19th verses contain St. John's testimony to any who should add to "the words of the prophecy of this book:" "God shall add unto him the plagues which are written in this book: And if any man take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and out of the holy city, and out of the things which are written in this book. He who testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

CHAPTER II.

I. *Mary*, the wife of Joseph and the mother of Jesus, was, it is said, the daughter of Jonathan and Anna, of the tribe of Judah; but Scripture mentions nothing of her parents, not even their names, unless Heli (*Luke* iii. 23) be the same as Jonathan. She was of the royal race of David, as was Joseph her husband; and was also cousin to Elizabeth, wife of Zachariah the priest, and mother of John the Baptist, who was six months older than Jesus.—*Luke* i. 5-38.

II. *Mary*, sister of Lazarus, who has been supposed to be confounded with the woman mentioned in *Luke* vii. 37-39: "And, behold, a woman in the city who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of

ointment, and stood at his feet behind him weeping, and began to wash his feet with her tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." The box of ointment was very precious, worth perhaps ten guineas of our money. This woman must have been very rich. Now, St. John wrote his gospel many years after the other three gospels had been published. He writes thus, xi. 2: "It was *that* Mary who anointed the Lord with ointment and wiped his feet with her hair, *whose* brother Lazarus was sick." St. John thus corrects any confusion in the minds of the people who had read the other gospels. It appears, therefore, that there was one anointing of our Lord, and that Mary, the sister of Lazarus, was the woman who anointed our Lord, and she was called Mary Magdalene. *Calmet* has not therefore stated the case fairly. There is no confounding of persons by those who believe that Mary, the sister of Lazarus, and Mary Magdalene, mentioned by St. Luke, are the same. *Calmet* states, that "The Latins and Greeks maintain that Martha died at Jerusalem, as also Mary and Lazarus, and that they were all buried there.

III. *Mary, the mother of Mark*, had a house in Jerusalem, where, it is thought, the apostles retired after the ascension of our Lord, and where they received the Holy Ghost on the day of Pentecost. This house was on Mount Sion; and *Epiphanius* says it escaped the destruction of Jerusalem by Titus, and was changed into a very famous church, which continued for several ages. After the imprisonment of Peter, the faithful were assembled in this house praying, when Peter, delivered by the ministry of an angel, knocked at the gate.—*Acts* xii. 5-12.

IV. Mary Cleophas, wife of Cleophas, and mother of James the Less, and Simon, brethren of our Lord. She believed early in the Lord, and at length accompanied him in some of his journeys, and ministered to him, followed him to Calvary, and was with the Virgin Mary at the foot of the cross. She was also present at his burial, and prepared perfumes to embalm him. But going to his tomb on Sunday morning (John was in spirit on the Lord's day; the Sabbath was changed from being the last day of the week to be the first) early, with other women, they learned from an angel that he had risen, of which they informed the apostles. By the way Jesus appeared to them, and they embraced his feet, worshipping him. The year of her death is not known.

V. *Calmet* makes Mary Magdalene a distinct person from Mary, sister of Lazarus. Thus he reckons five Marys. Upon the authority of St. John I believe that they are the same, Mary, the sister of Lazarus, being called also Mary Magdalene. I therefore reckon four Marys. Mary, the sister of Lazarus, took the name of Magdalene, either from the town of Magdala, in Galilee, beyond the Jordan, or from Magdolos, a town at the foot of Mount Carmel. The *Megiddo of Joshua*, xvii. 2; *2nd Kings* ix. 27, xxiii. 29; *Luke* viii. 2, and *Mark* xvi. 9, observe that she had been delivered by Christ from seven devils. This wonderful conversion caused her to love her Saviour much, for she had much forgiven; and Mary had chosen that good part which should not be taken from her. She was a woman of property. She ministered of her substance to Jesus during his ministry, and she was one of those who brought spices to embalm him after his death. *Matthew* xxviii. 55-56, *Luke* xxiii. 36, *John* xx. Some woman named Mary is reported to have followed John to Ephesus. It is not probable that it was Mary Magdalene, the sister of Lazarus.

Prophecies concerning the Messiah.—I give the following twelve prophecies, selected from *Genesis* to *Malachi*:—

I. *Genesis* iii. 14-15: "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I shall put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise its heel."

xxii. 18: "And in thy *(Abraham's)* seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

xxvi. 4-5: "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." *(Isaac.)*

xxviii. 13-14: "And, behold, the Lord stood above it, and said *(to Jacob)*, 'I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thy seed shall all the nations of the earth be blessed."

xlix. 10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until *Shiloh* come; and unto him shall the gathering of the people be."

Galatians iii. 16: "Now to Abraham and his seed were the promises made. He saith not, And to *seeds*, as of many; but as of one, And to thy *seed*, which is *Christ*."

II. *Numbers* xxiv. 17: "I shall see him, but not now; I shall behold him, but not nigh; there shall come a *Star* out of Jacob, and a *Sceptre* shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

Matthew ii. 1-2: "Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the king (the sovereign who reigned over the entire land of Judea), there came wise men from the east to Jerusalem, saying, 'We have seen his *star* in the east, and are come to worship him.' 'Lo! the *star* which they saw in the east *(the country of Balaam)* went before them till it came and stood over where the young child was.'" "When they saw the *star* they rejoiced with exceeding great joy."—ver. 10.

III. *Deuteronomy* xviii. 15-18: "The Lord God will rise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all which thou desiredst of the Lord thy God in Herob, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise up for them a prophet from amongst their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all which I shall command him."

Matt. iii. 17: "And lo! a voice from heaven, saying, This is my beloved son, in whom I am well pleased." *Luke* ix. 35: "And there came a voice out of the cloud, saying, This is my beloved son, *hear him.*" *John* xii. 49-50: "For I have not spoken of myself; but the Father who sent me, he gave to me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak."

John i. 18: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." *John* iii. 13: "And no man hath ascended up to heaven, but he who came down from heaven, even the Son of man who is in heaven."

IV. *Job* xix. 25-27: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

V. *Psalm* ii. 6-8: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give to thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." *Acts* xiii. 32-36: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." As it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee." "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give to you the sure mercies (lxx. Holy or just things) of David. (*Isaiah* lv. 3). Wherefore he saith also in another Psalm (*Psalm* xvi. 10), Thou shalt not suffer thy Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption." *Heb.* i. 5: "For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?" And again (*Psalm* lxxxix. 26-27), "He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation. Also I will make him my first-born, higher than the kings of the earth." "I will be to him a father, and he shall be to me a son." "And again, when he bringeth in the first-born into the world, he saith, And let all the angels of God worship him."—*Heb.* v. 6. *Psalm* xcvii. 7: "Confounded be all they who serve graven images, who boast themselves of idols; worship him all ye gods." *Romans* i. 3-4: "Concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh, and declared to be the Son of God with power by the resurrection from the dead."

VI. *Isaiah* vii. 14: "Therefore the Lord himself shall give to you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel." *Mat.* i. 22-23: "Now all this was done, that *it* might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name (or his name shall be called) Emmanuel, which, being interpreted, is, God with us." *Isaiah* liii. 9: "And he made his grave with the wicked, and with the rich in his death; ecaused he had done no violence, neither was any deceit in his mouth."

> "And his grave was appointed with the wicked;
> But with the rich man was his tomb;
> Although he had done no wrong,
> Neither was there any guile in his mouth."
>
> *Bishop Lowth.*

Matthew xxvii. 57-61: "When the evening was come, there came a rich man of Arimathea (thirty-five miles north-west of Jerusalem, called Rama, or Ramatha.—*Calmet*), named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene (sister of Lazarus), and the other Mary (wife of Cleŏphas), sitting over against the sepulchre."

VII. *Jeremiah* xxiii. 5-6: "Behold, the days come, saith the Lord, in which I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, *The Lord our Righteousness.*" 1 *Corinthians* i. 30: "But of him (God) are ye in Christ Jesus, who of God is made unto us wisdom, and *righteousness*, and santification, and redemption: that, according as it is written (*Jeremiah* ix. 23-24), He who glorieth, let him glory in the Lord."

VIII. *Ezekiel* xxxiv. 23-24: "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it."

John x. 14-16: "I am the good Shepherd, and

know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

IX. *Daniel* vii. 13-14: "I saw in the night-visions, and, behold, one like to the Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given to him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

Hebrews xii. 28-29: "Wherefore, we *receiving a kingdom which cannot be moved*, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

Daniel ix. 24: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins (sin offerings), and *to make reconciliation for iniquity*, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." In the 25th verse, the reckoning is dated from the decree of Ahasuērus. In the 26th verse, the death by violence of Messiah the prince, and the destruction of Jerusalem, are predicted. Each week is a prophetic week, seven years, $70 \times 7 = 490$. This date agrees with the second decree, or with that of Ahasuērus to Nehemiah.

"The above seventy weeks, or 490 years, are divided in verse 23 into three distinct periods, to each of which particular events are assigned. The three periods are:

1. Seven weeks, that is 49 years.
2. Sixty-two weeks, that is 434 years.
3. One week, that is 7 years.

To the first period of seven weeks the restoration and repairing of Jerusalem are referred. And so long were Ezra and Nehemiah in reforming the sacred constitution and civil establishments of the Jews, for this work lasted forty-nine years, after the commission was given by Artaxerxes (called Lorgimānus)."

The second period of sixty-two weeks, or 434 years, dates from the conclusion of the first period, and ends in the coming of Messiah.

The period of one week, or seven years, commences at the conclusion of the second period, and ends in the cutting off of Messiah the prince. Those seven years may be divided into two equal parts: The first three years and a-half form the period of the ministry of John the Baptist; the second three years and a half form the period of our Lord's ministry.—*See Dr. A. Clarke. He quotes Dean Prideaux.*

2 *Corinthians* v. 18-21. "And all things are of God, who hath *reconciled* us to himself by Jesus Christ, and hath given to us the *ministry of reconciliation*; to wit, that God was in Christ, *reconciling the world unto himself, not imputing their trespasses unto them*; and hath committed unto us *the word of reconciliation*. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead *be ye reconciled to God*. For he hath made him to be *sin for us, who knew no sin (a sin offering for us, though he was sinless)*; that we might be made the *righteousness* of God in him."

X. *Haggai* ii. 6-9: "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and *the desire of all nations shall come*: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than (that) of the former; and in this place will I give peace, saith the Lord of hosts."

XI. *Zechariah* vi. 12: "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the *Branch*; and he shall grow up out of his place, and he shall build the temple of the Lord."

XII. *Malachi* iii. 1: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, *even the messenger of the covenant, whom ye delight in*: behold, he shall come, saith the Lord of hosts." c. iv. 5, 6. "Behold, I will send to you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the father's to the children, and he shall turn the heart of the children to their fathers, *lest I come and smite the earth with a curse*."

Haggai's desire of all nations.—"Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, *which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel*."—*Luke* ii. 29-32: "*This is Elias, who was to come*."—*Matt.* xi. 14.

Sibyllæ were certain women who flourished in different parts of the world. Their number is unknown. Plato speaks of one, others of two, Pliny of three, Ælian of four, and Varro of ten: an opinion which is universally adopted by the learned. These ten sybils generally resided in the following places: Persia, Lybia, Delphi, Cumæ in Italy, Erythræa, Samos, Cumæ in Æolia, Marpessa on the Hellespont, Ancyra in Phrygia, and Tiburtis. The most celebrated of the sybils is that of Cumæ in Italy, whom some have called by the different names of Amalthœa, Demophile, Herophile, Daphne, Manto, Phemonoe, and Deiphobe.

According to the most authentic historians of the Roman republic, one of the sybils came to the palace of Tarquin the Second (called the Proud) with nine volumes, which she offered to sell for a very high price. The king refused to give so high a price as she demanded. The sybil disappeared, burned three of her nine volumes, and soon after returned to Tarquin, and asked him to pay to her for the remaining six volumes what price she had asked for the nine. The king refused. The sybil disappeared, burned three volumes, and soon after returned to Tarquin, demanding for the remaining three volumes the same high

price which she had demanded for the nine and for the six. Tarquin bought the books. The sybil immediately vanished, and never after appeared to the world. These books were preserved with great care by the monarch, and were called the *Sybilline Verses*. A college of priests was appointed to have the care of them. The Roman people with great reverence consulted them in times of danger. When, in the troubles which Sylla caused, the capitol was burned, the *Sybilline Verses* perished, commissioners were sent to the various parts of Greece to collect whatever verses could be found of the inspired writings of the sybils. Thus a new sybilline book was formed. Its fate is unknown. The word sybil seems to be derived from σιον, Æolice, for Διοσ, Jovis, and βουλη, Consilium, the counsel of Jupiter.—*(Lempriere)*.

Virgil has addressed his fourth eclogue to Pollio, and invokes the Sicilian muses who preside over pastoral poetry:—

"Sicelides musæ, paulo majora canamus." [carmina.]
Sicilian muses, let us sing somewhat greater verses.

Mr. Pope has imitated Virgil's fourth eclogue, and commences thus:—

"Ye nymphs of Solyma, begin the song,
To heavenly themes sublimer strains belong."

Virgil predicts the greatness of some person who was to appear in his own age. Mr. Pope, in his notes, shews that Virgil referred to the *Sybilline Verses;* and has given extracts from these verses which almost agree with the passages which he quotes from *Isaiah*, and with which he compares the *Sybilline Verses*. "*The desire of all nations*," are words which may be thus illustrated.

"And the angel said unto her, Mary, fear not, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his Father, David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." —*Luke* i. 31-33.

"And his father, Zacharias, was filled with the Holy Ghost, and prophesied, saying, 'Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant, David; as he spoke by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all who hate us; to perform the mercies promised to our fathers, and to remember his holy covenant. *("The messenger of the covenant:"—Christ.)* The oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and in righteousness, before him all the days of our life."

"And thou, child (John the Baptist), shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation to his people by the remission of their sins, through the tender mercy of our God; whereby the day-spring (Ανατολη—*sunrising or branch*) from on high hath visited us, to give light to them who sit in darkness and in the shadow of death, to guide our feet into the way of peace."—*Luke* i. 67-79.

"Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O! Jerusalem, Jerusalem, thou who killest the prophets, and stonest them who are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!* Behold, your house is left unto you desolate. *(The Lord did smite the land with a curse)*. For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he who cometh in the name of the Lord."—*Matt.* xxiii. 34-39.

"Till after the fulness of the Gentiles is brought in, when the word of life shall again be sent unto you; then ye shall rejoice, and bless and praise him who cometh in the name of the Lord, with full and final salvation for the lost sheep of the house of Israel."—*Dr. A. Clarke.*

"For I would not, brethren, that ye should be ignorant of this mystery, lest you should be wise in your own conceit, that blindness in part is happened to Israel until the Gentiles be come in." (And so all Israel shall be saved as it is written: *Isaiah* lix. 20). "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins."—*Romans* xi. 25-27.

The early Christians, in their endeavours to persuade the heathen to believe in Christ, appealed to the *Sybilline Verses*. The heathen acknowledged the authority of the *Sybilline Verses*. The Christians directed the minds of the heathen to Christ as the Just One foretold by their own Sybilline prophecies.

Types of Christ.—The doctrine of the gospel is called τυπον διδαχησ—a type—or form of doctrine. *Romans* vi. 17: "But, God be thanked, that (although) ye were the servants of sin, yet ye have obeyed from the heart *that form of doctrine*—τυπον διδαχησ—which was delivered to you." St. Paul does not thank God that the Romans were sinners, but that, although they had been such, they had now received and obeyed the gospel.

The form of doctrine—τυπον διδαχησ.—"Here Christianity is represented under the form of a mould or die, into which the believing Romans were cast, and from which they took the impression of its excellence. The figure upon this die is the image of God, righteousness, and true holiness, which image was

stamped on their souls in believing the gospel and in receiving the Holy Ghost."

[Not the miraculous power of the Holy Ghost, for no apostle had visited Rome up to that time; and St. Paul longed to see them, that he might impart, as he had imparted to others, some (miraculous) spiritual gift. St. Paul tacitly acknowledges that he had no power to impart the ordinary power of the Holy Ghost.]

"The words εις ὃν παρεδοθητε"—[into which ye have been delivered], [not which was delivered to you]—"refer to the melting of metal, which, when it is liquified, is cast into the mould, that it may receive the impression which is sunk or cut in the mould; and, therefore, the words may be literally translated, *into which (mould of doctrine) ye have been cast.* They were melted down under the preaching of the word, and then were capable of receiving the stamp of its purity."—*Dr. A. Clarke.*

1. *Numbers* xxi. 9: "And Moses made a serpent of brass, and put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

2. *John* iii. 14-15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life."

1. The Hebrew word for serpent is Nahash. It comes from the same root as the word which signifies a piece of brass. [And they called it Nehushtan.] *2nd Kings* xviii. 4: "He (Hezekiah) removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent which Moses had made; for unto those days—B.C. 678 (Moses made the brazen serpent, B.C. 1452, that is 774 years previously)—the children of Israel did burn incense to it. And he (Hezekiah) called it Nehushtan, a piece of brass."

"The name Nahash was given to the serpent, probably on account of the colour, as most serpents, especially those of the bright spotted kind, have a very bright glistening appearance, and those which have brown or yellow spots appear like to burnished brass. But the true meaning of the root of the word Nahash cannot be easily ascertained."

"On the subject of the cure of the serpent (bitten Israelites by looking at the brazen serpent were healed), there is a good comment in the *Book of Wisdom*, c. xvi. 4-12, in which are these remarkable words: 'They were admonished, having a sign of salvation (*i.e.* the brazen serpent) to put them in remembrance of the commandments of the law.' 'For he who turned himself towards it was not saved by the THING which he saw, but by THEE, who art the Saviour of all.' To the circumstance of looking at the brazen serpent, in order to be healed, our Lord refers, *John* iii. 14-15. The brazen serpent was certainly no type of Jesus Christ. But from our Lord's words we may learn—1. That as the serpent was lifted up on the pole or ensign, so Jesus Christ was lifted up on the cross. 2. That as the Israelites were to look at the brazen serpent, so sinners must look to Christ for salvation. 3. That as God provided for the wounded Israelites no other remedy than this looking, so he has provided no other way of salvation than faith in the blood of his Son. 4. That, as he who looked at the brazen serpent was cured and lived, so he who believeth in the Lord Jesus Christ shall not perish, but shall have eternal life. 5. That as neither the serpent nor looking at it, but the invisible power of God, healed the people, so neither the cross of Christ, nor his merely being crucified, but the pardon which he has, by his blood, communicated by the powerful energy of his Spirit, saves the souls of men. May not all those things be seen in the circumstances of this transaction without making a serpent a type of Jesus Christ (the most execrable type which could be chosen), and running the parallel, as some have done, through ten or a dozen particulars?"

2. "He (our Lord) shews the reason why he descended from heaven, that he might be lifted up, *i.e.* crucified, for the salvation of mankind, and be, by the appointment of God, as certain a remedy for sinful souls as the brazen serpent, elevated on a pole (*Numbers* xxi. 9), was for the bodies of the Israelites which had been bitten by the fiery serpents in the wilderness. It does not appear to me that the brazen serpent was even intended to be considered a type of Christ. It is possible to draw likenesses and resemblances out of anything; but in such matters as these we should take heed that we go no further than we can say, '*Thus it is written.*' Among the Jews the brazen serpent was considered a type of the resurrection: through it the dying lived; and so, by the voice of God, they who were dead shall be raised to life. As the serpent was raised up, so shall Christ be lifted up; as they who were stung by the fiery serpents were restored by looking up to the brazen serpent, so they who are infected with, and dying through, sin, are healed and saved by looking up to, and by believing in, Christ crucified. These are all the analogies which we can legitimately trace between the lifting up of the brazen serpent and the crucifixion of Jesus Christ. The lifting up of the Son of man may refer to his mediatorial office at the right hand of God."—*Dr. A. Clarke.*

1. *Adam* was the figure of him who was to come.—*Romans* v. 14.

2. *Melchisedec* was made like unto the son of God. *Heb.* vii. 3.

3. *Abraham* was enabled to see Christ's day.—*John* viii. 56. And Isaac was received from the dead in a figure.—*Heb.* ii. 19.

4. *The Paschal Lamb* was ordained to be sacrifised, as a memorial of deliverance then effected, but also as a continual remembrancer of that which was to be fulfilled in the kingdom of God."—*Luke* xxi. 16.

5. *Moses* was instructed to predict *the* raising up by God, in future ages, of a Prophet like unto himself from amongst the Jews, who ever afterwards looked for the coming of the faithful Prophet, who should return answers to their inquiries.—*Mark* iv. 46, xiv. 41.

6. *In the wilderness the Jews ate spiritual meat.*—It was an emblem of the true bread of life, which came down from heaven.—*John* vi. 32.

7. "*They drank of that spiritual rock* which followed them; and that rock was Christ."—1 *Cor.* x. 4.

8. *The religious ordinances of the Jews* were only a figure for the time then present."—*Heb.* ix. 9.

9. *The tabernacle* was made after the pattern of heavenly things—*Heb.* viii. 5. *Exod.* xxv. 9, 40—and was intended to prefigure "the greater and more perfect tabernacle, not made with hands."—*Heb.* iv. 11.

10. *The High Priest* was a representative of the "great High Priest of our profession."—*Heb.* iii. 1. And the Levitical sacrifices plainly had respect to the one great sacrifice for sins.

11. *Joshua, the son of Nun*, represented Jesus in name. His early conquests may be considered as prefiguring the spiritual and heavenly conquests of his Lord.

12. *David* was an indistinct type of Messiah the prince: for a long time humbled, at length triumphant over his enemies.

13. *Solomon's peaceful reign* prefigured "the rest which remaineth for the people of God."

14. *Jonah's miraculous preservation* was a type of our Lord's resurrection.

15. *Joshua, the son of Josedec*, the high priest, and his fellows, when the temple was rebuilt, were set forth as representatives of the *Branch* to be raised up out of the stem of Jesse.—*Zech.* iii. 8; *Isaiah* xi. 1.

Thus: 1. Persons; 2. Sacrifices; 3. Places, and 4. Things, from the foundation of the world to the coming of our Lord, had a prophetic reference to him who, in his own person, fulfilled the law and the prophets.

Grace.—χαρισ.—*Romans* i. 7: "Grace to you." May ye be partakers of the divine favour, the source whence every blessing is derived. I think it necessary, once for all, to give the several acceptations of this word Grace which occur in the sacred writings:—

1. The word χαρισ signifies, in general, favour and benevolence, but especially that favour which is powerful and active, and loads its objects with benefits. *Luke* i. 30: "Fear not, Mary, thou hast found favour—χαρισ—with God." *Luke* ii. 40: "And the child grew, and the grace of God—χαρισ θεου—was upon him" (Jesus). *Luke* ii. 52: "And Jesus increased in favour—χαριτι, grace—with God and man." *Acts* ii. 47: "Having favour—χαρισ, grace—with all the people." *Acts* iv. 33, "And great grace—χαρισ, favour—was upon them all. The apostles were, at that time, in universal favour with the multitude." In this sense the word occurs in a great variety of places, both in the Old and New Testaments.

2. "Hence it is often used for the blessing which it dispenses; for if God be favourably disposed towards a person, his beneficent acts in that person's behalf will be a necessary consequence of such favour. *John* i. 14: "Full of grace and truth:" v. 16: "And grace upon grace. και χαριν αντι χαριτος. "And of his fulness have we all received, and grace for grace," or 'grace upon grace." He who is full of the most excellent blessings, confers them liberally on all believers. *Acts* xi. 23: "When he had seen the grace of God," *i.e.* had the fullest evidence that they were richly endowed with heavenly gifts. 1 *Cor.* i. 4: "For the grace of God which is given to you:" the divine blessings conferred upon you. 2 *Cor.* ix. 8: "God is able to make all grace abound toward you:" that is, to enrich you with every benediction. This is also a very common acceptation of the word; and in this sense the word grace or favour is now generally understood among religious people. The grace of God meaning with them some divine or spiritual blessing communicated.

3. It is sometimes taken for the whole of the christian religion, as being the grandest possible display of God's favour to a lost, ruined world; and in this sense it appears to be used in *John* i. 17: "For the law was given by Moses, but grace and truth came by Jesus Christ"—where the term grace is evidently opposed to law; the latter meaning the Mosaic, the other the Christian dispensation. *Acts* xiii. 43: "Barnabas persuaded them to continue in the grace of God:" *i.e.* to hold fast their profession of the religion of Christ. *Romans* vi. 14: "Ye are not under the law, but under grace;" ye are no longer under obligation to fulfil the Mosaic (ceremonial) precepts, but are under the christian dispensation. See also v. 15 of the same chapter; and see 2 *Cor.* i. 12, vi. 1; *Gal.* i. 6; *Coloss.* i. 6; 2 *Tim.* ii. 1; *Tit.* ii. 11: "The grace of God, which bringeth salvation unto all men, hath appeared." The Jewish religion was restricted, in its benefits, to a few: but the christian religion proposes the salvation of all men, and the author of it has become a sacrifice for the sins of the whole world. *Heb.* xii. 15: "Looking diligently, lest any man fall from [fail of] the grace of God;" lest any man apostatize from the christian religion, and the blessings of pardon and holiness, which he has received through it. 1 *Peter* v. 12: "This is the true grace of God wherein ye stand;" the christian religion which ye have received is the genuine religion of God.

4. It signifies all the blessings and benefits which Christ has purchased, and which he gives to true believers, both in time and eternity. See *Romans* v. 15-17, where the grace of God is opposed to death, *i.e.* to all the wretchedness and misery brought into the world by Adam's transgression. 1 *Cor.* xvi. 23: "The grace of our Lord Jesus Christ be with you all." May every blessing purchased by Christ's passion and death be the portion of you all. *Gal.* v. 4: "Ye are fallen from grace;" ye have lost the blessings of the gospel, by submitting to circumcision.

5. It signifies the apostolic and ministerial office, or the authority to propagate the christian religion, and the unction or influence by which that office is executed: so in the fifth verse of this, as has already been noted: "By whom we have received grace and apostleship," or the apostolic office. *Romans* xiii. 3: "I say, through the grace given unto me;" that is, I command you, by the authority of my apostolic office. *See also* verse 6.

6. It signifies a gift, salary, or money collected for the use of the poor. *1st Cor.* xvi. 3: "Whomsoever ye shall approve, them will I send to bring your liberality"—*την χαριν υμων*, your grace—*i.e.* the collection made for the poor saints.—*See* verse 1. *2nd Cor.* viii. 4: "Praying us, that we might receive the gift"—*την χαριν*, the grace—the contribution made in the churches of Macedonia for the relief of the poor. In this sense it was used in *Eccles.* xvii. 22: "He will keep the good deeds of men"—*χαριν*—the same as *ελεημοσυνη*, alms, in the beginning of the verse; and it signifies in the same author a kind and friendly act. Chapter xxix. 15: "Forget not the friendship (*χαριτασ*) of thy surety." Grace, or *χαρισ*, was a deity among the ancients; and the three graces, *αι, τρεισ, χαριτεσ*, were called Pitho, Aglaia, and Euphrosyne: Πειθω, mild persuasion; Ευφροσυνη, liberality and joyfulness; Αγλαια, dignity. And these were all painted naked, to shew that all benefits should be gratuitous, this being essential to the nature of a gift.—*See Suidas in χαριτασ.*

7. It sometimes signifies merely thanks, or thanksgiving. *See Luke* xvii., *μη χαριν εχει*, "doth he thank that servant?" *Romans* vi. 17: "But God be thanked." *χαρισ δοτω θεω.* *1st Cor.* x. 30: "For if I, by grace," *χαριτι*, thanksgiving, as our margin has it, and properly.

8. It signifies remuneration, wages, or reward. *Luke* vi. 32, 33, 34: "If ye love them who love you, do good to them who do good to you, lend to them of whom ye hope to receive, what thank have ye?" *ποια μιν χαρισ εστι*—What reward have ye? This appears from the parallel place, *Matt.* v. 46, to be most evidently the meaning, *τινα μισθον εχετε*: what reward (wages) have ye? The word is used in this sense by several Greek writers.

9. It signifies whatever is the means of procuring the favour or kindness of another. *1st Peter* ii. 19-20: "For this is thankworthy,"—*τουτο γαρ χαρσ παρα τωθεω*: this is the means of procuring favour from God.

10. It signifies joy, pleasure, gratification, which is the meaning of *χαρα*, and for which it is often confounded in the *New Testament*. *Philemon*, vii. 5: *χαριν γαρ εχομεν πολλην*, "For we have great joy." *Tobit* vii. 18: "The Lord give to thee joy (*χαριν*) for this thy sorrow." In this sense the word is used by the best Greek writers, and in this sense it appears to be used: *1st Cor.* i. 15.

11. It signifies the performance of an act which is pleasing or grateful to others. *Acts* xxiv. 27: "Felix, willing to shew the Jews a pleasure," (*χαριτασ καταθεσθαι*), to perform an act which he knew would be highly gratifying to them.

12. It signifies whatever has the power or influence to procure favour, &c. Suavity, kindness, benevolence, gentle demeanour. *Luke* iv. 22: "All wondered at the gracious words," *τοισ λογοισ τησ χαριτοσ* (the word of grace), the benevolent, kind, and tender expressions, such as his text, ver. 18, would naturally lead him to speak. "He hath anointed me to preach the gospel to the poor he hath sent me to heal the broken-hearted, to preach deliverance to the captives," &c.: *Eph.* iv. 29. *Col.* iv. 6: "Let your speech be always with grace," *i.e.* gracious, kind, benevolent, savouring of the doctrine of Christ. It is thus used by several Greek writers.—*See Schleusner.* As the word *χαρισ*, grace, most frequently signifies some blessing or benefit calculated to promote human happiness, it is generally derived from *χαιρω*, I rejoice, because of the effect produced by the blessing.

1. Peace—Ειρηνη (the same as שלום, shalom, in Hebrew), generally signifying all kinds of blessing, but especially harmony and unity. The most probable derivation of *ειρηνη* is *ειρω*, I bind, and *εν*, one, because peace unites and binds those who were, by discord, before disunited. In the *New Testament* it signifies peace, public or private; in the general acceptation of the word, as implying reconciliation and friendship, and to the etymology of the word, the apostle seems to allude, *Eph.* iv. 3, "Endeavouring to keep the unity of the spirit in the bond of peace." And *Acts* xii. 20: "They of Tyre and Sidon desired peace; they sought reconciliation with Herod by means of Blastus, the king's chamberlain."

2. It signifies regularity, good order. *1st Cor.* xiv. 33: "God is not the God of confusion, but of peace."

3. It signifies the labour or study of preserving peace and concord; and this is supposed to be its meaning: *Matt.* x. 34, *Luke* xii. 51, and *Acts* vii. 26. *Romans* xiv. 17: "For the kingdom of God is righteousness and peace." The Christian dispensation admits of no contention, but inculcates peace. *1st Cor.* vii. 15: "God hath called us to peace," to labour to preserve quietness and concord. *Heb.* xii. 14: "Follow peace," labour to preserve it.

4. It signifies the author or preserver of peace and concord. *Eph.* ii. 14: "He is our peace." The author of concord between Jews and Gentiles.

5. It signifies the gospel and its blessings. *Eph.* ii. 17: "And came and preached peace to you who were *afar off*, and to those who were *nigh*:" 1. *Gentiles*; 2. *Jews.*

6. It signifies all kinds of mental and corporeal happiness, and especially the happiness of Christians. *Luke* i. 79: "To guide our feet into the way of peace." To shew to us the way to obtain true happiness. *Luke* xix. 42: "The things which belong unto thy peace;" that by which thou mightest have been made truly happy. *1st Thess.* v. 23: "The very God of peace:" God, the only source of true felicity. *John* xvi. 33: "These things have I spoken unto you, that in me ye might have peace;" that ye might have confidence and happiness in believing in me as your only Saviour.

7. It signifies good wishes and affectionate prayers. *Matt.* x. 13: "And if the house be worthy, let your peace come upon it." Our Lord commands his disciples, ver. 12, "To salute the house into which they entered;" and this was done by saying "peace be unto this house;" that is, let every blessing, spiritual and temporal, be the portion of this family. *See Luke* x. 6, *John* xiv. 27, *Acts* xv. 33: "They were let

go in peace." They had the most fervent and affectionate prayers of the Church.

8. It signifies benignity, benevolence, favour. *Rom.* v. 1: "Being justified by faith, we have peace with God." In consequence of having our sins forgiven, we have a clear sense of the divine favour. *Philippians* iv. 7: "The peace of God which passeth all understanding"—the inexpressible blessedness of a sense of the divine favour.—*See Schleusner's Lexicon.*

"From God our Father."—The apostle wishes to them all the blessings which can flow from God, as the fountain of grace, producing in them all the happiness which a heart filled with the grace of God can possess; all of which are to be communicated to them through the Lord Jesus Christ.

John iii. 16: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Such a love as that which induced God to give his only-begotten Son to die for the world could not be described. Jesus Christ does not attempt it. He has put an eternity of meaning in the particle ουτω, *so*, and left a subject for everlasting contemplation, wonder, and praise, to angels and to men. The same evangelist uses a similar mode of expression: 1*st Epistle* iii. 1: 'Behold, what manner of love—ποταπην αγαπην—the Father hath bestowed upon us, that we should be called the sons of God.'

"From the subject before him, let the reader attend to the following particulars:—

First.—"The world was in a ruinous, condemned state, about to perish everlastingly, and was utterly without power to rescue itself from destruction.

Secondly.—"That God, through the impulse of his eternal love, provided for its rescue and salvation, by giving his Son to die for it.

Thirdly.—"That no man is saved by this sacrifice but he who believes, *i.e.* who credits what God has spoken concerning Christ, his sacrifice, the end for which it was offered, and the way in which it is to be applied in order to become effectual.

Fourthly.—"That sin must be an indescribable evil, when it required no less a sacrifice to make atonement for it than God manifested in the flesh.

Fifthly.—"That the sacrifice of Jesus was the only means by which the redemption of man could be effected, and that it is absolutely sufficient to accomplish this gracious design; for it would have been inconsistent with the wisdom of God to have appointed a sacrifice greater in itself, or less in its merit, than what the urgent necessities of the case required.

Sixthly.—"That those who believe receive a double benefit: 1. They are exempted from eternal perdition, 'that they may not perish.' 2. That they are brought to eternal glory, 'that they may have everlasting life.' *These two benefits* point out tacitly the state of man; he is guilty, and therefore exposed to punishment; he is impure, and therefore unfit for glory.

"They point out also the two grand operations of grace, by which the salvation of man is effected: 1. *Justification*, by which the guilt of sin is removed, and consequently the person is no longer obnoxious to perdition. 2. *Sanctification*, or the purification of his nature, by which he is properly fitted for the kingdom of glory."—*Dr. A Clarke.*

Galatians iii. 20: "Now, a mediator is not a mediator of one, but God is one." Now, a mediator is not of one, but God is one. The giving of the law by a mediator shewed to the Israelites that God was displeased with them; because a mediator is not employed between persons who are in friendship. But God is in friendship only with the righteous.

But God is one. 19 v.: "And it was ordained by angels in the hand of a mediator." 20 v.: "Now, a mediator is not a mediator of one." These two clauses make an Enthymeme (pronounced Enthymem, that is, a form of argument consisting of only two propositions, whereas, a syllogism has three. The enthymeme wants the conclusion. Therefore, some find a difficulty in arriving at the conclusion understood but not expressed. However, if the conclusion had been expressed, the syllogism would have stood thus:—

The law was given to the Israelites in the hand of a mediator.

Now a mediator is not employed between parties in friendship.

Wherefore, he who gave the law to the Israelites by the hand of a mediator was not in friendship with them.

The clause which follows is the minor proposition of another enthymeme, of which the major proposition is the conclusion of the foregoing syllogism. This enthymeme, if it had been fully expressed, would have proceeded as follows:—

"God was not in friendship with the Israelites; but God is in friendship with all who are righteous."

"Therefore the Israelites were not righteous; they were a perverse and rebellious race."

So far the matter may be understood, leaving the reader to endeavour to understand the meaning of the words, "God is one." In this state of anxious curiosity he may be led to explain to himself the words by a reference to Abraham, with whom God conversed, and Abraham was called the friend of God. Therefore to Abraham "God is one," or, God has no mediator between himself and Abraham. In fact the words "God is one," when thus understood, suggest the opposite expression, so that the sentence will run thus: To all who are in friendship with God, "God is one:" he appoints no mediator. But to all who are not in friendship with God, *God is two:* he does appoint a mediator. This appears to me a solution of the difficulty, God is one to Abraham. God is two to the Israelites. "*One*" *shews no mediator. Two, understood, shews a mediator.* I now return to Dr. Macknight's notes:—"The truth is, the enthymeme suiting the rapidity of the apostle's genius, he greatly delights in the enthymeme. *Chandler* thinks, that as the apostle's observation concerning the giving of the law in the hand of a mediator implied that God was not in friend-

ship with the Israelites, when he gave to them the law, so his observation 'But God is one,' being an antithesis to the other, implies that God was in friendship with Abraham, when he gave to him the promises in person, without a mediator. But I think the interpretation of that clause given in the *Commentary* agrees much better with the history. For the first part of the law, called *the ten commandments*, God, or the angel who personated God, spake to the Israelites himself; but his voice was so terrible, that they entreated to hear it no more. Now, the terribleness of God's voice could only proceed from its impressing the Israelites with a sense of God's displeasure with them on account of their sins: and therefore the putting of the law in the hands of a mediator, on account of the terror excited in the people by the voice of God, was a strong proof of their sinfulness. *Exodus* xx. 18: 'All the people saw the thunderings and the lightnings,' &c. 19 v: 'And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die.'"—*Dr Macknight's Commentary on the Epistles.*

Dr. John Hey was Norrissian Professor of Divinity in Cambridge. He published his *Lectures in Divinity*. His dissertations are very valuable. His *Lectures on the Thirty-nine Articles* are equally valuable. I quote from that part of his *Lectures* which treat of the Deity of our blessed Lord. Dr. John Hey had a brother, an eminent surgeon, in Leeds, who was a member of the Wesleyan Society, and a local preacher among that people. He published the pamphlet referred to by his brother in the following passage:—

"In proving the divinity of Christ, I will beg leave to make use of a small pamphlet, printed in 1772, at Leeds, which seems to me to give the arguments or proofs in a good form. The title is, *A short Defence of the Doctrine of the Divinity of Christ.* The author's idea of the manner of proving any being to be divine agrees, in a good measure, with that which I have already mentioned as mine own. That being is declared by the scriptures to be divine, to whom the scripture ascribes the distinguishing perfections and qualities of divinity. Such are the following: 1. Eternal existence; 2. Power of creating; 3. Power of preserving things created; 4. Omnipresence; 5. Omniscience. It is now to be shown that these perfections and qualities are really, in scripture, ascribed to Christ.

I. *Eternal Existence.—John* i. 1: "In the beginning was the Word, and the Word was with God, and the Word was God." *John* xvii. 5: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." *John* viii. 51: "Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I AM." 59: "Then took they up stones to cast at him." (The Jews believed that our Lord claimed to himself Deity and divine honour; therefore, believing that he had blasphemed, they took up stones to cast at him). *Phil.* ii. 6: "Who, being in the form of God, thought it not robbery to be equal with God." *Col.* i. 17: "And he is before all things, and by him all things consist." *Rev.* xxii. 16: "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the Bright and Morning Star." *Isaiah* xliv. 6: "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts, I am the first, and I am the last, and beside me there is no God." Compare this passage with *Rev.* i. 17: "And when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last." *Rev.* xxii. 13: "I am Alpha and Omega, the beginning and the end, the first and the last." *Micah* v. 2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, who is to be ruler of Israel: whose goings forth have been from of old, from everlasting." (Margin, *Heb.:* the days of eternity).

"If any of these texts seem only to prove pre-existence, but that not eternal, it may be considered whether, in any of them, Christ is made inferior to the Father, as he so frequently is when his earthly situation is described."

II. *Creative Power.—Heb.* iii. 4: Both as a proof and a principle. "For every house is builded by some man; but he who built all things is God." *Heb.* i. 10: "And thou, Lord, in the beginning, has laid the foundation of the earth; and the heavens are the works of thy hands." *Col.* i. 16: "For by him (Christ) were all things created, which are in heaven, and which are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." *Rev.* v. 11-12: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands: saying with a loud voice, Worthy is the Lamb who was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." These are direct proofs. But, 1 *Cor.* viii. 6: "But to us there is but one God, the Father, of whom are all things, and we in him (margin, for him); and one Lord Jesus Christ, by whom are all things, and we by him." And *Heb.* ii. 10: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." These texts might be reckoned; and it might be observed that using different prepositions is like trying to catch something beyond our grasp. Does not the miracle of loaves imply a creative power?

III. *Power of Preserving.—Heb.* i. 3: "Who, being the brightness of his (the Father's) glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." *Col.* i. 17: "And He is before all things, and by Him all things consist."

IV. *Omnipresence.—John* iii. 13: "And no man hath ascended up to heaven, but he who came down from heaven, even the Son of man who is in heaven."

Matt. xviii. 20: "For where two or three are gathered together in my name, there am I in the

midst of them." *1st Cor.* i. 2: "Unto the Church which is at Corinth, to them who are sanctified in Christ Jesus, called to be saints, with all who in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Invocation in any place implies presence in that place. *Matt.* xxviii. 20: "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Compared with *Acts* iii. 21: "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." *Heb.* ix. 24: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Both *Omnipresence and Omniscience assert a right to be worshipped. Heb.* i. 6: "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship Him."

V. *Omniscience.—John* xxi. 17: "He saith to him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said unto him, Lord, *thou knowest all things; thou knowest that I love thee.*" *2nd Chron.* vi. 30: "Then hear from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest (for thou only knowest the hearts of the children of men)." *Matt.* ix. 4: "And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?" *John* ii. 25: "And needed not that any should testify of man: for he himself knew what was in man." (Contrast *Luke* ii. 52: "And Jesus increased in wisdom and stature, and in favour with God and man;" with *Mark* xiii. 32: "But of that day and that hour *knoweth no man*, no, not the angels who are in heaven, *neither the Son*, but the Father). *Col.* ii. 3: "In whom are hid all the treasures of wisdom and knowledge."

VI. *A right to be worshipped.—John* xx. 28: "And Thomas answered, and said unto him, My Lord and my God." *Matt.* viii. 2: "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean." *Matt.* xv. 22: "And, behold, a woman of Canaan came out of the same coasts (Tyre and Sidon), and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." Ver. 25: "Then came she and worshipped him, saying, Lord, help me." Ver. 28: "Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." (Contrast *Acts* xiv. 14-15: "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran among the people, crying out, and saying, Sirs, why do ye these things?" *Acts* x. 25: "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him." Ver. 26: "But Peter took him up, saying, Stand up; I myself also am a man." *Rev.* xix. 10: "And I fell at his feet (the angel's feet) to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." *Matt.* xxviii. 17: "And when they saw him they worshipped Him: but some doubted."

Before the name of Christians was given at Antioch, calling upon or invoking the name of Christ served as a title. *1st Cor.* i. 2: "With all them who in every place call upon the name of Jesus Christ our Lord." *1st Cor.* i. 3: "Grace be unto you and peace, from God our Father, and from the Lord Jesus Christ." This is a species of prayer. *Acts* vii. 59: "And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit." [The word God is not in the Greek. Our translators have inserted it. Stephen called upon Jesus]. *Heb.* i. 6: "Let all the angels of God worship him." Compared with *Ps.* xcvii. 7: "Confounded be all they who serve graven images, who boast themselves of idols: worship him, all ye gods." *Rev.* v. 7, 8, 9, 10: "And he came and took the book out of the right hand of Him that sat on the throne. And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." *2nd Cor.* xii. 8: "For this thing I besought the Lord thrice, that it might depart from me."

1st John v. 20: "And we know that the Son of God is come, and hath given to us an understanding, that we may know Him who is true; and we are in him who is true, even in his Son, Jesus Christ. This is the true God, and eternal life." Ver. 21: "Little children, keep yourselves from idols. Amen." *Adoring voice.*

1st Timothy iii. 16: "And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Romans ix. 5: "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God, blessed for ever. Amen."

Hebrews i. 6: "Let all the angels of God worship him."

Matt. xxviii. 19: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Compare *1st Corinthians* i. 14: "I thank God that I baptized none of you but Crispus and Gaius;" ver. 15. "Lest any should say that I had baptized in mine

name." *Colossians* ii. 9: "For in him (Christ) dwelleth all the fullness of the Godhead bodily."—*Dr. Hey: Lect.* vol. i. p. 561; *Surgeon William Hey.*

Dr. Hey, vol. ii. pp. 187-8, then proceeds quoting passages of scripture on the doctrine of atonement, chiefly relating to that subject.

22. "God will make some Christians eternally happy (notwithstanding some imperfections of theirs) on account of the merits, the sufferings, and *the death of Christ.*"

"The number of texts which may be brought in support of this proposition is extremely great. My wish is to produce them all, because every addition to the number must strengthen the proof, and each sacred writer must corroborate the testimony of others; but I fear you will have already thought me rather prolix. On the whole, I will confine myself to a whats election, in making which we must keep in mind has been already quoted under the eleventh article. Consult—

1. *Isaiah* liii. 4-6: "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

2. *Matthew* xx. 28: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." *Mark* x. 45 has the same words.

3. *John* i. 29: "The next day John (the Baptist) seeth Jesus coming unto him, and saith, Behold the Lamb of God, who taketh away the sins of the world."

4. *John* xv. 13: "Greater love hath no man than this, that a man lay down his life for his friends."

5. *Acts* iv. 12: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

6. *Acts* xx. 28: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."

7. *Romans* iii. 23-26: "For all have sinned, and come short of the glory of God; being justified (pardoned) freely by his grace, through the redemption which is in Christ Jesus, whom God hath set forth to be a propitiation through *faith in his blood*, to declare his righteousness, for the remission of sins which are past, through the forbearance of God. To declare, I say, at this time, his righteousness (his mode of pardon), that he might be just, and the justifier (pardoner) of him who believeth in Jesus." [The δικαιοσ cannot mean mild, candid, in this passage].

8. *Romans* v. 6-10: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous [strictly, rigidly just] man will one die, yet peradventure for a good [gentle, kind-hearted] man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified (pardoned) by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

9. *Romans* vi. 23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

10. 1*st Corinthians* i. 30: "But of him ye are in Christ Jesus, who of God is made unto us wisdom, and righteousness (δικαιοσυνη), and sanctification (αγιαασμοσ), and redemption (απολυτρωσισ)."

11. 1*st Corinthians* viii. 11: "And through thy knowledge shall the weak brother perish, for whom Christ died?"

12. 1*st Corinthians* xv. 3: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."

13. *Romans*, xiv. 13, compared with 1*st Cor.* xv. 3: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall, in his brother's way."

2*nd Cor.* v. 18-19: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

14. *Galatians* i. 4-5: "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen."

15. *Ephesians* i. 7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

16. *Ephesians* ii. 16: "And that he might reconcile both (Jews and Gentiles) unto God in one body, by the cross, having slain the enmity thereby."

17. *Ephesians* iv. 32: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

18. 1*st Timothy* ii. 6: "Who gave himself a ransom for all, to be testified (margin—a testimony) in due time."

19. *Hebrews, entire*, but particularly chap. ix. 26-28; chap. x. 1-14; chap. ix. 26-28: "For then must he often have suffered since the foundation of the world; but now once, in the end of the world, hath he appeared to put away sin [sin-offering] by the sacrifice of himself." "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them who look for Him shall He appear the second time, without sin [sin-offering] unto salvation."

Chap. x. 1-14: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? [Margin, They would have ceased to

be offered?]—because that the worshippers once purged should have no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared for me; in burnt offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein (which are offered by the law); then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*. [Once and no more.] And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them who are sanctified." [The law was imperfect. Christianity is perfect. They, the Jews, without us (the Christians) could not be made perfect. But the patriarchs and the righteous under the law were perfect. Therefore, they had faith in the great sacrifice to come, which was shadowed forth by the sacrifices which they offered.]

20. 1*st Peter* i. 2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace unto you, and peace, be multiplied." On this text I presume to differ from Taylor. I make five distinct things:—1. Christians are foreknown. 2. Chosen. 3 Sanctified by the Spirit. 4. Walk in virtue. 5. And, finally, are justified by the sprinkling of the blood of Jesus Christ.

21. 1*st Peter* i. 18-19: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

22. 1*st John* i. 7: "But if we walk in the light, as he is in the light, we [The Father, the Son, and the Holy Ghost, and believers.—*See Dr. Macknight*] have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

23. *Revelation* vii. 14: "And I said unto him, Sir, thou knowest. And he said to me, These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

24. *Abraham's sacrifice of his son.—Genesis* xxii: Dr. Hey has made no remark upon this sacrifice. He merely refers to it. I give the following extracts from *Dr. Adam Clarke's Commentary*:—"Independently of the typical reference [to our Lord's sacrifice of himself once, and no more] in this transaction, there are two points which seem to be recommended particularly to our notice: 1. The astonishing faith and prompt obedience of the Father; 2. The innocence, filial respect, and passive submission of the son. Such a Father and such a Son were alone worthy of each other."

Only son; all whom he had by Sarah, his wife.

"*The land of Moriah.*"—This is supposed to mean all the mountains of Jerusalem, comprehending Mount Gihon, or Calvary, the Mount of Sion, and of Acra. As Mount Calvary is the highest ground to the west, and the Mount of the Temple is the lowest of the Mounts, Mr. Mann conjectures that it was upon this Mount Abraham offered up Isaac; which is well known to be the same Mount on which our blessed Lord was crucified. Beersheba, where Abraham dwelt, is about forty-two miles distant from Jerusalem, and it is not to be wondered at that Abraham, Isaac, the two servants, and the ass, laden with wood for the burnt-offering, did not reach this place till the third day.

Two of his young men, Eliezer and Ishmael, according to *Targum*, clave the wood; small wood, fig and palm, proper for a burnt-offering.—*Targum*.

"*The third day.*—As the number seven, says Mr. Ainsworth, is of especial use in scripture, because of the Sabbath day (*Gen.* ii. 2), so there is a mystical number, because of Christ's rising from the dead the third day, *Matt.* xvii. 23; 1 *Cor.* xv. 4; as he was crucified the third hour after noon, *Mark* xv. 25: and Isaac, as he was a figure of Christ, in being the only son of his father, and not spared, but offered for a sacrifice, *Rom.* viii. 32; so, in sundry particulars, he resembles our Lord: the third day Isaac was to be offered up, so it was the third day in which Christ was to be perfected (declared to be the Son of God, with power, by the resurrection from the dead), *Luke* xiii. 32; Isaac carried the wood for the burnt-offering, verse 6; so Christ carried the tree whereon he died, *John* xix. 17; the binding of Isaac, ver. 9, was also typical, so Christ was bound. *Matt.* xxvii. 2.

"In the following remarkable case also this number occurs:—Moses desired to go three days' journey in the wilderness, to sacrifice, *Exodus* v. 2; and they travelled three days in it before they found water, *Exodus* xv. 22; and three days journey the ark of the covenant went before them to search out a resting-place, *Numbers* x. 33; by the third day the people were to be ready to receive God's law, *Exodus* xix. 11; and after three days to pass over Jordan into Canaan, *Joshua* i. 14; the third day Esther put on the apparel of the kingdom, *Esther* v. 1; on the third day Hezekiah, being recovered from his illness, went up to the house of the Lord, 2 *Kings* xx. 5; on the third day, the prophet said, God will raise us up, and we shall live before Him, *Hosea* vi. 2; and on the third day, as well as on the seventh, the unclean person was to purify himself, *Numbers* xix. 12; with many other remarkable things which the scripture speaks concerning the third day, and not without mystery. *See Genesis* xi. 12-13, xiii. 17-18, *Job* i. 17, *Joshua* i. 16: unto which we may add a Jew's testimony, Bereshith

Rabba, in a comment on this place: "There are many three days mentioned in holy scripture, of which one is the resurrection of Messiah."—*Ainsworth.*

"*Saw the place afar off.*"—He knew the place by seeing the cloud of glory smoking on the top of the mountain.—*Targum.* "I and the lad will go and come again." How could Abraham consistently say this, when he knew he was going to make his son a burnt-offering? The apostle answers for him: "By faith, Abraham, when he was tried, offered up Isaac, accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure."—*Heb.* xi. 17-19. He knew that, previously to the birth of Isaac, both he and his wife were dead to all the purposes of procreation; that his birth was a kind of life from the dead; that the promise of God was most positive—"In Isaac shall thy seed be called," c. xxi. 12; that this promise could not fail; that it was his duty to obey the command of his maker, and that it was as easy for *God* to restore him to life, after he had been a burnt-offering, as it was for *Him* to give to him (Isaac) life in the beginning. Therefore, he went fully purposed to offer up his son, and yet confidently expecting to have him restored to life again: "We will go yonder and worship [perform a solemn act of devotion], and come again to you."

Verse 7: "*Behold the fire and the wood; but where is the Lamb?*"—Nothing can be conceived more tender, affectionate, and affecting than the question of the son and the reply of the father on this occasion. A paraphrase would spoil it. Nothing can be added without injuring those expressions of affection: all submission on the one hand, and dignified tenderness and simplicity on the other.

Verse 8: "*My son, God will provide for himself a lamb.*"—Here we find the most obedient, unshaken faith, for which the pattern of practical piety was ever remarkable. But we must not suppose that this was the language of merely faith and obedience: the patriarch spoke prophetically, and referred to that "Lamb of God" which God had provided for himself, who, in the fulness of time, should take away the sin of the world by the sacrifice of himself, and of whom Isaac was a most expressive type. All the other lambs which had been offered from the foundation of the world, were such as men chose and offered; but this was the Lamb which God had provided, emphatically "*The Lamb of God.*"

Verse 9: "*And bound Isaac his son.*"—What must his affectionate heart have felt at the question asked by his innocent and amiable son? What must he have suffered while building the altar, laying on the wood, binding his lovely son, placing him on the wood, taking the knife, and stretching out his hand to slay the child of his hopes? Every view we take of the subject interests the heart, and exalts the character of the Father of the Faithful. But has the character of Isaac been duly considered? Is not the character of his excellence lost in the supposition that he was too young to enter practically into the consideration of his danger? and too feeble to have made any resistance, had he been unwilling to submit?

Josephus supposes that Isaac was now twenty-five years of age. Some Rabbins think that he was thirty-six. But it is more probable that he was thirty-three, the age at which his great antitype was offered up. Allowing him to be only twenty-five, he might have easily resisted. The piety, the filial affection and obedience of the son yielded.

Verse 11: "*The Angel of the Lord.*"—The very person who was represented by the offering, the Lord Jesus, who calls himself Jehovah (v. 10), and on his own authority renews the promises of the covenant. He was ever the great "Mediator between God and man."

Verse 12: "*Lay not thy hand upon the lad.*"—Isaac was now fully offered both by his father and by himself. Now was the time when it might properly be said, "Sacrifice and offering and burnt offering and sacrifice for sin thou wouldst not, neither hadst pleasure in them. Then said the angel of the covenant, 'Lo! I come to do thy will, O God.'"

Verse 14: *Jehovah-jireh;* literally translated in the margin, "*The Lord will see;*" that is, God will take care that every thing shall be done which is necessary to the comfort and support of those who trust in him. Hence the words are usually translated, "the Lord will provide." So our translators, Elohim-gireh, "God will provide." Because his eye ever affects his heart; and the wants he sees, his hand is ever ready to supply.

"If in the course of God's providence a parent is called to give up to death an amiable only son, then there is a parallel in this case of trial. And it may be justly said, if pious resignation fill the parent's mind, such a person, like to Abraham, has been called *to give his Isaac back to God.*"—*Dr. A. Clarke.*

CHAPTER III.

I. *An outline of our Lord's life.—(a.)* It is necessary to remember the course of the river Jordan, and the provinces of the Holy Land through which the Jordan flowed. The Jordan was formed by the union of two streams, called, the one the Jor, the other the Dan, having their sources in the mountains of Lebanon. The united streams took the united names, and formed one river, called the Jordan. This river flowed into a lake, called the Waters of Merom, through which it flowed, and entering, passed through the lake called the Sea of Tiberius, and proceeded in its course till it entered the Dead Sea, from which it had no egress. So ended its course. It rose in the north of the Holy Land and finished its course in the south. The Syrians divided the Holy Land into provinces—1, Galilee, north; 2, Samaria, in the middle; 3, Judea, in the south. The part of the Holy Land between the Jordan and the Mediterranean was the scene of the ministry of our Lord and of his apostles. The part on the eastern side of the Jordan appears to have been seldom visited by them. On the western side of the Jordan, and on the shore of the Sea of Tiberius, were several towns. Nazareth is

the most remarkable of these towns, chiefly because the reputed parents of our Lord resided in it, and because there our Lord was brought up. The Sea of Tiberius abounded in fish. Fishermen resided on its banks. From these fishermen our Lord selected his twelve apostles.

(b.) Our Lord's nativity was predicted to Mary, the mother of our Lord, by the angel Gabriel.—*Luke* i. Joseph, her husband, was instructed in his sleep by an angel, that his wife had conceived by the Holy Ghost.—*Matt.* i. Both were instructed that they should call the child Jesus, the Saviour, "because he should save his people from their sins."

(c.) In the reign of Augustus Cæsar, that emperor issued a decree that all the world, the Holy Land, should be taxed. This taxing was first made when Cyrenius was governor of Syria, or, as it should be translated, by Cyrenius (*ten years afterwards*) governor of Syria. All the inhabitants of the Holy Land must appear in those parts of this country belonging to their tribes. Joseph and Mary, being of the lineage of David and of the tribe of Judah, must come from Nazareth to Jerusalem. Other people in their neighbourhood must undertake the same journey for the same purpose. A company of travellers was formed, called a caravan. They proceeded through Galilee, and through Samaria, and entered the town of Bethlehem, in the land belonging to the tribe of Judah, in Judea. The caravan must have been very large when it reached Bethlehem. The number of the people who formed it gave to them all a good defence against the robbers who infested the country, notwithstanding the great vigilance of Herod the Great. The caravan found a caravansary, a large building for the accommodation of caravans. Connected with this building was an inn. *The inn was soon filled by some of the caravan.* The people who could not find apartments in the inn must enter the caravansary, and lodge there with their cattle and with their baggage. Joseph and Mary were amongst those who lodged in the caravansary. In this place our Lord was born. Mary wrapped her first-born child in swaddling clothes, and laid him in a manger. The first chapter of St. Matthew's gospel contains, and the first two chapters of St. Luke's gospel contain, the account of our Lord's nativity.

(d.) Wise men arrived in Jerusalem and inquired, "Where is he who is born King of the Jews? for we have seen his star in the east, and have come to worship him." "These men came from the east, the country of Balaam, whose prophecy they considered to be fulfilled in the appearance of the star. Fourteen centuries and a-half had passed away since Balaam had uttered that prediction. How carefully did successive generations preserve the prophecy! Herod, and all Jerusalem with him, were troubled by the inquiry of these visitors. Herod summoned the chief priests and scribes of the people. He inquired of them where Messiah should be born? They answered, 'In Bethlehem of Judea;' so called to distinguish it from Bethlehem in Zebulon. They quoted *Micah* v. 2. These wise men may have been descendents of Abraham by Keturah. Herod inquired of them what time the star appeared? He entreated them to return to him when they had found where the child was, that he might come and worship him also. The wise men saw the star. They followed it till it came and stood over where the young child was. The wise men worshipped the child. They presented to him gifts: gold as to their king, incense as to their God, and myrrh as a sign of suffering humanity. The wise men did not return to Jerusalem; 'Being warned of God in a dream, they departed into their country another way.'"—*Matt.* ii. The gold of the wise men may have been useful in Egypt.

(e.) The shepherds.—"And there were shepherds abiding in the field, keeping watch over their flock by night. And lo! the angel of the Lord came down upon them, and the glory of the Lord shone round about them. And they were sore afraid. And the angel said unto them, 'Fear not, for behold I bring to you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour who is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, 'Glory to God in the highest, and on earth peace, good-will toward men.'" The shepherds visited Bethlehem. They saw the babe. They made known abroad the saying which was told to them concerning the child. The people who heard their report wondered at it. "But Mary kept all these things, and pondered them in her heart." "The shepherds returned, glorifying and praising God for all the things which they had heard and seen." On the eighth day our Lord was circumcised, and his name was called Jesus.

The days of Mary's purification were accomplished. Joseph and Mary brought the child to Jerusalem to present him to the Lord, because every male who openeth the womb shall be called holy to the Lord.—*Exodus* xiii. 2. Mary and her husband offered a sacrifice—*Lev.* xii. 2, 6, 8—a pair of turtle doves and two young pigeons.—*Luke* ii.

(f.) Herod.—Joseph, in a dream, was commanded by an angel to take the young child and his mother and to flee into Egypt, "for Herod will seek the young child to destroy Him." Joseph obeyed the command, and departed by night into Egypt, and was there until the death of Herod, "that it might be fulfilled which was spoken of the Lord by the prophet (*Hosea* xi. 1), 'Out of Egypt have I called my Son.'"

Herod married ten wives, by whom he had several children. He was anxious, therefore, for the welfare of his family. A King of the Jews, born in Judea, must interfere with his family interests. He determined upon the death of Him who was born King of the Jews. But the wise men did not return to give to him the information which he desired. He felt this

the wise men had mocked him. He was violently enraged. He commanded the slaughter of all the infants in Bethlehem from two years old and under. This savage command was obeyed. Then was fulfilled that which was spoken by Jeremy, the prophet, chap. xxxi. 15, saying, "In Ramah (Bethlehem now resembled Ramah in the time of the carrying away of the ten tribes by Shalmaneser) lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not." Ramah was a city of Benjamin, between Gaba and Bethel. This is the Ramah supposed to be referred to by Jeremiah (chap. xi.) when Neburaradan, captain of the Chaldean army, set him at liberty. Also the Ramah referred to, *Jer.* xxxi. 15.

When Herod was dead, Joseph, in a dream, was directed by an angel to return to his own country. Joseph obeyed the command. He feared to go into Judea when he heard that Archelaus reigned in the room of his father, Herod. God warned him in a dream. Therefore he turned aside into the parts of Galilee, and came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophet, *1st Sam.* i. 11: "He shall be called a Nazarene."—*Matt.* ii.

(f.) Jesus, when twelve years of age, accompanied his reputed parents to the feasts (of unleavened bread, of weeks, of tabernacles, *i.e.* the passover, pentecost, and tabernacles) in Jerusalem.—*St. Luke* ii. 41-50. Perhaps the feast was the passover. The caravan set out from Jerusalem on the way to Nazareth. The child Jesus tarried behind in Jerusalem. His parents, supposing that he was in the company, went a day's journey. They sought him amongst his kinsfolk and acquaintance. They could not find him. They returned to Jerusalem. After three days, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. "All who heard him were astonished at his understanding and answers." His parents were amazed. His mother said unto him, "Son, why hast thou dealt thus with us? Behold, thy father and I have sought thee sorrowing." He replied, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" They understood not his words. He went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and in stature, and in favour with God and man.

(g.) The Ministry of John the Baptist.—In the fifteenth year of the reign of Tiberius Cæsar: 1. Pontius Pilate being governor of Judea; 2. Herod Antipas being tetrarch of Galilee; 3. Philip, his brother, being governor or tetrarch (that is, ruler of a fourth part of a country) of Iturēa, and of the region of Trachonītis; and 4. Lysanias, the tetrarch of Abīlēne, Annas and Caiaphas being the high-priests. Caiaphas was the son-in-law of Annas or Ananias. It is supposed that they exercised the high-priest's office by turns. Iturēa and Trachonītis were two provinces of Syria, on the confines of Judea. Abīlēne was another province of Syria, which had its name from Abila, its chief city. These estates were left to Herod Antipas, and to his brother Philip, by the will of their father, Herod the Great, and were confirmed to them by the decree of Augustus. Philip, the brother of Herod Antipas, died in the twentieth year of Tiberius, after he had governed Trachonītis, Batenēa, and Gaulonītis thirty-seven years. Herod Antipas continued tetrarch of Galilee till he was removed by Caligula. Lysanias continued in his government of Abīlēne till the emperor Claudius took it from him, A.D. 42, and made a present of it to Agrippa the younger.

At this period, the fifteenth year of the reign of Tiberius Cæsar, the word of God came unto John, the son of Zacharias, in the wilderness. That is, the Holy Spirit came to John, and revealed to him this doctrine of salvation. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." *Matt.* iii. 4. The locust may signify an insect or a plant. Both are used for food. The wild honey abounded in Judea, 1 *Sam.* xiv. 26. John came into all the country about Jordan, preaching the baptism repentance for the remission of sins. As it is written in the *Book of Isaiah* the prophet, c. xl. 3: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."—*St. Luke*, c. iii.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptised by him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them (*Matt.* iii. 5, 6, 7): "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to *our* Father; for I say unto you, that God is able of these stones [some think that the Gentiles are meant] to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire."

The people asked him, saying, "What shall we do then? He answereth and said unto them, He who hath two coats, let him impart to him who hath none; and he who hath meat, let him do likewise. Then came also publicans (tax collectors) to be baptised, and said unto him, Master, what shall we do? He said unto them, Exact no more than that which is appointed to you. And the soldiers also demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man; neither accuse any falsely; and be content with your wages."

The people thought very seriously of John, "whether he were the Christ or not." John answered, saying unto them all, "I indeed baptise you with water [unto repentance, *Matt.*], but one mightier than I cometh, the latchet of whose shoes I am not worthy

to unloose: He shall baptise you with the Holy Ghost and with fire: whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with unquenchable fire. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison."—*Luke* iii.

Diodōrus' account of the march of Semīrămis into Media and Persia will give a clear notion of the preparation of the way for a royal expedition: "In her march to Ecbatana, the capital of Media, she came to the Zarcean Mountain, which, extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without making a great compass about. Being desirous, therefore, of leaving an everlasting memorial of herself, as well as shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and, at a great expense, she made a shorter and more expeditious road, which to this day is called from her 'The road of Semirămis.' Afterwards, she went into Persia, and all the other countries of Asia subject to her dominions: and wherever she went she ordered the mountains and precipices to be levelled, raised causeways in the plain country, and at a great expense made the ways passable."—*Diod. Sic. lib.* ii., *and Bp. Lowth, quoted by Dr. A. Clarke.* This is a fine illustration of *Isaiah* xl. 3. Semīrămis was Queen of Assyria. She was daughter of the goddess Derceto, by a young Assyrian. Some say that Semīrămis was changed into a dove after death, and received immortal honours in Assyria. She lived, as is supposed, 1965 years before the Christian era, and died in the 62nd year of her age, and in the 25th of her reign.

(*h.*) *The Ministry of Jesus Christ.*—Before Herod had put John the Baptist in prison, and whilst he was baptising the multitudes who attended his ministry, Jesus came from Galilee to that part of the river Jordan where John was baptising, with the intention of being baptised by John. John forbade him, saying, "I have need to be baptised by thee, and comest thou to me? Jesus answering, said unto him, Suffer *it be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptised, went up straightway out of the water, and lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove (in a bodily shape (σωματικω ειδει, like to a dove, *St. Luke* iii. 22), and lighting upon him: and, lo! a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.'"—*Matt.* iii. 14-17.

"And John bare record, saying, I saw the Spirit descending from heaven like to a dove, and it abode upon him, and I knew him not (to be the Messiah): but he who sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptiseth with the Holy Ghost. And I saw and bare record that this is the Son of God."—*John* i. 32-34.

Our Lord's Temptation in the Wilderness.—"And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted by the devil. And in those (forty) days he did eat nothing: and when they were ended, he afterwards hungered." *Then* the devil said unto him, "If thou be the Son of God, command this stone that it be made bread." *A temptation to distrust.* And Jesus answered him, saying, "It is written, that man shall not live by bread alone, but by every word of God."—*Deut.* viii. 3. And the devil, taking him up into a high mountain, shewed to him all the kingdoms of the world (the four divisions or tetrarchies of the Holy Land, or of Syria), in a moment of time. And the devil said unto him, "All this power will I give to thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou, therefore, wilt worship me, all shall be thine." *A temptation to ambition.* "And Jesus answered and said unto him, 'Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.'"—*Deut.* vi. 13, 10, 20.

Then the devil brought Jesus to Jerusalem, and set him on the pinnacle of the temple, and said unto him, "If thou be the Son of God, cast thyself down from hence. For it is written, He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou shalt dash thy foot against a stone."—*Psalm* xci. 11. *A temptation to presumption.* "And Jesus, answering, said unto him, It is said, Thou shalt not tempt the Lord thy God."—*Deut.* vi. 16. "And when the devil had ended all the temptation, he departed from him for a season."—*Luke* iv. 1-13.

And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. "And he taught in their synagogues, being glorified by all."

And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read; and there was delivered to him *the book of the prophet Isaiah.* And when he had opened the book, he found the place where it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those who are bound, to preach the acceptable year of the Lord."—*Isaiah* lxi. 1.

And when he had closed the book he gave it again to the minister, and sat down. "And the eyes of all them who were in the synagogue were fastened on him." "And he began to say unto them, 'This day is this scripture fulfilled in your ears.'" "And all bare witness to him, and wondered at the gracious words which proceeded out of his mouth." Our Lord reminded them that Elijah was sent to a widow of Sarepta, a city of Sidon, though many widows were in Israel in Elijah's day. And though many lepers were in Israel in Elisha's day, yet not one was cleansed, saving Naaman

the Syrian. The hearers felt that our Lord's words were directed against them." They were filled with wrath. They rose up and thrust him out of the city, and led him to the brow of the hill on which the city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way, and went down to Capernaum, a city of Galilee, and taught them on Sabbath days. And they were astonished at his doctrine, for his word was with power."—*Luke* iv.

"The former treatise have I made, O Theophilus, of all which Jesus began to do and to teach."—*Acts* i. 1. St. Luke thus divides our Lord's ministry into two parts: first, what he did, that is his miracles; second, what he taught, that is his doctrines. This division simplifies the narrative of our Lord's ministry, and very much assists the reader's memory.

I. *Our Lord's Miracles: "To Do."—Luke* vii. 18-23: And the disciples of John (who was in prison) shewed to him (or made known to him) the ministry of Jesus, that the people declared, "That a great prophet is risen up among us; and that God had visited his people." They reported also that this rumour of him went forth throughout all Judea, and throughout all the region round about. John knew that Jesus was the promised Messiah. He wished to impress the minds of his disciples with the same opinion. Therefore he called two of his disciples, and sent them to Jesus, saying, "Art thou he who should come (the promised Messiah), or do we look for another?" The disciples of John came to Jesus, and delivered their message. "In the same hour Jesus cured many of their infirmities and plagues, and of evil spirits; and unto many who were blind he gave sight."

"Then Jesus answering said unto them, Go your way, and tell John what things ye have *seen* (1 *miracles*) and *heard* (2 *doctrines*); how that the (1) blind see, (2) the lame walk, (3) the lepers are cleansed, (4) the deaf hear, (5) the dead are raised, (6) to the poor the gospel is preached." The poor had not the means of paying for their instruction as the rich had. The instruction of the poor is the will of Christianity. Our Lord added these words, "And blessed is he whosoever shall not be offended in me." John's disciples then returned to their master. The words of *Isaiah* xxxv. 5-6: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing," were thus fulfilled by our Lord in the presence of John's disciples. They reported what they heard and what they saw to John, who understood the prophecies of Isaiah. The union of miracles, as evidence of divine mission, and of doctrines to be received upon the evidence of miracles, is manifested in this answer which our Lord gave to John's question.

The persons whom our Lord raised from death, as recorded in the gospels, are three—1, Lazarus; 2, the daughter of Jäirus; 3, the son of the widow of Näin.

1. *Lazarus.—John* xi.: The belief of the resurrection of the dead was held by the Jews before the coming of our Lord. The seven brothers who were put to death by order of Antiochus Epiphanes, because they refused to renounce their faith and to become heathen, died in succession, leaving behind them their noble testimonies to the truth of their religion, and to their belief in the resurrection of the dead, and the life of the world to come. Martha, at the tomb of her deceased brother, in her conversation with our Lord, declared her unshaken confidence in the doctrine of the resurrection of the dead: "I know that even now, whatsoever thou wilt ask of God, God will give it to thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection, at the last day. Jesus saith unto her, I am the resurrection and the life: he who believeth in me, though he were dead (though he die) yet shall he live (be raised from the dead): and whosoever liveth and believeth in me shall never die." (If he die, he shall be raised from death; if he be alive when I come in the last day, he shall not die, but be changed, and his body be made like unto the glorified body of his Redeemer).

"Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, who should come into the world." *This is Martha's creed.* How noble! Martha returned to her house, and brought her sister, Mary, to meet Jesus at the tomb of their brother. The Jews, who were with Mary in the house consoling her, accompanied her to the tomb of Lazarus. "She goeth unto the grave to weep there." Mary came to Jesus. "She fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died." The tears of Mary and of her companions affected our Lord. "He groaned in the spirit, and was troubled." He is touched with the feeling of our infirmities. "Where have ye laid him?" They replied, "Come and see."—Jesus wept.

The Jews said, "Behold how he loved him!" Some said, "Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?" Jesus, therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, "Take ye away the stone." Our Lord gave to the people what he considered to be *their* work. He would do *his own* work. "Martha, the sister of him who was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid."

"Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people who stand by I said it, that they may believe that thou hast sent me. When he thus had spoken, he cried with a loud voice, Lazarus, come forth. He who was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews who came with Mary believed

on him. But some of them went their ways to the Pharisees, and told to them what things Jesus had done. The chief priests and Pharisees gathered a council, and said, What do we, for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high-priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he, not of himself: but, being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God who were scattered abroad. Then from that day forth they took counsel together to put him to death. Jesus therefore walked no more openly among the Jews, but went thence to a country near to the wilderness, into a city called Ephraim, and there continued (to reside) with his disciples."

"Caiaphas may be considered wicked and worthless. Yet God so guided his tongue, that, contrary to his intention, he pronounced a prophecy of the death of Jesus Christ. Words similar to those of Caiaphas are, by the prince of all the Roman poets, put into the mouth of Neptune whon promising Venus that the fleet of Æneas should be preserved, and his whole crew should be saved, *one* only excepted, of whose death he speaks in these remarkable words:—

'Unum pro multis dabitur caput.'

One head shall be given for many; that is, 'One life shall fall that many may be saved.' Which victim, the poet informs us, was Palinūrus, the pilot of Æneas's own ship, who was precipitated into the deep by a divine influence."—*Virgil, Æn.* lib. v. 815.—*Dr. A. Clarke.*

2. *The Daughter of Jäirus.*—*Luke* viii. 41: "And, behold, there came a man named Jäirus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house; for he had one only daughter, and she lay a dying; but as he went, the people thronged him." A woman who had an issue of blood twelve years, and who had spent all her money upon physicians, neither could be healed of any, came behind him and touched the border of his garment, and immediately her issue of blood staunched. Jesus said, "Who touched me?" All denied. Peter, and they who were with him, said, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" Jesus said, "Somebody has touched me; for I perceive that virtue hath gone out of me" (that my power to heal has been exercised upon somebody). The woman saw that she was not hid. She trembled, and fell down before Jesus, and declared to him, before all the people, for what cause she had touched him, and how she was healed immediately. And he said unto her, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace." Whilst Jesus was speaking, one came from the house of Jäirus, and said to him, "Thy daughter is dead, trouble not the master." Jesus said to Jäirus, "Fear not; believe only, and she shall be made whole." Jesus entered the house, but suffered none to accompany him save Peter, and James, and John, and the father and the mother of the maiden. These three disciples were his companions on the Mount of Transfiguration, and the witnesses of his agony and bloody sweat in Gethsemane. The pipers and funeral singers who wept and bewailed the maiden, laughed Jesus to scorn when he said, "Weep not. She is not dead, but sleepeth." He put them all out. He took the maiden by the hand, and called, saying, "Maid, arise." Her spirit came again. She arose straightway. He commanded to give meat to her. Her parents were astonished. He charged them that "they should tell no man what was done."

3. *The Son of the Widow at Nain*—a small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from Mount Tabor, southward, and near to Endor. Nain signifies beauty, pleasantness.—*Luke* vii. 11-17. Jesus came to Nain. Many of his disciples and much people were with him. He came right to the gate of the city. Behold, a dead man was carried out, the only son of his mother, and she was a widow. Jesus saw the widow. He had compassion on her, and said unto her, "Weep not." He came and touched the bier. They who bare it stood still. Jesus said, "Young man, I say unto thee, arise." The young man who had been dead sat up, and began to speak. Jesus delivered him to his mother. "And there came a fear on all, and they glorified God, saying, that a great prophet is risen up among us; and that God hath visited his people." And this rumour of him went forth throughout all Judea, and throughout all the region round about. This affecting account of raising the widow's son to life, *Luke* vii. 11-17, is capable of further improvement. The following may be considered sober, pious uses of this transaction."—*Dr. A. Clarke.* I give an epitome of his reflections:—

In this resurrection of the widow's son four things are highly worthy of notice—1. The meeting. 2. What Christ did to raise the dead man. 3. What the man did when raised to life. And 4. The effect produced on the minds of the people.

I. *The meeting.*—(1) *It was uncommon;* it was a meeting of life and death, of consolation and distress. On the one part, Jesus, accompanied by his disciples and an innumerable crowd of people, advanced towards the gate of the city of Nain; on the other part, a funeral solemnity proceeds out of the gate. A person of distinction, as we may imagine from the number of people who accompanied the corpse, is carried out to be buried. Wherever Jesus goes he meets death or misery; and wherever he comes he dispenses life and salvation.

(2) *It was instructive.*—A young man was carried to the grave, an only son, cut off in the flower of his age from the pleasures, honours, profits, and expectations of life. A multitude of relatives, of friends,

and of neighbours, in tears, affliction, and distress, accompany the corpse. Behold the present life in its true point of light. How deceitful is the world! Sin has a complete triumph when pride is one of the principal bearers to the tomb. Shall not the living lay these things to heart?

(3) *It was an affecting meeting.*—The mother of this young man followed the corpse of her son. Her distress was extreme. She had already lost her husband, and in losing her only son she loses all which could be reckoned dear to her in the world. Jesus sees her in this state of affliction, and was moved with compassion towards her. The God of goodness cannot see the wretched without commiserating their state, and providing for their salvation.

(4) *It was a happy meeting.*—Jesus approaches the distressed widow, and says, "Weep not." Only Jesus can say these words; only God, who is able to wipe all tears from all eyes. Weep for thy sins, weep for thy relatives, weep after Christ, and God will infallibly comfort thee.

(II.) *What Christ did to Raise the Dead Man.*—(1) *He came up.*—*Ver.* 14. When the blessed God is about to save a soul from spiritual death, he comes up to the heart by the light of his spirit, by the preaching of his word, and by a thousand other methods, which all prove that his name is mercy, and his nature love.

(2) *He Touched the Bier.*—God often stretches out his hand against the matter or occasion of sin, renders that public which was before hidden, lays afflictions upon the body, effaces that beauty or impairs that strength which were the occasions of sin, disconcerts the schemes and blasts the property of the worldly man.

(3) *He commanded, "Young man! I say unto thee, arise."*—Sinners, you have been dead in trespasses and sins too long. Now hear the voice of the Son of God. Young people! to you in particular is this commandment addressed. The sooner you hear the voice of God the sooner you shall be happy.

(III.) *What the man did when raised to life.*—(1) *He sat up.*—*Ver.* 15. When the quickening voice of God reaches the heart of a sinner, his business is to contemplate the awful state in which he is found, and the awful pit over which he hangs, and to look about for a deliverer from the hell which is moved from beneath to meet him at his coming.

(2) *He began to speak.*—Prayer to God for the salvation which he needs is indispensably requisite to every awakened sinner. Let him also declare the goodness of God, and the power of God, which have thus rescued him from the bitter pains of an eternal death.

(3) *He walked. He (Christ) presented him to his mother.*—What a change from the deepest affliction to the highest ecstacy of joy must have now taken place in the mother's heart! Happy moment! when the quickening power of Christ restores a prodigal son to a disconsolate parent, and restores a member to Christ's mystical body—the church militant.

(IV.) *The effect produced in the minds of the people.*—(1) *Fear seized them.*—*Ver.* 16. Thus should we contemplate with religious reverence the wonders of God's grace in the conviction and conversion of sinners.

(2) *They published abroad the account.*—"This rumour of him went forth throughout all Judea, and throughout all the regions round about." The work of the grace of God should be made known to all; the gospel should be preached in every place, and the miracle-working power of Christ should be everywhere recommended to notice.

(3) *They glorified God.*—*They plainly* saw that he had visited his people. The miracle proclaimed his presence, and that a great prophet was risen up amongst them; and they expect to be speedily instructed in all righteousness. The conversion of sinners should be hailed by his people as a proof of God's presence among them.—*Dr. A. Clarke.*

John iii. 16: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," are words of our blessed Lord, which have their fulfilment in all the miracles of mercy which he wrought.

II. *Our Lord's Doctrine: "To Teach."*—(1) Our Lord taught or delivered his doctrines in public discourses, as *Matthew* chapters v., vi., vii., and *St. Luke*, chapters vi.-xii. St. Matthew gives in one connected address what is called *Our Lord's Sermon on the Mount.* St. Luke gives the same address in several parts, delivered at different times.

(2) His doctrines were delivered in his conversations with Nicodemus, with the woman of Samaria, with Martha, with his disciples, with the scribes and pharisees. Galilee, Samaria, and Judea heard the gospel published by Jesus of Nazareth, whom God anointed with the Holy Ghost and with power; who went about doing good, and healing all who were oppressed by the devil;" for God was with him." *Acts* x. 37-38. Our Lord commenced his ministry in Nazareth, where he preached his first sermon. He continued his labours till he attended his first passover. He proceeded in his gracious work till he attended his second passover. He still proceeded in the work which his Heavenly Father had given to him to perform, till he attended his third passover. And went about doing good, and doing the will of him who sent him, till he attended his fourth passover. He then completed a ministry of three years and a-half. John had completed his ministry of three years and a-half. Thus seven years were fulfilled, and Daniel's prophecy was accomplished. The week meaning seven years.

1. *Matthew* xiv. 16: When our Lord heard that Herod had beheaded John the Baptist, he and his disciples went into a ship, and passed over the sea of Tiberias to the eastern side of the river Jordan. A great multitude crossed over to the same side, making their way by the fords of the river. And our Lord taught them. Evening came on. The multitudes had nothing to eat. They were in a wilderness. Our Lord had compassion upon them. His disciples would send them away to provide for themselves, by purchasing food in the villages on their way home. Our Lord inquired what provisions his disciples had—which was his meaning when he said, "Give ye them to eat." "We have here but five loaves and two fishes," was the reply. Our Lord blessed and

brake, and gave to the multitude this scanty stock of provisions. They did all eat, and were filled, and took up the fragments which remained, twelve baskets full. And they who had eaten were five thousand men, beside women and children. This must be considered an act of creative power.

Evening came. Our Lord was alone on a mountain, engaged in prayer. He had constrained his disciples to get into a ship, and go before him to the other side, whilst he sent the multitudes away. The ship was in the midst of the sea, tossed by the waves, for the wind was contrary. The Jews divided the night into three watches, consisting of four hours each. The first watch is mentioned, *Lam.* ii. 19; the second, *Judges* vii. 19; the third, *Exod.* xiv. 24; but a fourth watch is not mentioned in any part of the Old Testament. This division of the night into four watches was introduced into Judea by the Romans, as also the custom of dividing the day into twelve hours. See *John* xi. 9. The first watch began at six o'clock in the evening, and continued till nine. The second began at nine, and continued till twelve. The third began at twelve, and continued till three. The fourth began at three, and continued till six. It was therefore between the hours of three and six in the morning that Jesus made his appearance to his disciples.—*Dr. A. Clarke.*

In the fourth watch of the night Jesus went unto them, walking on the sea. His disciples saw him. They were troubled, saying, "It is a spirit." They cried out for fear. Jesus spake to them, saying, "Be of good cheer; it is I, be not afraid." Peter said, "Lord, if it be thou, bid me come unto thee on the water." He said, "Come." Peter obeyed; but he was afraid. He began to sink. He cried, saying, "Lord, save me." Jesus caught him, and said, "O thou of little faith, wherefore didst thou doubt?" They entered the ship. The wind ceased. Then they who were in the ship came and worshipped him, saying, "Of a truth, *thou art the Son of God.*" *This is the creed of our Lord's disciples*, based upon the evidence which the miracle bore to his divinity. And when they were gone over, they came into the land of Gennesaret. It was from this country that the sea or lake of Gennesaret had its name. In this district, on the western side of the lake, were the cities of Capernaun and Tiberias. The lake or sea was called after Gennesaret, Tiberias and Galilee, in which last the two former were situated. All the country round about heard of our Lord's arrival. They brought unto him all who were diseased, and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

2. *Mark* viii. 1-21; *Matt.* xv. 32: A second time our Lord fed the multitude who followed him to the eastern side of the River Jordan. The disciples had seven loaves and a few little fishes. Our Lord gave thanks, and brake, and gave to his disciples, and his disciples gave to the multitude. They did all eat and were filled; and they took up of the broken meat seven baskets full. And they who did eat were four thousand men, beside women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdăla. In the parallel place, (*Mark* viii. 10) this place is called Dalmanutha. Either Magdăla was formed by a transposition of letters from Dalman (by the addition of g), to which the Syriac termination, "atha," had been added, or the one of these names refers to a town in that neighbourhood, and the other to the country in which the town was situated. Jesus went into the country, till he came to the chief town or village in that country. *Whitby* says: "Magdăla was a city and territory beyond Jordan (eastward), on the banks of Gadăra. It reached to the bridge higher up the Jordan, which joined it to the other side of Galilee, and contained within its precincts Dalmanūtha. Gadăra was a strong fortified city, in the Decapŏlis. The country of the Gadarenes, called Gergasenes by *Matt.* vii. 28. The city gave its name to the district. It was on the banks of the Jordan, and was the capital of Piræus.—*Calmet.* *Epiphanius* speaks of its hot baths. *Calmet* supposes that two districts may have run into each other, and thus accounts for the two names Gadarenes and Gergasenes. *St. Mark* relates a conversation between our Lord and his disciples, when they were in the ship, on their way to the western side of the Jordan. "Take heed," said our Lord, "of the leaven of the Pharisees and of Herod." The disciples had but one loaf in the ship. They reasoned among themselves, and concluded that our Lord had thus spoken to them because "we have no bread." Our Lord reproved them for their want of understanding. He reminded them of the miracles of feeding the multitudes twice: 1. Five thousand with five loaves. How many baskets of fragments took ye up? They say unto him, Twelve. And the seven loaves among four thousand, How many baskets full of fragments took ye up? And they said, Seven. And he said, How is it that ye do not understand? *Matthew* adds (xvi. 12): "Then understood they that he bade them not beware of the leaven bread, but of the doctrine of the Pharisees and of the Sadducees."

Matthew viii. 21-34: "And another of his disciples said unto him, 'Lord, suffer me first to go and bury my father.' But Jesus said unto him, 'Follow me, and let the dead bury their dead.'" "It is usual for the Jews to consider a man as dead, who had departed from the precepts of the law; and on this ground, every transgressor was reputed a dead man. Our Lord's saying being in common use had nothing difficult in it to a Jew. Natural death is the separation of the body and soul; spiritual death is the separation of God and the soul. Men who live in sin are dead to God. Leave the spiritually dead to bury their natural dead. All the common affairs of life may be performed by any person. To preach the glad tidings of the kingdom of God is granted but to few, and to these only by an especial call. These should immediately abandon worldly concerns and employments, and give themselves wholly up to the work of the ministry."—*Dr. A. Clarke.*

3. "And when he had entered into a ship his disciples followed him. And, behold, there came a great tempest in the sea, insomuch that the ship was covered by the waves; but he was asleep. His

disciples came to him and awoke him: Lord save us; we perish. He said, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm." It has been supposed that the devil, the prince of the power of the air, raised the storm with the intention of drowning our Lord and his apostles. What a noble opportunity must this have appeared to the enemy of the human race. "Lord, save us; we perish." One advantage of trials is to make us to know our weakness, so as to oblige us to have recourse to God by faith in Christ. "Why are ye fearful, O ye of little faith?" Faith is always bold; incredulity always timid. When faith fails in time of temptation, there is always fear of shipwreck. "Lord, increase our faith," is a necessary prayer for all who desire to be saved.

4. Our Lord arrived in the country of the Gergasenes: *Matt.* viii. 28. There met him two *men*—(*Mark* v. 1: *A man* with an unclean spirit; and *Luke* viii. 27: *A certain man* who had devils long time)—possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. These men cried out, saying, "What have we to do with thee, Jesus, thou Son of God? Art thou come here to torment us before the time?" There was a great way off from them a herd of many swine feeding. The devils besought our Lord, saying, "If thou cast us out, suffer us to go away into the herd of swine." He said unto them, "Go." They came out and went into the herd of swine. "Behold, the whole herd of swine ran violently down a steep place into the sea and perished in the waters." The prayer of these demons is heard and answered. Strange; but let it be noted that he hears demons and certain sinners only when their prayer is the echo of his own justice. Here is the emblem of the final impenitence and ruin into which the swinish sinners, the habitually impure, more commonly fall than other sinners. Christ permits them to do that in the swine, which he did not permit them to do in the possessed, on purpose to shew to us what rage the demons would exercise on us, if they were left to their liberty and malice. Many are the divine favours which we do not consider or know in general. "But the owners of the swine lost their property." Yes, and learn from this of how small value temporal riches are in the estimation of God. He suffers them to be lost sometimes, to disengage us from them through mercy; sometimes out of justice, to punish us for having acquired them, or preserved them by covetousness or injustice.—*Dr. A. Clarke.*

Some think that the owners of the swine were worthy of punishment, because they were making gain by the sale of the animal which their law forbade them to use as food. *They* loved their swine more than they loved the Saviour. This is the condition of all nominal Christians. *This is a miracle of destruction.*

The other miracle of destruction wrought by our Lord is his cursing of the barren fig-tree.—*Matt.* xxi. 15. Our Lord lodged with his friends at Bethany. In the morning, as he was returning into the city, he hungered. And when he saw a fig-tree in the way, he came to it and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. His desciples marvelled when they saw it, and said, How soon is this fig-tree withered away! Jesus replied, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, 'Be thou removed, and be thou cast into the sea, it shall be done. And all things whatsoever ye shall ask, in prayer, believing, ye shall receive.' Removing mountains and rooting up of mountains are phrases very generally used to signify the removing or conquering of great difficulties—getting through perplexities. So, many of the Rabbins are termed 'rooters up of mountains,' because they were dexterous in removing difficulties, solving cases of conscience, &c. In this sense our Lord's words are to be understood. He who hath faith will get through every difficulty and perplexity; mountains shall become mole-hills or plains before him. The saying is neither to be taken in its literal sense, nor is it hyperbolical. It is a proverbial form of speech; no Jew could misunderstand it, and with it no Christian ought to be puzzled."—*Dr. A. Clarke.*

This is a miracle of destruction.—Our Lord was master of all this world. The tree was by the wayside. Figs should have been upon the tree, for the time of gathering figs had not come. It was a barren tree, and was not private property. However, our Lord had a meaning in what he did. He taught his apostles to have faith, as the great means of removing difficulties. He shewed to them the fate of the Jewish Church and nation. He instructed them in the destiny of all barren professors of his religion, and of all Christian Churches which had a name to live and were dead.

Figs were ripe in Judea as early as the passover. The Jews had a harvest at the time of the passover. It was five days before the passover when our Lord went to the tree seeking figs on it and finding none. It is evident that it was the time of ripe figs, and that the time of gathering figs had not come, and was not to come till the passover. The transactions in this case took place five days before the passover.

Luke vii. 2: *A certain Centurion's servant*, who was dear unto him, was sick and ready to die. Our Lord had come to Capernaum where the heathen Centurion and his soldiers were stationed. The Centurion prevailed on the elders of the Jews to beseech Jesus to heal his servant. The elders informed our Lord that the Centurion was worthy for whom he should do this, for he loveth our nation, and he hath built for us a synagogue. Then Jesus went with them. When he was not far from the Centurion's house, the friends of the Centurion were sent by him to meet Jesus, and to deliver a message: "Lord trouble not thyself, for I am not worthy that thou shouldest come under my roof, wherefore thought I myself not worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man under authority,

having under me soldiers, and I say unto one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it." When Jesus heard these things, he marvelled at him, and turned about, and said unto the people who followed him, "I say unto you, I have not found so great faith, no, not in Israel." And they who were sent, when they returned to the Centurion's house, found the servant whole who had been sick.

This was the effect of the faith, prayer, and humility of the Centurion, through which the almighty power of Jesus Christ was conveyed to the sick man. But these graces in the Centurion were the products of grace. We may quench the Spirit. We may resist the Spirit. We cannot, of ourselves, produce within us gracious dispositions. We may seek and find the grace of God which can produce the fruits of the Spirit. The Centurion did not receive the gift of God in vain. He has left a noble confession of his faith in the divine power and authority of Jesus Christ. Let all the believers in the Saviour have the same strong faith in Christ manifested by the Centurion.

St. John xiv., xv., xvi: In these chapters St. John relates our Lord's address to his apostles. In the xvii. chapter, St. John relates our Lord's prayer for his apostles and for his church. The prayer shews the manner in which our Lord intercedes for his church, at the right hand of his Father in heaven. Our Lord's Sermon on the Mount, *Matthew* v., vi., vii., and *John* xiv., xv., xvi., xvii., are worthy of very careful study. They are examples of lengthened addresses delivered by our Lord—the only lengthened addresses of our Lord recorded by the evangelists.

Luke x. 17-20: "And the seventy returned with joy, saying, 'Lord, even the devils are subject unto us through thy name.' And he said unto them, 'I beheld satan, as lightning, fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall, by any means, hurt you. Notwithstanding, in this rejoice not that the spirits [devils] are subject unto you; but rather rejoice because your name is written in heaven.'"

Matthew x. 1-4: "And when he had called unto him his twelve disciples, he gave to them power against unclean spirits, to cast them out; and to heal all manner of sickness and all manner of disease."

Mark xvi. 14-20: "Afterwards he appeared to the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen. And he said unto them, 'Go you into all the world, and preach the gospel to every creature. He who believeth, and is baptised, shall be saved; but he who believeth not shall be damned. And these signs shall follow them who believe in my name, they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.'" "So, then, after the Lord had spoken unto them, he was received up into heaven," "and sat at the right hand of God."

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

The importance of miracle as evidence of divine mission, and the divinity of him who gives the power to work miracle, are evidently declared in these passages of scripture. But it must not be forgotten that our blessed Lord has said, "*rather rejoice because your names are written in heaven.*"

Parable, παρα βαλλω, to lay side by side. To state something secular which conceals something spiritual. To tell one story, and to hold it concealed under the outward meaning of the story.

I. The Old Testament Parables.

1. Jotham's parable of the trees.—*Judges* ix. 7.
2. Nathan's parable of the ewe lamb.—*2nd Sam.* xii. 1.
3. The widow of Tekhōa's parable of the two brothers.—*2nd Sam.* xiv. 9.
4. The unknown prophet's parable to Ahab—Prisoner.—*1st Kings* xx. 29.
5. Joash's parable to Amaziah—Thistle and cedar.—*2nd Kings* xiv. 9.
6. Isaiah's parable to the Jews—Vineyard.—*Isaiah* v.
7. Ezekiel—Eagle and trees.—*Ezekiel* xvii.

The New Testament Parables, or the Parables delivered by our Lord.

1. *St. Matthew.*

1.	The sower.	
2.	The tares.	
3.	The mustard seed.	
4.	The leaven.	
5.	The hidden treasure.	
6.	The pearl of great price.	
7.	The draw net	*Chap.* xiii.
8.	The king who would take account of his servants	*Chap.* xviii.
9.	The labourers sent into the vineyard	*Chap.* xx.
10.	The man and his two sons	*Chap.* xxi.
11.	The husbandman and his vineyard	*Chap.* xxi.
12.	The marriage of the king's son. The man who had not on a wedding garment.....	*Chap.* xxii.
13.	The fig tree.	
14.	The ten virgins	*Chap.* xxv.
15.	The ten talents ..... (Pounds. St. Luke.)	*Chap.* xxv.

2. *St. Mark.*

16.	The seed opening insensibly.....	*Chap.* iv.

3. *St. Luke.*

17.	The creditor and his two debtors..	*Chap.* xii.
18.	The good Samaritan	*Chap.* x.
19.	The rich man and his barns.....	*Chap.* xii.
20.	The barren fig tree.....	*Chap.* xiii.

21. The lost sheep.....
22. The lost piece of silver ..... } *Chap.* xv.
23. The prodigal son .....
24. The unjust steward ..... } *Chap.* xvi.
25. The rich man and Lazarus .....
26. The importunate widow ..... } *Chap.* xviii.
27. The Pharisee and the Publican ..

4. *St. John.*

28. The door, and the good shepherd.. *Chap.* x.
29. The vine and the branches ..... *Chap.* xv.

1. Sacrifices Burned by Fire from Heaven.

1. Fire from heaven consumed the first sacrifice at the tabernacle.—*Lev.* ix. 24.

2. David's sacrifice on Arauna's threshing floor.—1*st Chron.* xx. 26.

3. Solomon's first sacrifice at the Temple.—2*nd Chron.* vii. 1.

4. Elijah's sacrifice on Mount Carmel.—1*st Kings* xviii. 38.

2. Sacrifices Miraculously Kindled.

1. Gideon's sacrifice, when the angel kindled it by the touch of his spear.—*Judges* vi.

2. Manōah's sacrifice, when the angel ascended in the flame.—*Judges* xiii.

Persons Raised from the Dead.

I. *The Old Testament.*—1. The son of the widow of Zarephath, raised by Elijah.—1*st Kings* xvii. 2. The son of the Shunammite, raised by Elisha.—2*nd Kings* iv. 25. 3. The man whose dead body was let down into a cave upon the bones of Elisha.—2*nd Kings*, xiii. 20-21.

II. *The New Testament.*—1. The son of the widow of Nain, raised by our Lord.—*Luke* vii. 2. The dead daughter of Jäirus, raised by our Lord.—*Luke* viii. 3. Lazarus, raised from the grave by our Lord.—*St. John* xi. 44. 4. Dorcas, Tabitha, at Joppa, raised from death by St. Peter.—*Acts* ix. 40. 5. Eutychus, at Troas, raised from death by St. Paul.—*Acts* xx. 9-10. 6. St. Paul is supposed to have been stoned to death at Lystra, and to have been restored to life by God at the earnest supplications of the brethren."—*Acts* xiv. 19-20.

Fasted Forty Days.

1. Moses at Mount Sinai—twice.—*Exod.* xxiv. 18; xxxiv. 28. *Deut.* ix. 9.

2. Elijah, from Beersheba to Horeb.—1*st Kings* xix. 8.

3. Christ in the wilderness of Judea.—*Matt.* iv. 2.

Peter, and John, and James, the sons of Zebedee, were with our Lord on the following three occasions:

1. When our Lord raised to life the dead daughter of Jäirus.—*Luke* viii.

2. When our Lord was transfigured on Mount Tabor.—*Luke* ix. 28.

3. When our Lord was in agony in Gethsemane.—*Matthew* xxvi. 36.

Three Times the Voice of God was Heard.

1. At our Lord's baptism.—*Matthew* iii. 17.

2. At our Lord's transfiguration on Mount Tabor.—*Luke* ix. 28.

3. When our Lord prayed, "Father, glorify thy name."—*John* xii. 27-28.

1. "This is my beloved Son, in whom I am well pleased."

2. "This is my beloved Son. Hear him."

3. "I have both glorified it, and I will glorify it again."

1. Our Lord's prophecy of the destruction of Jerusalem.—*Matthew* xxiv.

2. Our Lord's prophecy of his coming to judge the world, and his description of the final judgment.—*Matthew* xxv.

1. *Our Lord's Transfiguration.*—*Luke* ix. 28: St. Luke had related a conversation between our Lord and his apostles, in which our Lord asked, "Whom say the people that I am?" They answered, "John the Baptist. Some say Elias, and others say that one of the old prophets is risen again." Our Lord asked them, "But whom say ye that I am?" Peter answered, "*The Christ of God.*" *This was Peter's creed.* Our Lord straightly charged them, and commanded them to tell no man that thing, saying, "The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day." *This is our Lord's prophecy of his own death and resurrection.* He warned his disciples that "if any man will come after me, let him deny himself, and take up his cross daily, and follow me." He warned them of the danger of denying him, and told them, "There be some standing here who shall not taste of death till they see the kingdom of God." This may be interpreted of John, who lived to see the destruction of Jerusalem, and who lived long after that event. About eight days after this conversation with his apostles, our Lord took Peter, and James, and John, and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, who were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. The three apostles fell asleep. They awoke and saw his glory, and the two men who stood with him. Peter, not knowing what he was saying, said unto Jesus, "Master, it is good for us to be here. Let us make three tabernacles—one for thee, one for Moses, and one for Elias." A cloud overshadowed the apostles. They feared as they entered into the cloud. A voice came out of the cloud, saying, "This is my beloved Son. Hear him." When the voice was past Jesus was found alone.

The three apostles kept it in secret. They told no man in those days of those things which they had seen.

2. *Our Lord's Prayer.*—*Matt.* vi. 9, *Luke* xi: 1. "Lord, teach us to pray, as John also taught his disciples." After this manner, therefore, pray ye: 1. Our Father

who art in heaven: 2. Hallowed be thy name. 3. Thy kingdom come. 4. Thy will be done on earth as it is in heaven. 5. Give to us this day our daily bread. 6. And forgive us our trespasses, as we forgive them who trespass against us. 7. And lead us not into temptation; but deliver us from evil. 8. For thine is the kingdom, the power, and the glory, for ever and ever. Amen. This prayer consists of eight parts. The first part is invocation, or calling upon God. The second, third, and fourth parts are petitions for the welfare of God's church in the world. The fifth, sixth, and seventh parts are petitions for the supply of our bodily and spiritual wants. The eighth part is the doxology, or a form of giving glory to God. The doxology is wanting in *Luke*.

WHAT IS PRAYER?

Prayer is the soul's sincere desire,
Unuttered or expressed.
The motion of a hidden fire,
Which trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
Which infant lips can try:
Prayer, the sublimest strains which reach
The majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death:
He enters heaven by prayer.

Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And say, Behold, he prays!

The saints, in prayer, appear as one
In word, in deed, in mind;
When with the Father and the Son,
Their fellowship they find.

Nor prayer is made on earth alone:
The Holy Spirit pleads;
And Jesus, on th' eternal throne,
For sinners intercedes.

O thou, by whom we come to God!
The life, the truth, the way,
The path of prayer thyself hast trod.
Lord, *teach us how to pray.* *Jas. Montgomery.*

3. *Our Lord's public entry into Jerusalem.—St. Luke* xix. 28-40: When our Lord had come nigh to Bethphagē and Bethany, at the Mount called the Mount of Olives, he sent two of his disciples, with directions to bring to him a colt, whereon never man sat. They found the colt. The owners asked, Why loose ye the colt? The disciples answered as our Lord had instructed them: "The Lord hath need of him." They brought the colt to Jesus; they cast their garments on the colt, and they set Jesus thereon. As they went they spread their clothes in the way. At the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice, and to praise God with a loud voice, for all the mighty works which they had seen, saying: "Blessed be the King who cometh in the name of the Lord; peace in heaven, and glory in the highest." The Pharisees who witnessed these things said, Master, rebuke thy disciples. Our Lord answered "I tell you if these should hold their peace, the stones would immediately cry out."—*Matthew* xxi.

"Hosanna in the highest." The word hosanna seems to have been in common use amongst the Jews. They sang their hosannas in the great day of the feast of Tabernacles. It is a prayer for assistance from God. *St. Matthew* xxi. 4: "All this was done, that it might be fulfilled which was spoken by the prophet (*Zech.* ix. 9), saying, Tell ye the daughter of Zion, behold! thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass."

4. *The Lord's Supper.—Matthew* xxvi. 17-25: Judas Iscariot had gone to the chief priests, and covenanted with them to betray Jesus to them for thirty pieces of silver. From that time he sought opportunity to betray Jesus. Our Lord's disciples asked him where he would eat the passover. He gave to them certain directions, and they made preparation accordingly. When even was come, our Lord sat down with his disciples, the twelve. As they did eat, he said, One of you shall betray me. They, every one of them, asked, Lord, is it I? Our Lord answered, He who dippeth his hand with me into the dish, the same shall betray me. Our Lord declared, respecting his betrayer, It had been good for that man if he had not been born: *John* xiii. 26-30. When Jesus had dipped the sop, he gave it to Judas Iscariot, the son of Simon, and after the sop Satan entered into him. Jesus said to him, What thou doest, do quickly. No man at the table knew with what intent our Lord had thus spoken to Judas. They thought that as Judas had the bag, our Lord directed him to buy what things were wanting for the feast of the passover, or to give something to the poor. Judas then, having received the sop, went immediately out. *St. John* makes no mention of our Lord's institution of what is called the Lord's Supper. However, one thing is clear, that, according to *St. John's* account, Judas must have gone out before our Lord instituted a memorial of his death and passion, which is called the Lord's Supper. For some generations previously, the Jews had made an addition to their eating of the feast of the passover. The master of the feast passed bread and wine to the guests. All partook of the bread and of the wine, as a conclusion of the feast of the passover. This custom our Lord honoured by adopting it as an institution which would perpetually call to the minds of the receivers of the bread and wine the sacrificial death of the Redeemer, by which death alone we obtain remission of our sins, and all other benefits of his passion.

The words of Institution.—(1) *Matthew* xxvi. 26: And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament (or covenant), which is shed for many, for the remission of sins. Our Lord added, But I say unto you, I will not drink henceforth of this fruit of the vine.

until that day when I drink it new with you in my Father's kingdom.

(2) *St. Mark* xiv. 22-25: And as they did eat, Jesus took bread, and blessed and brake it, and gave it to them, and said, Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day in which I drink it new in the kingdom of God.

(3) *St. Luke* xxii. 19-20.—v. 17: "And he took the cup, and gave thanks, and said, Take this and divide it among yourselves. v. 18: For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. v. 19: And he took the bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. v. 20: Likewise, also the cup after supper, saying, This cup is the New Testament (or covenant), in my blood, which is shed for you." *St. Mark* xiv. 26: "And when they had sung a hymn (or psalm), they went out into the Mount of Olives."

(4) *1st Corinthians* x. 16-17: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? v. 17: For we being many are one bread (loaf) and one body: for we are all partakers of that one bread." *1st Cor.* xi. 20: "When ye come together therefore into one place, this is not to eat (margin—ye cannot eat) the Lord's Supper. v. 21: For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. v. 22: What! have ye not houses to drink in? Or despise ye the Church of God, and shame them who have not? What shall I say to you? Shall I praise you in this? I praise you not. v. 23: For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: v. 24: And, when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance (margin—for a remembrance) of me. v. 25: After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament (covenant) in my blood: this do ye, as oft as ye drink it, in remembrance (for a remembrance) of me. v. 26: For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come. v. 29: For he who eateth and drinketh unworthily, eateth and drinketh damnation (margin—judgment) to himself, not discerning the Lord's body." "For he who eateth and drinketh the Lord's Supper improperly, subjects himself to punishment, because he does not discriminate the symbols of the body of the Lord from common bread and wine, designed for the nourishment of life."—*Macknight.* *1st Cor.* x. 16: "The cup of blessing in the Lord's Supper, for which we bless God, and which we drink, is it not the symbol of our joint participation of the blessings procured by the blood of Christ? The loaf which we break and eat, is it not the symbol of our joint participation of the benefits belonging to the body or church of Christ? v. 17: Because there is one loaf in the Lord's Supper, we, the many disciples of Christ, are thereby shewn to be one society, whose principles, practices, and hopes are the same; for, to declare this, we all participate of that one loaf."—*Macknight.*

It has been stated that the Syriac has no word equivalent to our word "represents," and that our Lord uses the word equivalent to our word "is." This has been proved to be a mistake. The Syriac has a word equivalent to our word represents. Dr. (afterwards Cardinal) Wiseman made this discovery, of which he confessed that he was proud. However, the matter in dispute has not gained much by the discovery. The English language has the two words, "is" and "represents." Yet the word "is" takes the place of the word "represents" in daily conversation and in writing. Our Lord's words of institution are found recorded by St. Matthew, by St. Mark, by St. Luke, and by St. Paul, as I have written them, and the word *is* takes the place of *represents* in these four records. St. Paul and St. Luke were travelling companions. St. Paul uses the record of St. Luke. St. Mark makes use of the record of St. Matthew.

This represents my body. This represents my blood. St. Luke and St. Paul have the words, "This cup is the New Testament in my blood." This cup represents the New Testament (or covenant) in my blood. In *Exodus* xii. 11, are these words, "And thus shall ye eat it (the Paschal Lamb), with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; *it is the Lord's Passover;*" that is, *it represents the Lord's Passover.* "This cup is the New Testament in my blood," is a similar expression, and to be understood in a similar sense: This cup represents the New Testament (or covenant) in my blood.

The conclusion is this: If one half of the words which our Lord used in the institution of the Lord's Supper be acknowledged to be figurative, as the words of Moses are acknowledged to be figurative respecting the Paschal Lamb, the figurative part teaches us how to understand the other part as figurative. Therefore, all the words of our Lord, in his institution of his Supper, are to be understood as conveying the idea of a remembrance of his death as a sacrifice for our sins: the bread representing his body, and the wine representing his blood. We are to remember our Lord and his dying for us as often as we partake of bread and wine, which the Lord hath appointed to be received in the Lord's Supper, praying for the grace of our Lord Jesus Christ, that the Holy Spirit may be in us the promised Comforter. Thus we have Christ in us the hope of glory.

St. John makes no mention of the institution of the Lord's Supper. In the sixth chapter of his gospel there is no reference to it. Just as in the third chapter of his gospel the conversation between

our Lord and Nicodemus has no reference to baptism. The Holy Spirit cleanses the soul as water cleanses the body. The regenerate are born again by water and by the Holy Spirit in this sense.

5. *The Betrayal of our Lord.*—Jesus and his apostles came to a place called Gethsemane. He said to them, "Sit ye here, while I go and pray yonder." He took with him Peter, and the two sons of Zebedee. He began to be sorrowful and very heavy. He said to his three apostles, Peter, John, and James, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." He went a little farther, and fell on his face and prayed, saying, "O my Father, if it be possible, let this cup pass from me." [What cup? His agony, his bloody sweat, his cross, his passion? "The cup" is a figurative expression, such as may be found in the words of the institution of our Lord's Supper, and in the sixth chapter of *St. John's* Gospel.] "Nevertheless, not as I will, but as thou wilt." He returned to the three apostles. They were asleep. He said unto Peter, "What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. "He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, Thy will be done." He returned to the three apostles. He found them asleep again: for their eyes were heavy. He left them, and went away again, and prayed the third time, saying the same words. He returned to the three apostles, and said unto them, mildly rebuking their sleepiness, "Sleep on now, and take your rest." He then changed his address to them, for they had no time for slumber. Behold, "the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand who doth betray me."

While Jesus was speaking, lo, Judas, one of the twelve, came, accompanied by a great multitude, with swords and staves, from the chief priests and elders of the people. Judas gave a sign to his new companions, "Whomsoever I shall kiss, that same is he, hold him fast." Judas came to Jesus, and said, "Hail, Master; and kissed him." Jesus said to him, "Friend, wherefore art thou come?" Then came the new companions of Judas, and laid hands on Jesus, and took him. One of the apostles [Peter] drew his sword, and smote off the ear of the high-priest's servant. [The servant's name was Malchus. *John* xviii. 10.] "And Jesus touched his ear, and healed him." *Luke* xxii. 51: "Then said Jesus unto him, Put up again thy sword into its place; for all they who take the sword shall perish by the sword." Thinkest thou that I cannot now pray to my Father, and He shall presently give to me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? Jesus then addressed the multitudes into whose hands he had been betrayed by Judas, one of the twelve, "Are ye come out as against a thief, with swords and staves, to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled." Yet all these disciples or apostles had vowed that they would not forsake him.

They who had laid hold on Jesus led him to Caiaphas the high-priest, where the scribes and the elders were assembled. But Peter followed afar off. [So did another disciple, who was known unto the high-priest. The disciple was John. He spake to her who kept the door, and brought in Peter. The damsel said to Peter, Art not thou also one of this man's disciples? He saith, I am not. *John* xviii. 15-18. The servants and officers stood there. They had made a fire of coals, for it was cold; and they warmed themselves; and Peter stood with them, and warmed himself.] Peter sat with the servants to see the end.

"The chief priests and elders and all the council sought false witness against Jesus, to put him to death, but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, who said This *fellow* said I am able to destroy the temple of God, and to build it in three days. The high-priest said to him, Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace. The high-priest said to Jesus, I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus replied, Thou hast said. Nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now, ye have heard his blasphemy. What think ye? They answered, He is guilty of death."

"Then did they spit in his face, and did buffet him, and others smote him with [*Margin*—rods] the palms of their hands, saying, Prophesy [tell] unto us, thou Christ, who is he who smote thee?

Peter denies his Master.—First: a damsel said to him, "Thou also was with Jesus of Galilee." Peter denied before them all, saying, "I know not what thou sayest." Second: "When Peter was in the porch, another damsel saw him, and said to those who were present, This *fellow* also was with Jesus of Nazareth. Peter denied with an oath: I do not know the man. After a while came to him they who stood by, and said to Peter, Surely thou art one of them, for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the words of Jesus, who said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly." Peter had said to our Lord, in answer to our Lord's words to him—"*Verily, I say unto thee, that this night, before the cock crow, thou shalt deny me thrice*—though I should die with thee, yet I will not deny thee. Likewise also said all the disciples." *Matt.* xxvi. *St. Mark* relates that our Lord said to Peter, "Verily, I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice:" xiv. 30-68. When Peter had denied our Lord the first time, and had gone out into the porch, the cock crew. Then, when Peter had denied

his Lord the third time, the cock crew the second time. Then Peter called to mind the word which Jesus had said to him, "Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept." v. 72. [*Margin*—He wept abundantly, or he began to weep.] *St. Luke* xxii. 34: "I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me." And verse 61: "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly:" v. 44. *St. Luke* thus describes our Lord in the garden of Gethsemene: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

St. John xiii. 4: Jesus riseth from supper, and laid aside his garments, and took a towel and girded himself. After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. When he came to Peter, Peter said, Lord, dost thou wash my feet? Jesus said to him, What I do thou knowest not now, but thou shalt know hereafter. Peter said, Thou shalt never wash my feet. Jesus answered, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He who is washed needeth not save to wash his feet, and is clean every whit, and ye are clean, but not all." He knew who should betray Him.—Verses 4-11. Our Lord had resumed his seat after he had put on his garments, and then explained to his apostles the meaning of the ceremony which he had performed. Know ye what I have done to you? "Ye call me, Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given to you an example that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither is he who is sent greater than he who sent him. *If ye know these things, happy are ye if ye do them.*"—Verses 12-17. *St. John* xviii. 27: "Peter then denied him again, and immediately the cock crew." *John* xviii. 11: "Then said Jesus unto Peter, Put up thy sword into the sheath; the 'cup' (what cup?) which my Father hath given to me, shall I not drink it." The cup is figurative of our Lord's suffering.

6. *The Crucifixion of our Lord.*—The Jews had lost the power to put any man to death. They were subjects of the Roman emperor, and must bring before the Roman governor any persons whom they considered worthy of death. Pontius Pilate was the Roman governor before whom the Jews led our Lord from the presence of Caiaphas, their high-priest. They would not enter the judgment hall (margin—Pilate's house) lest they should be defiled (by going into the house of a heathen), and that they might eat the passover (which they could not have done had they been defiled). Therefore Pilate went out to them, and asked them, "What accusation bring ye against this man?" The Jews answered, "If he were not a malefactor we would not have brought him unto thee." Pilate said to them, "Take ye him, and judge him according to your law." The Jews replied, "It is not lawful for us to put any man to death." That the saying of Jesus might be fulfilled, signifying what death he should die.—*John* xviii. 32. (*Matthew* xx. 19: "And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again.") Pilate returned to the judgment hall, and asked Jesus, "Art thou the King of the Jews?" Jesus answered, "Sayest thou this of thyself, or did others tell it to thee of me?" Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Pilate, therefore, said unto him, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Pilate sayeth unto him, "*What is truth?*" Pilate was a heathen. He knew something of the contrary views of philosophers. He concluded that there was no truth, except that policy which secures personal advantages. It is to be feared that in the Church of Christ Pilate has too many disciples. Pilate returned to the Jews and said to them, "I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover. Will ye, therefore, that I release unto you the King of the Jews?" Then cried they all again, saying, "Not this man, but Barabbas." Now Barabbas was a robber.

The Jews informed Pilate against Jesus, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee unto this place." When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that Jesus belonged to Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. When Herod saw Jesus he was glad. He had heard of him, and had hoped to have seen some miracle done by him. Herod asked our Lord many questions, but he answered to him nothing. The chief priests and scribes vehemently accused him. Herod and his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves. Pilate called together the chief priests, and scribes, and the people. He said unto them, "Ye have brought this man unto me, as one who perverts the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod, for I sent you to him, and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him." For of necessity he must

release one unto them at the feast. They cried out, "Away with this man, and release unto us Barabbas." Barabbas was cast into prison for a certain sedition made in the city, and for murder. Pilate therefore willing to release Jesus, spake again to them. But they cried out, saying, Crucify him, crucify him. Pilate spake again to them, the third time, "Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him and let him go." The Jews with loud voices urged Pilate still more vehemently requiring that he might be crucified. The voices of the people and of the chief priests prevailed. Pilate gave sentence that it should be as they required. He released him who, for sedition and murder, was cast into prison—Barabbas—whom they had desired. He delivered Jesus to their will. As they led away Jesus, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.—*Luke* xxiii.

"And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified." And the soldiers led him away into the hall called Protorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns and put it about his head, and began to salute him, Hail! king of the Jews! And they smote him on the head with a reed, and did spit upon him, and, bowing their knees, worshipped him. And when they had mocked him, they took off the purple robe from him, and put his own clothes on him, and led him out to crucify him. "And they compel one Simon, a Cyrenian, who was passing by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave to him to drink wine, mingled with myrrh, but He received it not."—*Mark* xv.

When Pilate was set down on the judgment seat, his wife sent unto him, saying, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it." "Then answered all the people, and said, His blood be on us and on our children." Then Pilate released Barabbas, scourged Jesus, and delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered their whole band. They stripped Jesus and put on him a scarlet robe. They platted a crown of thorns and put it upon his head; and they put a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail! king of the Jews! When they had mocked him, they took the robe off from him, and they put his own raiment on him, and they led him away to crucify him. On their way they found a man of Cyrēnē, Simon by name, him they compelled to bear his cross. They came to a place called Golgotha, that is to say, a place of a skull. There they gave to Jesus vinegar to drink, mingled with gall, and, when he had tasted, he would not drink. "And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet (*Psalm* xxii. 18): "They parted my garments among them, and upon my vesture they did cast lots." And, sitting down, they watched him there. And they set up over his head his accusation written, "*This is Jesus, the king of the Jews.*" Then two thieves were crucified with him, one on the right hand and another on the left. They who passed by reviled him, wagging their heads, and saying, "Thou who destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God come down from the cross." The chief priests, with the scribes and elders, mocking, said, "He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him deliver him now if he will have him, for he said, I am the Son of God." The thieves also which were crucified with him cast the same in his teeth.

Now, from the sixth hour (twelve o'clock), there was darkness over all the land unto the ninth hour (three o'clock). "And about the ninth hour Jesus cried with a loud voice, saying, Eli! Eli! lama, sabachthāni? that is to say, My God! my God! why hast thou forsaken me?" Some who stood there, when they heard these words, said, This man calleth for Elias. One of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave to him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. Behold, the vail of the temple was rent in twain, from the top to the bottom; the earth did quake; the rocks were rent; the graves were opened; and many bodies of the saints who slept arose, and came out of the graves after his resurrection, and went into the city, and appeared unto many."

Now, when the Centurion, and they who were with him watching Jesus, saw the earthquake, and those things which were done, they feared greatly, saying, "*Truly this was the Son of God.*"

And many women were there beholding afar off, which followed Jesus from Galilee, and ministered unto him, among whom were Mary Magdalene, and Mary (the wife of Cleophas) the mother of James and Joses, and (Satōmē) the mother of Zebedee's children.—*Matthew* xxvii.

In the evening, Joseph, a rich of man Arimathēa, a disciple of Jesus, went to Pilate and begged the body of Jesus. Pilate commanded the body to be delivered. Joseph took the body, wrapped in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock. He rolled a great stone to the door of the sepulchre and departed. Mary Magdalene and the other Mary (wife of Cleophas) were sitting opposite to the sepulchre.

The next day, which followed the day of preparation, the chief priests and Pharisees came together unto Pilate. They said to him, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I shall rise again.' Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people he has risen from the dead. So the last error shall be worse than the first." Pilate said unto them, "Ye have a watch; go your way; make it as sure as ye can." So they went and made the sepulchre sure, sealing the stone, and setting a watch.—*Matthew* xxvii.

St. Mark gives an account of the crucifixion similar to the account given by St. Matthew. St. Mark relates that when Pilate was asked by Joseph of Arimathea to give to him the body of Jesus, "Pilate marvelled if he were already dead. He called the Centurion and asked him whether he had been any while dead. When the Centurion assured him of the death of Jesus, he gave the body to Joseph. St. Mark does relate the caution of the high-priests and Pharisees in sealing the stone and setting the watch.—*Mark* xv.

St. Luke xxiii. relates that when our Lord was on his way to Calvary, there followed him a great company of people, and of women who also bewailed and lamented him. Jesus turned to them and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming in the which they shall say, 'Blessed are the barren, and the wombs which never bare, and the paps which never gave suck.' 'Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?'"

Ver. 31: "*If they do these things in a green tree.*" This seems to be a proverbial expression, the sense of which is, "If they spare not a tree which, by the beauty of its foliage, abundance and excellence of its fruits, deserves to be preserved, then the tree which is dry and withered will surely be cut down. If an innocent man be put to death in the very face of justice, in opposition to all its dictates and decisions, by a people who profess to be governed and directed by divine laws, what desolation, injustice, and oppression may not be expected when anarchy and confusion sit in the place where judgment and justice formerly presided? Our Lord alludes prophetically to the tribulations which fell upon the Jewish people about forty years after."—*Dr. A. Clarke.*

"When they were come to a place called Calvary [margin—the place of a skull], there they crucified him and the malefactors, one on the right hand and the other on the left." "And a superscription also was written over him in letters of Greek, and Latin, and Hebrew: 'This is the King of the Jews.'" "One of the malefactors railed on him, saying, 'If thou be Christ, save thyself and us.' The other rebuked this malefactor, saying, 'Dost not thou fear God, seeing thou art in the same condemnation? And we, indeed, justly; for we receive the just reward of our deeds, but this man hath done nothing amiss.' And he said unto Jesus, 'Lord, remember me when thou comest into thy kingdom.' Jesus said unto him, 'Verily I say unto thee, to-day thou shalt be with me in paradise.'" A sinner saved in the hour of death, that none may despair: only one so saved, that none may presume.

"And it was about the sixth hour, and there was darkness over all the earth [margin—land] until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, 'Father, into thy hands I commend my spirit.' Having said thus, he gave up the ghost."—Ver. 46.

In ver. 34, St. Luke relates our Lord's prayer for his murderers, "Father, forgive them; for they know not what they do."

"Now, when the Centurion saw what was done, he glorified God, saying, 'Certainly, this was a righteous man.'"

"And, behold, there was a man named Joseph, a counsellor; and he was a good man and a just: (The same had not consented to the counsel and deed of them:) he was of Arimathea, a city of the Jews, who also himself waited for the kingdom of God." The women returned and prepared spices and ointments, and rested on the Sabbath day, according to the commandment."—*Exodus* xx. 10; *Luke* xxiii.

St. John xix. 19-22: "And Pilate wrote a title, and put it on the cross. And the writing was, '*Jesus of Nazareth, the King of the Jews.*' This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, 'Write not The King of the Jews; but that he said, I am King of the Jews.' Pilate answered, 'What I have written I have written.'"

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: Now his coat was without seam, woven [margin—wrought] from the top throughout. They said therefore among themselves, 'Let us not rend it, but cast lots for it, whose it shall be:' that the scripture (*Psalm* xxii. 18) might be fulfilled, which saith, 'They parted my raiment among them, and for my vesture they did cast lots.' These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalēnē. When Jesus, therefore, saw his mother and the disciple standing by whom he loved, he saith unto his mother, 'Woman, behold thy son!' Then saith he to the disciple, 'Behold thy mother!' And from that hour that disciple took her to his own home."

"After this Jesus, knowing that all things were now accomplished, that the scriptures might be fulfilled, saith, 'I thirst.' Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, 'It is finished:' and he bowed his head, and gave up the ghost."

The Jews, because it was the preparation, that the

bodies might not remain on the cross on the Sabbath day (for that Sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other who was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers, with a spear, pierced his side, and forthwith came thereout blood and water. [This was a proof that Jesus was dead. Whilst life remains, the heart is surrounded by a vapour, enclosed by a diaphragm. When death takes place, the vapour is turned into water. The spear pierced the heart of the Saviour]. "And he who saw it bare record, and his record is true, and he knoweth that he saith true, that ye may believe. For these things were done that the scripture should be fulfilled: A bone of him shall not be broken."—*John* xix 36; *Exodus* xii. 46; *Numbers* ix. 12; *Psalms* xxxiv. 20: "He keepeth all his bones; not one of them is broken." *Numbers* ix. 12: "They shall leave none of it unto the morning, nor break any bone of it (the paschal lamb): according to all the ordinances of the passover they shall keep it." *Ex.* xii. 46: "In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof." And again, another scripture saith, "They shall look on him whom they have pierced." *Psalms* xxii. 16-17: "For dogs have compassed me: the assembly of the wicked men have enclosed me; they pierced my hands and my feet. I may tell all my bones: they look and stare upon me." *Zechariah* xii. 10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one who is in bitterness for his first-born."

The four evangelists give substantially the same account of the arrest, of the trials, and of the crucifixion of our blessed Lord. The differences found in these four records of events, the most important in the records of the world, prove that each evangelist wrote independently of the other; that one did not copy from the other; and that each narrated the facts as he was enabled to collect them from conversations with those who were witnesses of these facts; from personal observation, as may have been the case with Mark and Luke, and which certainly was the case with Matthew and John. The inspiration of the Holy Spirit was promised to his apostles by our blessed Lord, to bring to their remembrance whatsoever he had said to them, as well as to enable them, without premeditation, to speak in the presence of the judges before whom they should be brought with clearness and a power which their adversaries should not be able to gainsay or to resist. This promise was fulfilled. The true sense of the *Old Testament* they have given in words quoted from the *Septuagint*, or Greek version of the *Old Testament*. They gave the sense of our Lord's discourses; and the conclusion is, that their narrative of the doings and sayings, or the miracles and doctrines, of our blessed Lord, are to be received with the full assurance of faith; that they contain the word of the grace of God, which is able to build up believers in their most holy faith, and to give to them an inheritance amongst those who are sanctified.—*Acts* xx. 32.

Inspiration is threefold. 1. Revelation; 2. Suggestion; 3. Superintendence.

1. Revelation comes from the extraordinary influence of the Holy Spirit. 2. Suggestion and superintendence come from the ordinary influence of the Holy Spirit. The ordinary influence of the Holy Spirit is the promised privilege of the New Testament writers and of all Christ's faithful people.

7. *The Resurrection of our Lord.*—I give the following list of our Lord's appearances after his resurrection:—

Our Lord appeared to—

1. Mary Magdalēnē.
2. The women who ministered to him.
3. To Peter.
4. To the two disciples on their way to Emmăus.
5. To the ten apostles, without Thomas.
6. To the ten apostles, with Thomas.
7. To the seven apostles at the Sea of Galilee.
8. To the eleven apostles, and, as some suppose, to the five hundred brethren mentioned by St. Paul, on a mountain in Galilee, when he appeared according to his promise: "I go before you into Galilee."
9. To James, mentioned by St. Paul.
10. To Saul of Tarsus, near Damascus.
11. To St. Stephen.

St. Paul's account of the gospel—

1. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand;"
2. "By which also ye are saved, if ye keep in memory that which I preached unto you, unless ye have believed in vain;"
3. "For I declare unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;"
4. "And that he was buried, and that he rose again the third day according to the scriptures." (*Ps.* xxii. 15; *Isai.* liii. 5-6; *Hosea* vi. 2).
5. "And that he was seen of Cephas (Peter), then of the twelve."
6. "After that he was seen by above five hundred brethren at once, of whom the greater part remain unto the present, but some are fallen asleep.
7. "After that he was seen by James; then by
8. "All the apostles; and last of all he was seen by me also, as of one born out of due time."—*1st Cor.* xv. 1-6.

I. *St. Matthew's account of our Lord's Resurrection.*—"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary (wife of Cleopas) to see the sepulchre."

"There was a great earthquake: An angel descended from heaven, and rolled back the stone from the door, and sat upon it. His countenance was like to lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. The angel said to the women, Fear not ye; for I know that ye seek Jesus, who was crucified. He is not here; for he is risen as he said. Come, see the place where the Lord lay: Go quickly, and tell his disciples that he is risen from the dead; behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. The women departed quickly from the sepulchre with fear and great joy, and did run to bring to his disciples word."

"On their way Jesus met them, and said, All hail! They came and held him by the feet and worshipped him. Jesus said to them, Be not afraid: go, tell my brethren that they go into Galilee, and there shall they see me." The women departed.

"Then some of the watch came into the city, and showed unto the chief-priests all the things which were done." The chief priests and the elders met and took counsel. They gave large money to the soldiers, instructing them thus: "Say ye, His disciples came by night and stole him away while we slept. And if this come to the Governor's ears, we will persuade him, and secure you. The soldiers took the money, and did as they were taught." This account given by the soldiers, according to the instructions of the chief priests and elders, is commonly reported among the Jews until this day.

The chief priests and elders knew that they could bribe Pilate, and save the soldiers. Death was the punishment for a Roman soldier who slept at his post. If the soldiers were asleep, how could they know that his disciples stole his body? If they were awake, why did they not prevent them from stealing the body?

The eleven disciples went into Galilee, to a mountain, where Jesus had appointed to meet them. They saw him, and worshipped him. But some doubted. Jesus said to them, "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations [*Margin*—Make disciples or christians of all nations], baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." xxviii. v. 17-20.

II. *St. Mark's account.*—Mary Magdalene, Mary the mother of James (the Less, and the wife of Cleopas), and Salōmè (the mother of Zebedee's children), had brought sweet spices, with the intention of anointing the body of Jesus. They inquired among themselves, "Who shall roll away the stone from the door of the sepulchre?" They looked. The stone was rolled away. They entered into the sepulchre. They saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. He said to them, "Be not affrighted: ye seek Jesus of Nazareth, who was crucified: he is risen: he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you." They went quickly and fled from the sepulchre. They trembled and were amazed. They did not say anything to any man. They were afraid.

When Jesus was risen, early on the first day of the week, he appeared to Mary Magdalene, out of whom he had cast seven devils. She went out and told to them who had been with him, as they mourned and wept. They did not believe her report.

After that, he appeared to two of them as they walked, and went into the country. They told it to the residue. They did not believe the report of the two.

Afterwards he appeared to the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they did not believe them who had seen him after he was risen. And he said unto them, "Go ye into all the world, and preach the gospel to every creature. He who believeth and is baptized shall be saved. But he who believeth not shall be damned. And these signs shall follow him who believes: In my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents: and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover."

When the Lord had spoken to them, he was received up into heaven. "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

A careful comparison of these two accounts of our Lord's resurrection proves that *St. Mark* wrote independently, and was by no means a mere copyist of *St. Matthew*.

III. *St. Luke's account.*—"Upon the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain others with them. The stone had been rolled away. They entered in, and found not the body of the Lord Jesus." They were perplexed. "Two men in shining garments stood by them. They were afraid, and bowed down their faces to the earth. They said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. They remembered his words, and returned from the sepulchre, and told all these things to the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women who told these things to the apostles. And their words seemed to them as idle tales, and they believed them not. Peter arose, ran to the sepulchre, stooped down, and beheld the linen clothes laid by themselves, and departed, wondering in himself at that which had come to pass."—xxiv. 1-12.

Verses 13-35 contain the account of the two disciples who went to Emmăus, on the same day in which Peter had run to the sepulchre to view it. The village called Emmăus was, according to *St. Luke*, about threescore furlongs from Jerusalem. Some manuscripts read 160 furlongs, but this is a mistake, for Josephus assigns the distance to this village from Jerusalem as the Evangelist does.—*War.* b. vii. c. 6, s. 6 : Αμμαουσ απεχει των Ιερυσολυμων σταδιουσ εξηκοντα. Ammaus is sixty stadia distant from Jerusalem—about seven English miles and three-quarters. A stadium was about 243 yards, according to *Arbuthnot.*

"*Two of them.*"—This long and interesting account is not mentioned by *Matthew* nor *John*, and it is only glanced at by *Mark* xvi. 12. One of these disciples was Cleopas, ver. 18, and the other is supposed by many learned men, both ancient and modern, to have been *Luke* himself. Some ancient versions have called the other disciple Ammaus, and Ammaon, reading the verse thus: Behold, two of them, Ammaus and Cleopas, were going in that very day to a village about sixty furlongs distant from Jerusalem. But the Persian says positively that it was *Luke* who accompanied Cleopas.—*Dr. A. Clarke.*

The two were talking together of all these things which had happened. Jesus himself drew near, and went with them. Their eyes were holden that they should not know him. He asked, What manner of communications are these which ye have one to another, as ye walk and are sad? Cleopas answered, Art thou a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? He said to them, What things? They said to him, Concerning Jesus of Nazareth, who was a prophet, mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel. And beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre. And when they found not his body, they came, saying that they had also seen a vision of angels, who said that he was alive. And certain of them who were with us went to the sepulchre, and found even so as the women had said: but him they saw not.

Then he said unto them: "O fools, and slow of heart, to believe all which the prophets have spoken: Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

They were coming nigh to the village. The unknown companion made as though he would have gone further. They constrained him, saying, "Abide with us, for it is toward evening, and the day is far spent." He went in to tarry with them. As he sat at meat with them, he took bread, and blessed it, and brake it, and and gave it to them. Their eyes were opened. They knew him. He vanished out of their sight. [*Margin:* He ceased to be seen by them.]

They said one to another, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures?" v. 36-43. They rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them who were with them, who all declared, "The Lord is risen indeed, and hath appeared to Simon." The two told what things were done in the way, and how he was made known to them in breaking of bread.

Whilst they were thus speaking, Jesus himself stood in the midst of them, and said unto them, "*Peace be unto you.*" They were terrified and affrighted, and supposed that they had seen a spirit. Jesus said, "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me and see. For a spirit hath not flesh and bones, as ye see me have." While they yet believed not, he—having shewed to them his hands and his feet (and they, for joy and wonder, remaining in doubt)—said unto them: "Have ye any meat?" They gave to him a piece of a broiled fish and of a honeycomb. He took it and did eat before them. (He did then eat with them anew in the kingdom of God.)

"Then opened he their understandings, that they might understand the scriptures, and said unto them: 'Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins (the gospel) should be preached in his name among all nations, beginning at Jerusalem.'" "Ye are witnesses of these things."

He led them out as far as Bethany. He lifted up his hands and blessed them. He renewed, before he blessed them, the promise of the Holy Ghost, the Comforter: "Behold, I send the promise of my Father upon you; but, tarry ye in Jerusalem until ye be endued with power from on high." While he was blessing them, he was parted from them, and was carried up into heaven.

They worshipped him, and returned to Jerusalem with great joy, "and were continually in the temple praising and blessing God. Amen."

IV. *St. John's account:* xx. 1-31; xxi. 1-25.—St. John describes the early visit which Mary Magdalene paid, on the first day of the week, when it was yet dark, to the sepulchre. She saw the stone taken away from the sepulchre. She ran and told to Simon Peter, and to the other disciple whom Jesus loved, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Peter and John ran to the sepulchre. The other disciple (John) did outrun Peter, and came first to the sepulchre. He stooped and saw the linen clothes lying. He did not go in. Peter went into the sepulchre, and saw the linen clothes lying; and the napkin which had been about his head not lying with the linen clothes, but wrapped together in a place by itself. The other disciple then went in. He saw, and believed. "*For as yet they knew not the scripture, that he must rise from the dead. Then the disciples went again to their own home.*"

Mary stood without, at the sepulchre, weeping. She looked into the sepulchre, and saw two angels in white, sitting, the one at the head and the other at the feet, where the body of Jesus had lain. They said unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him." She turned herself back and saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, 'Woman, why weepest thou?' She, supposing him to be the gardener, saith unto him, 'Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.' Jesus saith unto her, 'Mary.' She turned herself, and saith unto him, 'Rabboni,' which is to say, Master. Jesus saith unto her, 'Touch me not [do not detain me: you shall have other opportunities of seeing me], for I am not yet ascended to my father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.' Mary Magdalene came and told to the disciples that she had seen the Lord, and that he had spoken these things unto her."

On the same day, at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, "Peace be unto you." He shewed to them his hands and his side. The disciples were glad when they saw the Lord. Jesus said again, "Peace be unto you. As my Father hath sent me, even so send I you." When he had said this he breathed on them and said, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

It is certain God alone can forgive sins. It would be not only blasphemous, but grossly absurd, to say that any creature could remit the guilt of a transgression which had been committed against the Creator. The apostles received from the Lord the doctrine of reconciliation, and the doctrine of condemnation. They who believed on the Son of God, in consequence of their preaching, had their sins remitted. And they who would not believe were declared to be under condemnation.

Matthew xvi. 19: "And I will give unto thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth shall be bound in heaven. And whatsoever thou shalt loose on earth shall be loosed in heaven." These words were addressed to Peter.

Matthew xviii. 18: "Whatsoever ye shall bind on earth shall be bound in heaven. And whatsoever ye shall loose on earth shall be loosed in heaven." These words were addressed to all the apostles. These words refer to church government. Dr. Lightfoot supposes that the power of life and death, and the power of delivering over to Satan, which was granted to the apostles, is here referred to. This was a power which the primitive apostles *exclusively* possessed.—*Dr. A. Clarke.*

Thomas, called Didymus (a twin), was absent. The other disciples told to him, "We have seen the Lord." He said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." After eight days the disciples were within, and Thomas with them. The doors were shut. Jesus stood in the midst, and said, "Peace be unto you." He said to Thomas, "Reach hither thy finger, and behold my hands; reach hither thy hand and thrust it into my side, and be not faithless but believing." Thomas answered and said unto him, "My Lord and my God." Jesus said to him, "Thomas, because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed." The confession of Thomas is similar to that of St. Paul in his epistle to *Titus* ii., "Looking for that blessed hope; and the glorious appearing of the great God, even our Saviour Jesus Christ."—v. 13.

"And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name."

In chapter xxi., St. John relates another appearance of our Lord, verses 1-14; and a conversation between Peter and our Lord in the presence of John. The appearance of our Lord was at the sea of Tiberias. Simon Peter, Thomas, called Didymus, Nathanael, of Cana, in Galilee, and other two of his disciples, five in all were together. Peter proposed to go a-fishing. The other disciples accompanied him. That night they caught nothing. In the morning Jesus stood on the shore. The disciples did not know him. In answer to the question, "Children, have you any meat?" they answered, "No." He said, "Cast the net on the right side of the ship, and ye shall find." They cast the net as they were directed, and were not able to draw it for the multitude of fishes.

John said, "It is the Lord." Peter girt on himself his fisher's coat, for he did not wear it whilst he was engaged in fishing. He cast himself into the sea. The other disciples came to land, about two hundred cubits distant, dragging the net with fishes. When they came to land, they saw a fire of coals there and fish laid thereon, and bread. Jesus said, "Bring of the fish which ye have now caught." Simon Peter again joined his companions. The net was drawn safely to land, and was not broken, though it contained one hundred and fifty-three great fishes. Jesus said, "Come and dine." None of the disciples durst ask him, "Who art thou?" knowing that it was the Lord. Jesus then taketh bread and giveth to them, and fish likewise. "This is now the third time in which Jesus shewed himself to his disciples, after that he was risen from the dead."

Verses 15-25.—Our Lord intended by his questions to Peter to reproach him for his having thrice denied that he knew him. Peter's answers to our Lord's questions shew that he had learned to renounce that self-confidence which he displayed in his former pro-

fessions of attachment to our Lord. Bishop Pearce thinks that the words of our Lord, "Lovest thou me more than these?" do not refer to the other disciples, but to the provisions and to the secular employments. That is, our Lord does not mean, Do you love me more than these other brethren love me? but he means, do you love me more than you love the fishes you have caught, and the employment of fishing, and the livelihood you make by it?

1. Jesus. Question.—"Simon, son of Jonas, lovest thou me more than these?"

Peter. Answer.—"Yea, Lord, thou knowest that I love thee."

Jesus. Command.—"Feed my Lambs."

2. Jesus. Question.—"Simon, son of Jonas, lovest thou me?"

Peter. Answer.—"Yea, Lord, thou knowest that I love thee."

Jesus. Command.—"Feed my sheep."

3. Jesus. Question.—"Simon, son of Jonas, lovest thou me?"

Peter. Answer.—"Lord, thou knowest all things: thou knowest that I love thee." (Peter was grieved).

Jesus. Command.—"Feed my sheep."

Our Lord then foretold the death of Peter in these words: "Verily, verily, I say unto thee, when thou wast young thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not."

Then Jesus said to Peter, "Follow me." Peter turned about and saw the disciple whom Jesus loved, who leaned on his breast at supper, and said, "Lord, which is he who betrayeth thee?" Peter, seeing him, saith to Jesus, "Lord, and what shall this man do?" Jesus saith to him, "If I will that he tarry till I come, what is that to thee? Follow thou me."

This saying went abroad among the brethren, that that disciple should not die. Yet Jesus said not to him: He shall not die; but, "If I will that he tarry till I come, what is that to thee?" *The uncertainty of tradition.*

St. John then acknowledges himself to be the author of this history of our Lord in these words: "This is the disciple who testifieth of these things, and wrote these things; and we know that his testimony is true."

"And there are also many other things which Jesus did, the which, if they were written, I suppose that even the world itself could not contain the books which should be written. Amen."

These last words of St. John's gospel, or history of our blessed Lord, proves that he selected such acts of his Divine Master as appeared to him sufficient to establish in the faith those who had been already instructed in the religion of the Son of God, and to persuade those who had not yet embraced Christianity to become disciples of him who had the words of eternal life. It is, therefore, an easy and safe conclusion, that all the other three evangelists were of the same mind, though independent of each other, on the subject of making selections of what the Redeemer said and did. The differences in the narratives of the four evangelists can be accounted for on the principle of independent authorship. The absence of contradictory statements in their writings is the result of the inspiration of the Holy Spirit. A comparison of the accounts of our Lord's arrest, and trial, and crucifixion—and likewise of his resurrection—has been given for the purpose of proving these two things: independent authorship and divine inspiration. A similar comparison may be made between all the accounts given by the four evangelists, with a similar result.

The parable of the wheat and tares.—Mat. xiii. 33-43.

I. *What is the cause of evil in the world?*—1. We must allow that God, who is infinite in holiness, purity, and goodness, could not have done it. *Nothing can produce what is not in itself.* Since sin entered into the world, God has done everything consistent with his own perfections, and with the freedom of the human mind, to drive sin out of the world, and to make and keep man holy.

2. After a thousand volumes are written on the "Origin of Evil," we shall just know as much of it as Christ has told to us in this parable: "An enemy hath done this," and "this enemy is the devil."

3. This enemy is represented as a deceitful enemy: a friend in appearance, soliciting to sin, by pleasure, honour, riches, &c.

4. A vigilant enemy. While men sleep, he watches.

5. A hidden or secret enemy. He is seldom discovered in evil thoughts, unholy desires, flattering discourses, bad books, &c.

II. *Why was evil permitted to enter into the world?*—1. In the divine mind sufficient reasons exist for its permission. From their nature they are incommunicable to men.

2. Mercy, compassion, long-suffering, &c., attributes of God, are made known to us all, endearing the Deity to men, and perfecting the felicity of those who are saved.

III. *But why does he suffer this mixture of the good and the bad seed now?*—1. Because of the dependence of one part of the creation on the other. If the wicked were rooted up, society must fail, the earth would be be rendered desolate, and then adieu to the economy of grace. 2. The existence of the wicked gives opportunity for the exercise of many of the graces of the Spirit. 3. The wicked may be converted. The long-suffering of God waits for their repentance.

IV. *Observe the end of the present state of things.*—1. The wicked shall be punished and the righteous shall be rewarded. The wicked shall have the furnace as their place of punishment.

2. The righteous—the children of the kingdom, a seed of God's sowing—shall be like to the sun, and the place of their happiness shall be the kingdom of heaven, in the kingdom of their Father. "Who hath ears to hear, let him hear."—*See Dr. A. Clarke.*

Rousseau's Eulogium on the Gospel and its Author.—"I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart." Peruse the

works of our philosophers, with all their pomp of diction: how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book at once so simple and sublime shall be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation? When Plato described his imaginary good man, with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ: the resemblance was so striking that all the christian fathers perceived it.

What prepossession, what blindness must it be to compare the son of Sophoniscus (Socrates) to the son of Mary! What an infinite disproportion is there between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precept.

But where could Jesus learn, among his competitors, that pure and sublime morality of which he only has given to us both precept and example?

The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable which could be wished for: that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible which could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it: but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, it bears not the marks of fiction: on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ.

Such a supposition, in fact, only shifts the difficulty, without obviating it: it is more inconceivable that a number of persons should agree, too, with such a history, than that one only should furnish the subject of it. The Jewish doctors were incapable of the diction and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable that the inventor would be a more astonishing man than the hero.—*Horne. Rd. Watson.*

Socrates. His father was Sophroniscus, a statuary, and his mother was Phenarete, a midwife.

"Jean Jacques Rousseau, son of a watchmaker at Geneva, was born there on the 28th of June, A.D. 1712. The first half of the extraordinary life of this extraordinary man, occupying thirty-three years, was spent in a succession of adventures, making the most painfully interesting part of the record he has himself bequeathed to us, a record exhibiting a hardy daring of self-inquisition, which (as he justly says) no other man ever ventured to communicate to the world."

"His health was failing and his poverty was becoming severe. The Marquis De Girardin offered to him, as his residence, a pavilion in the beautiful grounds of his Chateau of Ermenonville, near Chantilly. There, after inhabiting it for a few weeks, he died on the 3rd of July, A.D. 1778. He was, therefore, sixty-six years of age when he died."—*Griffin's Cyclopædia of Universal Biography.*

CHAPTER IV.

I. "*The Acts.*"—*(a.)* "The simplicity of the primitive Christian worship, as laid down in the *Book of the Acts*, is worthy of particular notice and admiration. Here are no expensive ceremonies, no apparatus calculated to impress the sense and produce emotions in the animal system, "to help," as it has been foolishly said, "the spirit of devotion." The heart is the subject in which the spirit of devotion is kindled, and the Spirit of God alone is the agent who communicates and maintains the celestial fire; and God, who knows and searches that heart, is the object of its adoration, and the only source whence it expects the grace which pardons, sanctifies, and renders it happy. No strange fire can be brought to this altar; for the God of the Christians can be worshipped only in spirit and in truth; the truth revealed directing the worship, and the spirit given applying that truth, and giving life and energy to every faculty and power. Thus God was worshipped in his own way, and through his own power; and every religious act thus performed was acceptable to him; the praises of his followers rose up as incense before the throne, and their prayers were heard and answered. As they had but one God, so they had but one Mediator between God and man, the Lord Jesus Christ. They received him as the gift of God's eternal love. They sought and found redemption in his blood. And, in a holy and useful life, shewed forth the virtues of him who had called them from darkness into his marvellous light. For no profession of faith was then considered of any worth which was not supported by that love to God and man which is the fulfilling of the law, which is the life and soul of obedience to the divine testimonies, and the ceaseless spring of benevolence and humanity. This is the religion of Jesus Christ, as laid down and exemplified in this blessed book.

"Ye different sects, who all declare,
Lo! Christ is here and Christ is there,
Your stronger proofs divinely give,
And show me where the Christians live."

Dr. A. Clarke.

(b.) St. Luke dedicated *The Acts* to Theophilus (θεου φιλοσ, a friend of God), as he had before dedicated to him *The Gospel*.

(c.) The ascension of our Lord was witnessed by the eleven apostles. They obeyed the direction of the two messengers in white apparel, and returned to Jerusalem. They elected by lot a person to succeed Judas. The lot fell upon Matthias. He was numbered with the eleven apostles. The number of the disciples was one hundred and twenty. They had assembled. Peter addressed them on the subject of the filling up of the vacancy caused by the untimely death of the traitor Judas, and applied to him the words of *Psalm* cix. 8, "Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take." They appointed two of these men, "who have companied with us all the time in which the Lord Jesus went in and out amongst us, beginning with the baptism of John unto the same day in which he was taken up from us." Joseph, called Barsabas, who was surnamed Justus, was one of the two who were chosen, and Matthias was the other.

(d.) The day of Pentecost found the brethren all with one accord in one place. The promise of the Saviour was fulfilled. The Holy Ghost descended upon the apostles and their friends, their number being one hundred and twenty. Cloven tongues, as of fire, descending upon each of them, became evidence of their divine mission. Peter preached. Three thousand members were added to the Church.

(e.) Peter and John, in the temple, in the ninth hour, the hour of prayer, healed a man lame from his mother's womb. The people were astonished. Peter preached his second sermon. The captain of the temple and the Sadducees took the apostles Peter and John into custody till the next day, for it was eventide. "Howbeit, many of them who heard the word believed; and the number of the men was about five thousand."

(f.) "Peter and John appeared before the Council of Israel, Annas, the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest."

Peter was filled with the Holy Ghost. He declared that the power of the crucified Messiah had healed the lame man. The council forbade the apostles to preach in the name of Christ. Peter declared his determination to hearken unto God rather than to man. The apostles Peter and John were set at liberty. They returned to their friends, who, in their joy, uttered a song of thanksgiving to God, with prayer for grace to enable the apostles to preach, and to display the divine power, in causing signs and wonders to be done by the name of the Holy Child Jesus.

They formed a common purse. They were all happy. "And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the Son of Consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet."

II. *(a.) Ananias, and Sapphira his wife, committed "a sin unto death."*—They sold a possession, kept part of the money, and gave the other part to the apostles for distribution to the needy members of the Church, or to the members of the Church, for they had all things common. Ananias stated that he had sold the land for the sum he had laid at the apostles' feet. But Peter said, "Ananias, why hath Satan filled thy heart *to lie to the Holy Ghost*, and to keep back part of the price of the land? Whilst it remained, was it not thine own? And, after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? *Thou hast not lied unto men, but unto God.*" The personality and deity of the Holy Ghost are declared in these words of Peter. Ananias fell down dead. The young men arose, carried him out, and buried him.

About the space of three hours after, Sapphira his wife entered. Peter proposed to her the question which her husband had answered falsely. Sapphira answered as her husband had answered. Her fate was death. The young men carried her out, and buried her by her husband. Great fear came upon all the Church, and upon all who heard the account of the death of those who had not lied unto men merely, but unto the Holy Ghost, who is called God by Peter.

(b.) The number of believers increased. The faith of the converts was gained by the miracles wrought by Peter and his fellow-apostles. "They were all, with one accord, in Solomon's porch," which Herod left standing when he rebuilt the temple. The sick were carried into the streets, in the hope that, if Peter could not touch them, his very shadow falling upon them might heal some of them. There is no account of the success of their experiment of the healing efficacy of Peter's shadow. However, Peter's shadow and Peter himself were powerless. The healing power came from God. A multitude came from the cities round about Jerusalem, bringing their sick and those possessed by unclean spirits. *All were healed.*

(c.) The second persecution arose. The high-priest and his friends the Sadducees were filled with indignation. The apostles were arrested. They were put in prison. The angel of the Lord opened the prison door by night, brought out the apostles, and commanded, "Go, stand and speak in the temple all the words of this life." They obeyed the divine command. They entered early into the temple and taught. The high-priest summoned an assembly of his friends, and of all the senate of the children of Israel. They ordered their officers to go to the prison and to bring the apostles before the assembly. The officers went, and returned and reported that the prison was safely kept, but that the apostles were absent: "We found no man within."

Some one informed them that the apostles were in the temple, teaching the people. Then the officers, in obedience to their orders, proceeded to the temple and, without violence, brought the apostles to the assembly. The officers feared lest the people should

stone them. The examination and defence were similar to the former. The assembly insisted on obedience to their command, and the apostles declared, "We ought to obey God rather than men." The assembly took counsel to slay the apostles. Then arose in the assembly Gamaliel, a Pharisee, a doctor of the law, had in reputation among all the people. He commanded that the apostles should retire. In their absence he addressed the assembly. He stated that Theudas, an impostor, had come to nothing; that Judas of Galilee, an impostor, had failed and had perished; that the followers of these men had been dispersed and were now unknown: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." The assembly agreed to follow the advice of Gamaliel. They warned the apostles by beating them. They commanded them not to speak in the name of Jesus, and they let them go. The apostles retired from the council. They rejoiced that they were counted worthy to suffer shame for his name. "And daily, in the temple and in every house, they ceased not to teach and to preach Jesus Christ."

(d.) The converts had been Jews. Some were called Hebrews, because they had been born in the Holy Land, whilst the converts who had been born in the heathen lands of Jewish parents, were called Grecians. There arose a murmuring of the Grecians—των Ελληνιστων—against the Hebrews—προσ τουσ Εβραιουσ—because their widows were neglected in the daily ministration. The native heathen Greeks were called Helēnes—Ελληνεσ. The necessity for the better distribution of the funds led the apostles to exhort the people to select from their number "seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word." The seven men were chosen. They were appointed by the apostles. Their names were: 1. Stephen; 2. Philip; 3. Prochŏrus; 4. Nicānor; 5. Timon; 6. Parmĕnas; and 7. Nicholas, a proselyte of Antioch.

The Nicolaitans (*Rev.* ii. 6) are supposed by some to be followers of Nicholas the deacon. The Word of the Lord increased: the disciples were greatly multiplied in Jerusalem. A great company of the priests were obedient to the faith. Stephen was honoured by his Divine Master, who called him from the service of tables to the ministry of the Word. Stephen was full of faith and power. He did "great wonders and miracles among the people." The Libertines, the Grecians, and the Alexandrians, they of Cilicia and of Asia, all Jews—they were members of synagogues in the several countries which gave names to them—disputed with Stephen. They seem to have formed synagogues for themselves in Jerusalem for their own accommodation, when they came to the appointed festivals.

The Libertines were a people of Libertina, a town or district in Libya, a province of Africa. Victor was their Bishop in the council of Carthage, in the reign of the Emperor Honōrius. The Cyrenians and Alexandrians were their neighbours in Jerusalem. This Jerusalem synagogue, thus composed, were unable to resist the Spirit by which Stephen spake. They conspired for his destruction. They suborned men who said that they had heard him speak blasphemous words against Moses and against God: "They stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought him to the council." The witnesses bare false witness against Stephen, that he had spoken against the holy place and the law; that Jesus of Nazareth would destroy the place, and would change the customs which Moses had delivered to the Jews. All in the council, looking steadfastly on Stephen "Beheld his face as it had been the face of an angel." c. vi.

(e.) In answer to the high-priest's question to him, "Are these things so?" Stephen addressed the assembly. He shewed that the rejection of God's messengers was the sin of the Jews; and that the persons rejected by the Jews were God's appointed ministers for their good. Joseph had been rejected by his brethren: he was their appointed preserver from death by famine. Moses had been rejected by them: he was their appointed deliverer and law-giver. They had rejected Jesus of Nazareth: he was the Messiah.

The audience could endure no longer. "Stephen, full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Stephen told to them what he saw. They ran upon him, cast him out of the city, and stoned him. The witnesses laid down their clothes at the feet of a young man named Saul. "And they stoned Stephen, calling upon (invoking) God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." c. vii.

(f.) Philip succeeds Stephen in the history of the church. Saul consented to Stephen's death. A great persecution arose against the church at Jerusalem. The members of the church were scattered through the regions of Judea and Samaria. The apostles remained in Jerusalem. Stephen was buried amid the lamentations of devout men, who carried him to his grave. He was the first Christian martyr, or proto-martyr. Saul made havoc of the church. The dispersed Christians preached the Word. Philip went to the city of Samaria, and preached Christ to the Samaritans. Philip wrought miracles. The people who saw his miracles and heard his words believed the doctrines taught by Philip.

Simon the Sorcerer believed, and was baptized, when he saw that the people were convinced of the truth of Christianity, and that they received baptism. Peter and John were sent down from Jerusalem to Samaria. They laid their hands on the Samaritans, and they received the Holy Ghost in his miraculous power. Simon requested the apostles to give to him the same power which they possessed, that he might lay his hands on whomsoever he pleased, and that the person on whom he might lay his hands should receive the

miraculous power of the Holy Ghost. Simon offered money to the apostles to induce them to grant to him this favour. Peter rebuked him: "Thy money perish with thee." He showed to Simon that his thought, "that the gift of God could be purchased by money," was a proof that he had neither part nor lot in the matter, and that his heart was not right in the sight of God. Peter called on Simon to repent. Simon feared, and entreated the apostles: "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me."

Peter and John testified and preached the Word of the Lord. They preached in many villages of the Samaritans, and returned to Jerusalem.

(g.) The angel of the Lord directed Philip to go southwards, in the way from Jerusalem to Gaza, which is desert. A eunuch of great authority, under Candăce, queen of the Ethiopians, had come to Jerusalem to worship. He was returning. He was sitting in his chariot reading *Esaias the Prophet.* The spirit commanded Philip to go near and join himself to this chariot. Philip obeyed. He asked the eunuch, who had charge of all the treasure of his mistress, "Understandest thou what thou readest?" The eunuch replied, "How can I, except some man guide me?" The eunuch had been reading *Isaiah* liii. 7-8: "He was led as a sheep to the slaughter; and, like to a lamb dumb before his shearers, so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth." The eunuch inquired whether the prophet spake thus of himself, or of some other man? Philip began at the same scripture and preached to him Jesus.

The eunuch called Philip's attention to water near to their road, and asked, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thy heart thou mayest." The eunuch answered and said, "I believe that Jesus is the Son of God." *This is the creed of the eunuch.* He commanded the chariot to stand still. Philip and the eunuch went into the water, and Philip baptized the Ethiopian eunuch, who was faithful to his Divine Master. The Spirit of the Lord caught away Philip *(Obadiah* to *Elijah*—*1st Kings* xviii. 12), and the eunuch saw him no more. He went on his way rejoicing. Philip was found at Azotus (Ashdod). He passed through and preached in all the cities till he came to Cæsarea." c. viii.

Stephen and Philip are the two deacons, Peter and Paul are the two apostles, whose ministry is particularly recorded by St. Luke in "The Acts" of the Apostles—a book which dates from A.D. 33 to A.D. 63, a period of thirty years.

III. *(a.) Saul of Tarsus, in Cilicia,* is represented by St. Luke as "breathing out threatenings and slaughter against the disciples of the Lord." His zeal hurried him to the high-priest. Of him he desired letters to the synagogues in Damascus, empowering him to seize all Christians in Damascus, male and female, and to bring them bound to Jerusalem. He proceeded to Damascus. On his way, perhaps when he was in sight of the towers and minarets of the city, a light from heaven shone round about him. He fell to the earth. He heard a voice saying unto him, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against spears." Saul replied, "Lord, what wilt thou have me to do?" The Lord directed Saul to go into Damascus, and assured him that it would be told to him what he must do. Saul arose from the earth. His companions saw the light, but did not hear the voice. His eyes, when opened, were powerless. He could see no man. His companions led him by the hand, and brought him into Damascus. He was three days without sight, and did neither eat nor drink.

(b.) There was a certain disciple in Damascus named Ananias. To him the Lord appeared in a vision. The Lord commanded Ananias, "Go into the street which is called 'Straight,' and inquire in the house of Judas for one called 'Saul of Tarsus,' for, behold, he prayeth." The Lord informed Ananias that Saul had seen in a vision Ananias coming in and laying his hand on him that he might receive his sight. Ananias feared to undertake the duty, declaring his knowledge of Saul's previous history. The Lord assured him, "Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew to him how great things he must suffer for my name's sake."

Ananias obeyed. He came to Saul. He put his hands on Saul, saying, "The Lord, even Jesus, who appeared unto thee in the way as thou camest, hath sent me unto thee, that thou mayest receive thy sight, and be filled with the Holy Ghost." The result was instantaneous. Things like to scales fell from Saul's eyes. He received his sight. He arose and was baptized. St. Paul relates (*Acts* xxii. 16), in his address to the Jews, that Ananias spake thus to him: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." The baptism signifies the faith. The faith laid hold on the "redemption through the blood of Christ, the forgiveness of sins." The baptism represented what the faith realised.

Saul manifested the sincerity of his faith. "He preached Christ in the synagogues, that he is the Son of God." People were amazed at this change in the character of Saul of Tarsus. He increased in strength. He confounded the Jews who dwell in Damascus, proving that "this is very Christ." The Jews, after some time had elapsed, formed a conspiracy to kill Saul. They watched the gates day and night, designing to kill him. The disciples, by night, let Saul down by the wall in a basket.—(*Joshua* ii. 15: Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. 2 *Cor.* xi. 32: "In Damascus, the governor under Arĕtas the king kept the city of Damascenes with a garrison, desirous to apprehend me: and through a window in a basket I was let down by the wall, and escaped his hands. *Gal.* i. 17-19: "Neither went I up to Jerusalem to them who were apostles before

me: but I went into Arabia, and returned again unto Damascus. Then, after three years, I went up to Jerusalem to see Peter, and I abode with him fifteen days. But other of the apostles saw I none, save James, the Lord's brother.)"

Saul came to Jerusalem. His character as a persecutor was before him. All feared. None could believe that he was a disciple. Barnabas, "the Son of consolation," took him, brought him to the apostles, and assured them of the truth of the history of Saul's conversion, and of his having preached boldly in Damascus in the name of Jesus. Saul was received, and was with the other apostles coming in and going out at Jerusalem. Saul preached. Persecution arose against him. The Grecians and their friends determined to slay Saul. The brethren understood the conspiracy. They brought Saul down to Cæsarea, and sent him forth to Tarsus. Then, "*the churches* throughout all Judea, and Samaria, and Galilee, had rest, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Two matters are to be considered: 1. The churches; and 2. The rest. *First:* Some manuscripts have ἡ εκκλησια—the church—instead of αι εκκλησιαι—the churches. Every assembly of God's people was a church. The aggregate of these assemblies was the church. The word ειρηνην, which we translate rest, signifies peace, but evidently means prosperity in this place. *Second:* What caused this rest, or peace, or prosperity? Some suppose that Saul's conversion caused persecution against the Christians to cease. This is not correct. Saul had been for three years in Arabia before he returned to Damascus, and went thence to Jerusalem. Paul was persecuted in Jerusalem, and, by the kindness of the brethren, he escaped, and arrived safely in his native city, Tarsus in Cilicia. Others, with a high degree of probability, suppose that the Jews throughout Judea, Samaria, and Galilee, were too deeply interested in their own religious welfare to continue the persecution against the Christians. *Dr. Lardner* maintains that this rest was owing to the following circumstance: "Soon after Caligula's accession to the imperial dignity, the Jews at Alexandria suffered very much from the Egyptians in the city; and, at length, their oratories were all destroyed. In the third year of Caligula, A.D. 39, Petronius, who was president of Syria, in the place of Vitellius, was sent by the emperor to set up his statue in the temple of Jerusalem. This was a thunderstroke to the Jews, and so occupied them that they had no time to think of anything else, apprehending that their temple must be defiled, and the national religion destroyed, or themselves must run the risk of being exterminated if they rebelled against the imperial decree." The account given by Josephus will set this in a clear point of view: "Caligula sent Petronius with an army to Jerusalem to set up his statues in the temple, enjoining him, if the Jews opposed it, to put to death all who made resistance, and to make all the rest of the nation slaves. Petronius, therefore, marched from Antioch into Judea, with three legions and a large body of auxiliaries raised in Syria. All were hereupon filled with consternation, the army being come as far as Ptolemais. The Jews then gathering together went to the plain near to Ptolemais, and entreated Petronius, in the first place for their laws, in the next place for themselves. Petronius was moved by their solicitations, and, leaving his army and his statues, went into Galilee and met an assembly of the heads of the Jews at Tiberias, and having exhorted them, without effect, to submit to the emperor's orders, said, 'Will ye then fight against Cæsar?' They answered, that they offered up sacrifices twice every day for the emperor and the Roman people; but that, if he would set up the images, he ought, first of all, to sacrifise the whole Jewish nation, and that they were willing to submit themselves, their wives and children, to the slaughter." *Philo* gives a similar account of this transaction.—*See Lardner's Credibility. Works*, vol. i. p. 97, &c.

"It appears, therefore, that as these transactions took place about the time mentioned in the text, their persecution from the Romans diverted them from persecuting the Christians. 'And then had the churches rest throughout all Judea, Samaria, and Galilee:' the terror occasioned by the imperial decree having spread itself throughout all these places."—*Dr. A. Clarke.*

Mr. Gilbert West's Tract on the Resurrection of our Lord, and *Lord Littleton's Tract on the Conversion of St. Paul*, are worthy of the reader's very careful perusal. The authors undertook to disprove Christianity. Their tracts appeared as proofs of the conversion of their authors, and as evidences of the truth of Christianity.

(c.) St. Peter is represented by St. Luke as passing through all quarters and arriving at Lydda.—He found a man named Enĕas, who had kept his bed eight years, paralyzed, that is, sick of the palsy. Peter said unto him, "Enĕas, Jesus Christ maketh thee whole: arise, and make thy bed." He arose immediately. The people of Lydda and Saron saw him, and turned to the Lord.

At Joppa a good woman resided, called Tabitha, or Dorcas [*Margin*—Roe]. Her good deeds were known. She sickened and died. They laid her in an upper chamber. Lydda was nigh to Joppa. The disciples heard that Peter was at Joppa. They sent to him two men desiring his presence at Joppa. Peter accompanied the messengers. He witnessed the sorrow of the living friends of Dorcas. Peter caused them to retire. He kneeled. He prayed. He turned to the dead body and said, "Tabitha, arise." She obeyed the command. She opened her eyes. She sat up. Peter assisted her to arise. He called the saints and widows and presented her alive. The miracle was known throughout all Joppa. The result was faith on account of the evidence: "Many believed in the Lord." For the same reason, in Lydda: "They turned to the Lord." Then Peter, for some time, lodged with one Simon, a tanner.—*Chap.* ix.

IV. *(a.) Cornelius, a Roman Centurion, dwelt at Cæsarea.*—He was a Centurion, of a band called the "Italian Band." He was a devout man. He and all his house feared God. He gave much alms to the people. He prayed to God alway. He was a heathen. He was stationed in Judea, in Cæsarea, on the Mediterranean Sea. He had learned the nature of the true God, and worshipped the God of Israel. The Providence of God instructed Cornelius by an angel to send to Joppa for Peter. The same kind Providence instructed Peter, by a trance, that God is no respecter of persons. Peter was taught not to call that common or unclean which God had cleansed. The Gentiles must be admitted into the church of Christ without receiving the Law of Moses. *Christianity is for all.*

Messengers, three men, arrived at Joppa. Peter obeyed the divine command to go down and meet them. They delivered their message. They were hospitably entertained. On the morrow Peter accompanied them, and certain brethren from Joppa, six, accompanied him. When they arrived at the house of Cornelius they found a company prepared to meet Peter. Cornelius fell down at Peter's feet to worship him. Peter refused the worship, saying, "I myself also am a man." Peter told his trance. Cornelius told his vision. Peter had concluded his address by saying, "I ask, therefore, for what intent ye have sent for me?" Cornelius concluded his reply by saying, "Now, therefore, we are all here present before God, to hear all things which are commanded thee by God."

St. Peter addressed the company, expressing his belief that God is no respecter of persons, but that in every nation he who feareth God and worketh righteousness is accepted by him. He spake of the history of our Lord as matter generally known. He spake of our Lord's witnesses as persons chosen before by God, to whom Christ was shewn by God after he had raised him up the third day, even to us who did eat and drink with him after he rose from the dead. He spake of our Lord's ordination by his heavenly Father to be the judge of quick and dead. He referred to the prophets as bearing witness that "whosoever believeth in him shall receive remission of sins."—*Isaiah* ix. 6; lii. 7; liii. 5-6; lix. 20. *Jeremiah* xxxi. 34. *Daniel* ix. 24. *Micah* vii. 18, &c.; and *Zechariah* xiii. 1.

Peter was interrupted. "The Holy Ghost fell on all them who had heard the word." Peter's companions had been Jews. They were astonished when they witnessed the descent of the Holy Ghost upon the Gentiles. "They heard them speak with tongues and magnify God." The effect upon the mind of Peter and of his companions was a conviction that the persons who had thus received the miraculous power of the Holy Ghost, as well as the Jews who believed in Jesus, were acknowledged by God as members of his Church. Peter said, "Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?" "He commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

By baptism in the name of the Lord we may understand baptism in the name of the Trinity—Father, Son, and Holy Ghost,—according to our blessed Lord's command. Some say that baptism in the name of the Lord was administered to the Jews only, who already acknowledged both the Father and the Holy Ghost; and that baptism in the name of the Father, and of the Son, and of the Holy Ghost, was administered to the heathen, who did not previously understand the nature of the God of Israel. This distinction does not appear in the account of the baptism of the first Gentile converts—Cornelius and his family, his household and his friends.—*Chap.* x.

Peter admitted into the Church of Christ the Jews, A.D. 33; and eight years afterwards, A.D. 41, Cornelius, his family, his household, and his friends, the first Gentile converts. Our Lord's words were thus fulfilled, which gave to Peter "the keys of the kingdom of heaven." The first ten chapters of the *Acts of the Apostles* contain information invaluable in the estimation of all who love the Lord Jesus Christ in sincerity.

(b.) The report of the conversion of Cornelius was spread throughout Judea. It reached Jerusalem. They of the circumcision contended with Peter. He defended his conduct in the matter by relating the circumstances of the case. "When the brethren heard these things they held their peace, and glorified God, saying, 'Then God hath also to the Gentiles granted repentance unto life.'"—*The Gospel.*

(c.) The persecution which arose about Stephen caused a dispersion of the brethren, who travelled as far as Phœnice, Cyprus, and Antioch. They spake to the Jews only. Some of them were men of Cyprus and Cyrene. When they came to Antioch they spake to the Grecians, "preaching the Lord Jesus." "The hand of the Lord was with them. A great number believed and turned to the Lord." When the account of their success reached Jerusalem, Barnabas was sent to visit the new Gentile converts in Antioch. He came, and was glad when he witnessed the reality of the conversion of these new members of the Church. He exhorted them, "that, with purpose of heart, they would cleave unto the Lord." "He was a good man, full of the Holy Ghost and of faith; and much people was added unto the Lord." Barnabas went to Tarsus to seek Saul. He found him. He brought him to Antioch. Saul and Barnabas laboured one whole year in Antioch. They taught much people; and, by divine command, called the disciples Christians first in Antioch. Ἐγενετο δὲ ἀυτοὺσ ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησία, καὶ διδάξαι ὀχλον ἱκανὸν, χρηματίσαι το πρῶτον ἐν Ἀντιοχειᾳ τοὺσ μαθητὰσ χριστιανοὺσ.

About this time prophets came from Jerusalem to Antioch. One of them, Agăbus, signified by the Spirit that there should be a great dearth throughout all the world (the Holy Land). The prophecy of Agăbus was fulfilled in the days of Claudius Cæsar. The members of the Church in Antioch determined

to send relief according to their ability to the brethren in Judea. They sent it by the hands of Barnabas and Saul.—*Chap.* xi.

(d.) Herod Agrippa was the son of Aristobūlus, who was the son of Herod the Great, by his favourite wife, Mariamne, who was of the family of the Maccabees. Herod Agrippa was nephew to Herod Antipas, who beheaded John the Baptist. Herod Agrippa was brother to Herodias. He was made king by the emperor Caligula, and was put in possession of all the territories formerly held by his uncle Philip, and by Lysanias, viz.: 1, Iturēa; 2, Trachonitis; 3, Abitēne; with 4, Gaulonītis; 5, Batanēa; and 6, Penias. To these the emperor Claudius afterwards added: 1, Judea; 2, Samaria; which was nearly all the dominions possessed by his grandfather, Herod the Great. Herod Agrippa commenced his persecution of the Christians. He killed James, the brother of John, with the sword. James drank of his master's cup, and was baptized with his master's baptism. How little did he dream of the honour of martyrdom when his mother asked our Lord to promote her sons to the chief places in his kingdom. Herod Agrippa, seeing that this murder pleased the Jews, proceeded to perpetrate another murder for their great delight. He took Peter. It was the passover. Four quaternians of soldiers (*i.e.* four companies, having four men in each company), had Peter in their custody. He was to be brought forth after Easter. The Jewish festival, the Passover, is always held on the fourteenth day of the first vernal full-moon; but the Easter of the Christians is never held till the next Sabbath after the said full-moon; and to avoid all conformity with Jews in this matter, if the fourteenth day of the first vernal full-moon happen on a Sabbath, the festival of Easter is deferred to the Sabbath following.

The term Easter, inserted here by our translators, is borrowed by them from the ancient Anglo-Saxon service books, or from the version of the gospels which always translates το πασχα of the Greek by this term. The better translation is after the passover, μετα το πασχα.—*Dr. A. Clarke.*

Peter was kept in prison. "Prayer was made without ceasing by the church for him." Herod was intending to bring forth Peter on the morrow. Peter slept between two soldiers, bound to each by a chain: that is, bound to the two soldiers by two chains. His right hand was bound to the left hand of one soldier, and his left hand to the right hand of the other. Working men, keepers or warders before the door, kept the prison. The angel of the Lord came upon Peter. A light shone in the prison. The angel smote, that is, quietly touched, Peter on his side, raised him up, and commanded him, "Arise up quickly." Peter's chains immediately fell off from his hands. The angel commanded him, "Gird thyself, bind on thy sandals." Peter obeyed. The angel led Peter through the first and second wards to the gate which led to the city. The gate opened of its own accord. They passed through the gateway, and through one street. The angel departed from Peter. Peter came to himself, and understood that all this was a reality and not a vision. He came to the house of Mary the mother of John, whose surname was Mark. Peter knocked at the door. A damsel, named Rhoda, came to hearken. She knew Peter's voice. She was so rejoiced that she did not open the door, but ran in and told that Peter stood before the gate. They thought that she was mad. She insisted that it was Peter. They supposed that it was his angel. Peter continued to knock. They opened the door and saw Peter, and were astonished. Peter beckoned to them to hold their peace. He informed them how that the Lord had brought him out of prison. He said, "Go, shew these things to James and to the brethren." Peter departed and went into another place. *Thus ends St. Luke's account of Peter's ministry.*

The enquiry made concerning Peter's escape from prison was not satisfactory to Herod. He believed that the negligence of the keepers was the cause of Peter's escape. He commanded that they should be put to death. He went down from Judea to Cæsarea and there abode.

Herod was highly displeased with the men of Tyre and Sidon. The displeasure of Herod would be disastrous. Policy dictated conciliation. They made Blastus, the king's chamberlain, their friend, and desired peace. The reason was, "their country was nourished by the king's country." Herod had corn.

Herod, on a set day, arrayed in royal apparel, sat on his throne, and made an oration to the people. His dress was composed of silver spangles. In the bright sunshine his appearance must have been more than human. "The people gave a shout, and said, 'It is the voice of a God.'" Herod did not give to God the glory. The angel of the Lord smote him. He was eaten by worms, and gave up the ghost. He died. "The word of the Lord grew and was multiplied. Barnabas and Saul returned to Antioch from Jerusalem, and took with them John, whose surname was Mark."—c. xii. A.D. 44. St. Paul pleaded his cause before Agrippa, A.D. 62. The Herod who killed James and who put Peter in prison had been dead eighteen years when Paul made his defence. He had died of the same disease which had terminated the lives of Antiochus Epiphanes, and of Herod the Great. *Agrippa* had reigned seven years. He left a son of the same name, then in Rome, and three daughters—1. Berenice, who was married to her uncle Herod; 2. Mariamne, betrothed to Julius Archelāus, son of Chelcias; and 3. Drusilla, promised to Epiphanius, son of Archelāus, king of Comagēna. Agrippa the younger was at Rome when his father, Agrippa the elder, died. He was with the emperor Claudius, and was only seventeen years of age. Claudius was at first inclined to bestow upon him all the possessions of his father, but was dissuaded from this by his ministers. Claudius detained Agrippa in Rome four years longer. When Herod, king of Chalcis, Agrippa's uncle, died, Claudius gave his dominions to Agrippa. He did not come into Judea till four years afterwards, A.D. 53, when Claudius, taking from him Chalcis, gave to

him the provinces of—1, Gaulanitis; 2, Tranchonitis; 3, Batanēa; 4, Panēas; and Abilēne, which formerly had been posessed by Lysānias. After the death of Claudius, his successor Nero, who had a great affection for Agrippa, added to his dominions Julias in Perœa, and that part of Galilee which included Tarichœa and Tiberias."—*Calmet.* St. Paul made his defence before this Agrippa who was called Agrippa the Younger.

1. When the nature, spirit, and tendency of Christianity are considered, we may well be astonished that it should ever find a persecutor among the souls it was designed to instruct and save. Devils can have no part in Christianity, and therefore we may naturally expect them, through envy and malice, to oppose it. But that men, for whose use and salvation the mercy of God made it, should reject its offers of mercy, and persecute to death those who proclaimed it, is the most unaccountable thing which can be conceived. What a proof is this of mere maliciousness, where the persecutor not only serves no self-interest by it, but destroys, as far as he can, all which could promote his own present and eternal happiness. This argues such blindness of understanding, hardness of heart, and derangement of mind, as can be accounted for only on the supposition of a nature totally fallen from God, righteousness, and truth. The Jews crucify Christ, and martyr Stephen; and Herod murders James; and both join together to persecute the followers of Christ, and to destroy his cause. Reader, consider the consequences. This bad people were permitted to remain till they had filled up the measure of their iniquity, and were then cut off by a most terrible judgment; and Herod was visited for his transgressions in such a most awful way as strongly marked the displeasure of God against persecutors. If a man contend with a man, the contest is, in a certain way, equal—the potsherds of the earth strive with the potsherds of the earth; but when a man enters the lists against his Maker, as every persecutor does, woe unto that man! he must be torn in pieces when there is none to deliver.

2. How true is the saying: "There is neither counsel nor might against the Lord." In the midst of all troubles and afflictions, that kingdom of heaven (which is like unto a grain of mustard seed) grew and increased, and became a mighty tree which is now filling the whole earth, and fowls of every wing are flying to lodge in its branches. Ride on; and be thou prosperous, O Christ! We wish to thee good luck, with thine honour.—*Dr. A. Clarke.*

I. *St. Paul's First Missionary Tour.—(a.) St. Luke* gives the names of certain prophets and teachers in the church which was at Antioch, as Barnabas, Simeon (called Niger), Lucius of Cyrene, Manāen, Herod's foster brother, and Saul. They were ministering to the Lord, and fasting. The Holy Ghost said, Separate for me Barnabas and Saul, for the work whereunto I have called them. These words prove the Deity and personality of the Holy Ghost.

They fasted. They prayed. They laid their hands on Barnabas and Saul, ordaining them for the work of their mission. They sent them away. They, being sent forth by the Holy Ghost, departed to (1) Selencia, from this port they sailed to (2) Cyprus. They arrived at (3) Salamis, and preached the Word of God in the synagogues of the Jews. John was their minister. They passed through the Island of Cyprus, and came to (4) Paphos. They found in Paphos a Jew, Barjesus, a false prophet, a sorcerer, with the deputy of the country, Sergius Paulus, a prudent man, who called for Barnabas and Saul, and desired to hear the Word of God. Barjesus, or Elymas (so is his name by interpretation) the sorcerer, withstood them. He sought to turn away the deputy from the faith.

Saul, now surnamed Paul, from Sergius Paulus, in compliment to him, and losing his former name Saul, being filled with the Holy Ghost, set his eyes on Elymas, and said to him: "O! full of all subtility and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." A mist and darkness fell immediately upon Elymas. He went about, seeking some one to lead him by the hand. The deputy saw what was done. He was astonished at the doctrine of the Lord. He believed. The sinner was smitten with blindness. The sincere inquirer was visited by spiritual eyesight.

Paul and his company loosed from Paphos. They arrived at (5) Perga in Pamphylia. John departed from them, and returned to Jerusalem.

(b.) From Perga in Pamphylia they proceeded to (6) Antioch in Pisidia. They went into the synagogue on the Sabbath day, and sat down. After the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on." Then Paul stood, and beckoning with his hand, commenced his address, which is reported by St. Luke, *Acts* xiii. 16-41.

In verses 38-39, St. Paul spake thus: "Be it known unto you therefore, men and brethren, that through this man (Jesus Christ) is preached unto you the forgiveness of sins: and by him all who believe are justified from all things, from which ye could not be justified by the law of Moses."—*Pardon, Forgiveness, Remission, Justification,* ARE THE SAME.

The law of Moses was a type. Christ was the antitype. The ceremonial law led to Christ. Forgiveness of sins came from Christ's sacrifice from the foundation of the world. Now this doctrine is fully made known in the Gospel. The law of Moses had no forgiveness of the sins of (1) Blasphemy: (2) Murder: (3) Idolatry: and (4) Adultery. The Sabbath-breaker was stoned to death.

Jews and religious proselytes, when the congregation left the synagogue, followed Barnabas and Paul, who spake to them, and exhorted them to continue in "the grace of God."

On the next Sabbath, almost the whole city came together to hear the Word of God. This popularity

excited the jealousy of the Jews. They contradicted. They blasphemed. Barnabas and Paul—or Paul and Barnabas—assured the Jews that it was necessary to preach to them first. (Our Lord had thus commanded that his gospel should be preached to all nations, beginning at Jerusalem.) But seeing ye put it from you, and judge yourselves unworthy of everlasting life (the gospel), lo! we turn to the Gentiles. For so hath the Lord commanded us, saying (*Isaiah* xlii. 6, and xlix. 6), "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation to the ends of the earth." St. Paul quoted, in his discourse, the words of David, *Psalm* xxvii: "Thou art my Son, this day have I begotten thee," to prove their fulfilment in the resurrection of our Lord.

The Gentiles were delighted that they were considered to be God's people. On the first Sabbath, they had appointed to meet Paul and Barnabas on the second Sabbath of the visit of the apostles. They kept their appointment; and as many as had made and had kept their appointment, believed in "eternal life" (the gospel), of which the unbelieving Jews had counted themselves unworthy. This interpretation of the words Καὶ επιστευσαν οσοι ησαν τεταγμενοι εισ ζωην αιωνιον, has been preferred to the translation in our authorised version, which renders the words, "As many as were ordained to eternal life believed." *Bowyer* renders the words thus: "As many as had made the appointment—τεταγμενοι ησαν (perhaps, 'had been included in the appointment,' may seem more correct)—believed in eternal life." The Word of the Lord was preached throughout all the region.

The Jews raised persecution against Paul and Barnabas, and expelled them out of their coasts. The apostles shook off the dust off their feet, as a testimony against them, and arrived at (7) Iconium. And the disciples were filled with joy and with the Holy Ghost.

"The martyrs were more happy in the flames, than their persecutors could be on their beds of down."

St. Paul's sermon at Antioch in Pisidia has been thus analysed:—

I. His prologue, v. 16, addressed to those who fear God.

II. His narrative of God's goodness to Israel. 1. In their deliverance from Egypt. 2. In their support in the wilderness. 3. In his giving to them the land of Canaan. 4. In the judges and kings he had given to them for their governors. v. 7-22.

III. His proposition that Jesus was the Christ, the Saviour of the world. v. 23.

IV. The illustration of this proposition proving its truth. 1. From Christ's stock and family: v. 23. 2. From the testimony of his forerunner: v. 24. 3. From the resurrection of Christ: v. 30; which was corroborated by the testimony of many Galileans: v. 31; and of the prophets: *David*, v. 33-35, and *Isaiah*, v. 34.

V. He anticipates objections relative to the unjust condemnation, death, and burial of Christ: v. 27-29.

VI. His epilogue, in which he excites his audience to embrace the gospel, on two considerations: 1. The benefits which they receive who embrace the gospel: v. 38-39; 2. The danger to which *they* were exposed *who* should despise and reject it: v. 40-41, c. xiii.—*Dr. A. Clarke.*

Acts ii. 47: "The Lord added to the church daily," τουσ σωζομενουσ, "the saved," or "saved persons." Our version renders the words thus: "such as should be saved."—*Bowyer. Gr. Tst.*

(c.) (7) Iconium was at first favourable to the truth. A great multitude of the Jews and of the Greeks believed. The apostles Paul and Barnabas a long time remained in Iconium, "speaking boldly in the Lord," who gave testimony to the Word of his grace, and granted signs and wonders to be done by their hands. Persecution caused division of opinion; formed a conspiracy to injure the apostles, who, understanding their danger, fled to (8) Lystra, and (9) Derbe, cities of Lycaonia, and unto the surrounding region, and there they preached the Gospel.

(d.) At (8) Lystra, Paul commanded a cripple, "Stand upright on thy feet." The man leaped and walked. The people, in the language of Lycaonia, cried aloud, "The gods have come down to us in the form of men." They called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker. "The priest of Jupiter who was before their city brought oxen and garlands to the gates, and would have done sacrifice, together with the people." Barnabas and Paul earnestly preached to them the true God, who commanded men to turn from "these vanities," though in time past he had suffered all nations to walk in their own ways. With these entreaties they scarcely restrained the people from offering sacrifice to them. Jews from Antioch and Jerusalem came to Lystra. They persuaded the people, who stoned Paul, and drew him out of the city, supposing that he was dead. The disciples stood around him, (and, as some suppose, prayed to God to restore to life Paul, who was really dead). Paul rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

(e.) (9) *Derbe.*—When he had preached the gospel in that city, and had taught many, he returned to Lystra, to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and warning them that "We must, through much tribulation, enter into the kingdom of God." The apostles Paul and Barnabas ordained elders in every church. They fasted and prayed. They commended the brethren to the Lord, on whom they believed. They passed throughout Pisidia, and came to Pamphylia. They preached in Perga. They went down to Attalia. Thence they sailed to Antioch, whence they had been recommended to the grace of God for the work which they had fulfilled. They addressed the church, and gave a full report of their mission. "God had opened the door of faith to the Gentiles." They abode in Antioch a long time with the disciples.—c. xiv.

The first interval in St. Paul's missionary tours is described by St. Luke as the commencement of a dissention which has agitated the christian world even to the present day. The question is put, Shall we

obey the law of Moses when we are converted to Christianity? The heathen refused. Circumcision of the heathen as well as of themselves is required by the Jewish Christians. They came down to Antioch, and told the Christians in Antioch who had been heathens, "Except ye be circumcised after the manner of Moses ye cannot be saved." The disputation with these advocates of the keeping of the ceremonial law as necessary to salvation, engaged the controversial powers of Paul and Barnabas. The church at Antioch determined that Paul and Barnabas and other persons should form a deputation to the apostles and elders at Jerusalem "about this question." The church brought the deputation on their way. The deputation passed through Phœnice and Samaria, declaring the conversion of the Gentiles. They caused great joy to all the brethren. They came to Jerusalem. The church, the apostles, the elders received the deputation, who declared to the church at Jerusalem "what God had done by them." How God had wrought by them, and had blessed their ministry among the Gentiles. The Pharisees who had been converted to the faith, and who professed Christianity, contended that obedience to the law of Moses (that circumcision) was necessary to salvation. The apostles and elders came together to consider this matter. There was much disputing.

Peter arose and addressed the meeting. He related the conversion of the first Gentile convert, Cornelius the Centurion. The Holy Ghost, in his miraculous power, descended upon Cornelius and his family before Baptism and Confirmation (so called) were administered. Peter declared that he dared not to refuse to admit by baptism into the visible church of Christ those whom God had acknowledged so miraculously to be his chosen people. "Now, therefore, why tempt ye God to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear? But we believe that, through the grace of our Lord Jesus Christ, we shall be saved even as they." The multitude were silent, and listened to Paul and Barnabas, who declared to them "what miracles and wonders God did by them among the Gentiles." There was silence. The President of the Council, James the Less, the first bishop of Jerusalem, answered, gave his opinion of the controversy, and obtained the sanction of the assembly to his wise determination. "Christianity abolishes the ceremonial law of Moses." This assembly in Jerusalem is called the "First General Council."

The determination of the council, the apostles, the elders, the whole church in Jerusalem, was to send to Antioch chosen men of their own company, with Paul and Barnabas, viz. Judas, surnamed Barsabas (a son of the oath), and Silas, chief men among the brethren; and to send by them letters to the church in Antioch, declaring the decision of the church in Jerusalem. St. Luke gives a copy of these letters, which contain the decrees of the council upon the subject in dispute:—

"The apostles and elders and brethren send greeting unto the brethren who are of the Gentiles in Antioch, and in Syria, and in Celicia.

"Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls, saying, 'Ye must be circumcised and keep the law,' to whom we gave no such commandment:

"It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell to you the same things by mouth.

"*For it seemed good to the Holy Ghost and to us*, to lay upon you no greater burden than these necessary things: 1, That ye abstain from meats offered to idols; and 2, from blood; and 3, from things strangled; and 4, from fornication: from which, if ye keep yourselves, ye shall do well. Fare ye well."

The parties who composed the deputation were dismissed. They came to Antioch. They assembled the multitude. They delivered the epistle. The church at Antioch read the epistle. They rejoiced for the consolation, or for the exhortation—επι τη παρακλησει. The Holy Ghost is called the comforter—ὁ παρακλητος. The word may be translated the advocate, for "He maketh intercession for us with groaning which cannot be uttered."—*Romans* viii. 26. However, consolation appears to be the better translation, for παρκλησις is the name for the consolation which the Holy Ghost, the comforter—ο παρακλητος—imparts to the faithful.—*John* xiv. Judas and Silas, being prophets themselves, exhorted the brethren with many words, and confirmed them in the faith, and in the profession of the faith. They remained some time with the brethren at Antioch. They were permitted to depart in peace from the brethren in Antioch to the brethren in Jerusalem. Notwithstanding this permission, "it pleased Silas to abide still in Antioch." This was in the order of Providence. Silas became the companion of St. Paul in his missionary travels. "Paul and Barnabas continued in Antioch, with many others also, teaching and preaching the word of the Lord."

II. *St. Paul's Second Missionary Tour.—(a.)* Paul proposed to Barnabas an apostolic visitation: "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Barnabas was determined to take with them John, whose surname was Mark. He was sister's son to Barnabas. Paul was unwilling to take *him who* had departed from them in Pamphylia, and *who* had not gone with them to the work. The contention was so violent (sharp) between them that they departed asunder one from another. Barnabas took Mark and sailed unto Cyprus. Paul chose Silas and departed, being recommended by the brethren to the grace of God. He went through Syria and Cilicia confirming the churches.—*Chap.* xv. The labours of Barnabas are not recorded. St. Luke did not travel with him. The labours of Paul are recorded. St. Luke did travel with him. The previous history of St. Paul may have been given to St. Luke by St. Paul himself. The maps describing

the geography of the islands of the Mediterranean Sea, and of the countries whose shores are washed by that sea, are essentially necessary in the study of the remainder of the *Acts of the Apostles* which contains an account by St. Luke of St. Paul's second and third missionary tours. To copy the maps will very much facilitate the study.

(b.) St. Paul came to Derbe.—Timŏtheus, a disciple, was in Derbe. His mother was a Jewess. His father was a Greek, a heathen. The brethren of Lystra and Iconium gave a good report of Timŏtheus. Paul determined to have him as a companion in his missionary work. But the Jews knew that Timŏtheus' father was a Greek. Paul, therefore, thought it expedient to circumcise Timothy. This may be considered as a compromise. St. Peter did eat with the Gentiles. When the Jews came down, Peter refused to eat with the Gentiles. Paul withstood Peter to the face, because Peter was to be blamed for this spirit of dissimulation. Paul might have been less severe if he had remembered that, in his circumcision of Timothy, he had erred; he had compromised his gospel principle, that only through faith in Christ Jesus, without the works of the ceremonial law, can any man be saved. They proceeded on their journey through the cities in which Paul and Barnabas had planted the doctrines of Christianity. They delivered to the Christian Churches in these cities copies of the decree of the first general council in Jerusalem, in which James the Less was president. They charged the Churches to keep these copies safe. "The Churches were established in the faith and increased in number daily."

They passed through Phrygia, through the region of Galatia, and were forbidden by the Holy Ghost to preach the word in Asia. They came to Mysia. They endeavoured to go into Bithynia. The Holy Spirit suffered them not. They, passing by Mysia, came down to Troas. In the night Paul had a vision. A man of Macedonia stood before him and entreated him thus: "Come over into Macedonia and help us." "And after he had seen the vision, immediately *we* [St. Luke (*Acts* xvi. 10) now joined St. Paul's missionary company] endeavoured to go into Macedonia assuredly gathering that the Lord had called us to preach the gospel to them. We loosed from Troas. We proceeded up the Ægean Sea to Samothracia, an island in the Ægean Sea; the next day to Neapolis (now called Napoli), a city of Macedonia near to the borders of Thrace; and thence to Philippi, the first or chief city of that part of Macedonia, and a colony. Its ancient name was Dathos. Philip, king of Macedon, and father of Alexander the Great, repaired and beautified it, and called it Philippi, after his own name. The Προσευχαι were gardens enclosed by a wall in a circular form. They were uncovered. They were oratories, or places for prayer, for the use of the Jews. One of these roofless enclosures was at Philippi. Lydia, who sold purple, and was a native of Thyatira, a city in Asia, came to this place to worship. St. Paul and his companions were engaged in conversation with the women who came to this place of prayer. Lydia heard them. The Lord opened her heart. She attended to the things spoken by Paul. She and her household were baptized. She constrained Paul and his companions to come into her house and to abide there.

(c.) The missionary company were on their way to the Prosucha, or place of prayer. A damsel, possessed by a spirit of divination, who brought much gain to her masters by soothsaying, or fortune-telling, followed the missionary company. She cried after them, "These men are the servants of the Most High God, who shew unto us the way of salvation." She continued to cry aloud thus for many days. Paul was grieved. He turned and said to the spirit, "I command thee, in the name of Jesus Christ, to come out of her." The spirit came out on the same hour. The masters of the damsel saw that the hopes of their gain were gone. They caught Paul and Silas. They drew them into the market place unto the rulers. They pleaded that they were Romans, and that Paul and Silas were teaching customs which no Roman could receive. The multitude opposed Paul and Silas. The magistrates were opposed to Paul and Silas. They rent off the clothes of these poor missionaries, and gave them to the Roman lictors to beat them. When the lictors had laid many stripes on them, they cast them into prison, charging the jailor to keep them safely. He obeyed the order. He thrust them into the inner prison, and made their feet fast in the stocks.

The bare ground pillowed their bleeding backs, whilst the stocks held their feet at a little distance from the ground. Paul and Silas brake the silence of midnight by their united voices in prayer and in praise to God. The prisoners heard them. An earthquake shook the prison to its foundations. All its doors were opened. Every prisoner's bands were loosed. The keeper of the prison awoke. He saw all the doors open. He supposed that the prisoners had fled. He preferred suicide to death by order of the government for his neglect of duty. He drew his sword, intending to kill himself. The Roman law would punish him, for his negligence, by death. The voice of Paul miraculously reached him: "Do thyself no harm, for we are all here." The jailor called for a light. He sprang in. He came trembling. He felt that the damsel who possessed the spirit of divination had told the truth. He felt that he had sinned against these two servants of the Most High God who were showing the way of salvation. He had a wish to learn from these suffering servants of the Lord. He knew that they saved his life. He cried, "Sirs, what must I do to be saved?" He asked them to teach to him the way of salvation. They answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The jailor shewed his faith by his works. He washed their stripes. He and all his were baptized immediately.

The jailor brought Paul and Silas into his house. He set meat before them. He rejoiced, "believing

in God with all his house." *This is faith upon the evidence of miracle.*

When it was day the magistrates sent the sergeants, saying, "Let these men go." The jailor delivered the message to Paul, who answered, "That the magistrates had beaten them openly, uncondemned, though they were Romans, and had cast them into prison. He said, therefore, 'Let them come and fetch us out.'" The sergeants reported these words to the magistrates, who feared when they heard that Paul and Silas were Romans. It was unlawful to beat a Roman citizen. Therefore they came and brought them out, and desired them to depart out of the city. Paul and Silas went out of the prison and went into the house of Lydia. When they had seen the brethren whom they were about to leave they spake the word of comfort to them, and departed.—*Chap.* xvi. [Note. Sergeants.—*Dictionary.* Serjeants.—*Bible.*

(d.) They passed through Amphipŏlis, a city between Macedonia and Thrace, dependent on Macedonia. It was called also Chrysopolis or Christopolis. In the division of Macedonia by Paulus Emilius, (died, B.C. 168), it was made the chief city of the first region of Macedonia, and a metropŏlis. The river Strymon, on which it was built, surrounded it. Therefore it was called Amphipŏlis, πολις a city, and αμφι around, a city surrounded on all sides. It has been called also Acra, Strymon, Myrĭca, Eĭon, and the town of Mars. It was the cause of many wars between the Athenians and Spartans. An Athenian colony under Agnoa (son of Nicias, a celebrated Athenian general, celebrated for his valour and for his misfortunes, who perished, B.C. 413), drove the ancient inhabitants, called Edonians, from the country, and built Amphipolis. St. Paul and his companions passed through Apollōnia and arrived at Thessalonica, "where was a synagogue of the Jews." The city is now called Salonica, a wretched town having a population of about sixty thousand persons. It was very powerful. It was called Thermæ. It was called Thessalonica from the wife of Cassander. Another account states that it was embellished and enlarged by Philip, king of Macedon, who called it Thessalonica—the victory of of Thessalia—on account of the victory which he obtained there over the Thessalians. The Turkish name for Thessalonĭca is Salonĭca, or Salonĭchi.

Why did not Paul and his companions remain for some time in Amphipolis and Apollonia? Because there were no Jews in these cities, and, of course, no synagogues. They obeyed our Lord's command: "Beginning at Jerusalem." They must preach the word to the Jews first, and afterwards turn to the Gentiles. Christ was to be preached as "a light to lighten the Gentiles, and the glory of his people Israel."

There were Jews in Thessalonica, and they had a synagogue. "Paul, as his manner was, went into the synagogue, and, three Sabbath days, reasoned with the Jews out of the Scriptures, opening and alleging that Christ must needs have suffered, and have risen again from the dead; and that this Jesus whom I preach unto you is Christ."

The Jews who did not believe caused an uproar, and assaulted the house of Jason, in which Paul and Silas lodged. Some believed, and consorted with Paul and Silas. *Of the devout Greeks,* σεβομενων Ελληνων, a great multitude, and of the chief women not a few. When the rioters did not find Paul and his companions, they drew Jason and certain brethren to the rulers of the city, crying, "These, who have turned the world upside down, are come hither also." They accused Jason of receiving these men, who acted contrary to the decree of Cæsar, saying that "there is another king, Jesus."

The rulers of the city were troubled. They took security from Jason and the others, and let them go. The brethren sent away Paul and Silas by night to Berēa, a city of Macedonia, on the Gulf of Thermæ, on which Thessalonica was situated, not far from Pella, the birthplace of Alexander the Great. Paul and Silas went into the synagogue of the Jews. "These Jews were more noble than the Jews in Thessalonica, *in that (because)* they searched the scriptures daily whether these things were so."

The Jews in Thessalonica heard that Paul had preached in Berēa, and that many of the Jews believed: also of honourable women, and of men who were Greeks, not a few. The Jews came from Thessalonica to Berēa and "stirred up the people." The brethren without delay sent away Paul, to go as it were to the sea. Silas and Timŏtheus abode still in Berēa. They who conducted Paul brought him to Athens. They received from Paul a commandment to cause Silas and Timŏtheus to come to him with all speed. They returned to Berēa. Some think that Paul was brought to Athens by sea. If his conductors had seen him on board of a ship, they need not have accompanied him to Athens. The matter is not important.

(*a.*) Paul waited for the arrival of Silas and of Timŏtheus. He was in Athens. He saw heathenism in the silent solemnity of its statues, its paintings, its temples, and its altars. He saw the genius and industry of uninspired man, seeking after God, if haply he could find him, but "finding no end, in wandering mazes lost." The city was full of idols. It was wholly given to idolatry: Κατειδωλον.

Paul disputed daily in the synagogue with the Jews, and with the devout persons, and with those who met him. The Epicureans—the followers of Epicurus, B.C. 341, and the Stoicks *(the followers of Zeno,* B.C. 264, *died, aged ninety-eight; never knew disease, born at Citium, in the island of Cyprus),* called Stoicks from Στοα, a famous porch in Athens in which they studied—encountered Paul. Some said, "What will this babbler (σπερμολογος—a collector of seeds—the name of a bird which collected seeds by the road) say?" Others said, "He seems to be a setter forth of strange gods," because he preached unto them Jesus and the resurrection. Ξενων δαιμονιων—of strange or foreign demons. This preaching of Paul must have appeared to the Athenians similar to the deification of heroes. Men, after their death, had been exalted by their fellow-

men to the rank of gods, and had been worshipped as gods, on account of the services which they had rendered to their fellow-men.

"Romulus et Liber Pater, et cum Castore Pollux,
Post ingentia facta, deorum in templa recepti."
Hor. Ep. 2 *bk.* 1 *Ep.* 5 v.

"Romulus and Father Bacchus and Pollux with Castor, after mighty deeds, being received into the temples of the gods," &c. These words of Horace shew the belief and practice or conduct of the Romans and Greeks, and of all the heathen nations.

The Epicureans and Stoicks brought Paul to Mars' Hill—Areopagus. This was a hill in the neighbourhood of Athens, called Mars' Hill—Αρειοπαγοσ (επι τουΑρειου παγον)—because Mars was the first who was tried there for the murder of Hallirhōtius, who had offered violence to his daughter Alcippe. The Amazons, when laying siege to Athens, pitched their tent on this hill, and offered sacrifices to their progenitor Mars—Αρησ. Some think that the name Areopagus was, from this circumstance, given to the hill. The judges of the Areopagus were called Areopagites. This court punished, generally, the crimes of which Mars was the patron deity, as he was the god of bloodshed, war, and murder. From this circumstance it is thought by some the hill is called Areopagus. Some think that Cecrops, the founder of Athens, established this court. Others name Cranaus as its founder, whilst others think that Solon is the founder. The number of the judges is not known. Nine, thirty-one, ninety-one, and a greater number, has been given by different persons as the limited number of the Areopagite judges. At first, the judges were chosen from the citizens who were distinguished by their virtues. Afterwards men of character were elected. The dignity was held for life, though the judge might be expelled for immorality. These judges watched over the laws, and had charge of the public treasury. Rewards of the virtuous, and punishments of those who blasphemed the gods, and slighted the celebration of the holy mysteries, were in the hands of the Areopagite judges.

The laws did not allow a murderer and his accused to be under the same roof. Therefore the judges of the Areopagus sat in the open air. Their persons were sacred. Therefore they must not be under the same roof with persons accused of shedding human blood. They heard causes in the night, and passed sentence in the night, that they might not be influenced by the personal appearances of the plaintiffs and defendants. When causes were pleaded before them no oratory or fine speaking must be used, lest their judgments should be corrupted. Plaintiffs and defendants had the highest opinion of this court. The judges sat on the 27th, the 28th, and the 29th days of every month. Pericles died, B.C. 429. He lessened the importance and destroyed the power of this court. The cause of his enmity was the refusal of the judges to admit him into their assembly. The decay of the Areopagus was the cause of the decay of Athenian morality. The judges censured the debaucheries of Demētrius, one of the family of Phatireus. He plainly told to them that if they wished to make a reform in Athens they must begin at home.

To this place, and before this tribunal, St. Paul was brought by the inquiring Epicureans and Stoicks, who asked him to state his doctrines: "We would know what these things mean." The Athenians, and strangers residing in Athens, spent their time in nothing else but either to tell or to hear some new thing—ἡ λεγειν τι καὶ ακουειν καινοτερον. Demosthenes, in his first philippic, referred to this custom of the Athenians: Η' βουλεσθι, ειπε μοι, περιοντεσ αυτων πυνθανεσθαι κατα την αγοραν, λεγεται τι καινον: γενοιτο αν τι καινοτερον ἡ Μακεδων ανηρ Αθηναιουσ καταπολεμων, καὶ τα των Ελληνων διωκων: "Or tell me, do ye wish, walking about in the forum, to inquire one of another is any new thing told? For what thing can be newer than that a man of Macedon should overcome the Athenians in war, and administer the affairs of Greece?"—*Vol.* i. *p.* 9.

Paul stood in the midst of Mars' Hill and addressed his inquiring auditors. He considered them *too superstitious*—κατα παντα ωσ δεισιδαιμονεστερουσ υμασ θεωρω—in all things that ye are more than ordinarily religious, I perceive. (Superstitious is not a good translation.) He gave his reason. He saw in their city an altar with this inscription—ΑΤΝΩΣΤΩ ΘΕΩ. Œcumenius states that the whole inscription is this: Ασιασ, καὶ Ευρωπησ κεὶ Λιβυησ (Africa *was* called Θεω, Libya) Αγνωτω καὶ ξενω. To the Gods of Asia, and Europe, Libya—to the unknown God and strange. This unknown God, Paul preached to the Athenians. He was explaining the nature of the God whom they worshipped, though they knew him not. St. Paul therefore had committed nothing worthy of punishment. He declared that God had made all nations of one blood. This doctrine was in opposition to the notions of the Athenians that they were self-produced—the offspring of the earth. He taught them that "we all live, and move, and have our being in God;" as certain also of your own poets have said, "for we also are his offspring." 1. Arātus—του γαρ κεὶ γενοσ εσμεν. 2. Cleanthus—Εκ σου γαρ γενοσ εσμεν.—*See Dr. A. Clarke.*

The periods of idolatry were ended. God commended all men everywhere to repent. The day of judgment was appointed. Christ was ordained the Judge of quick and dead. God had given to all men assurance of this, in that he had raised him from the dead.

"When the Athenians heard of the resurrection of the dead, some mocked. Others said, We will hear thee again of this matter. Paul departed from among them. Certain men clave unto him, and believed; among whom were Dionysius, the Areopagite, and a woman named Damăris, and others with them." c. xvii.

(f.) Corinth was situated on the isthmus which connects Peloponnēsus with Attica, and was the capital of all Achaia or Peloponnēsus. It is now called Corito. It is sixty stadia distant from the sea on either side. It was first founded by Sisyphus, son of

Æolus, A.M. 2616., B.C. 1388, and received its name from Corinthus, the son of Pelops. Peloponnēsus received its name from Pelops, who settled there. Η Πηλοποσ-νησοσ—the island of Pelops. It had been called before Argia, Pelasgia and Argolis. Its present name is Morea, which seems to be derived either from the Greek word μορεα, or the Latin *morus*, which signifies a mulberry tree, which is found there in great abundance. Its extent is scarcely two hundred miles in length and one hundred and forty miles in breadth. The emperor Nero endeavoured in vain to cut the Isthmus of Corinth, which separates the Peloponnēsus from Greece. He intended to make a communication between the Bay of Corinth and the Saronīcus Sinus, the Bay of the Ægean Sea, lying at the south of Attica and on the north of the Peloponnēsus. The situation of Corinth has been the admiration of the ancient inhabitants and visitors :—

"Laudabunt alii clarum Rhodon, aut Mitylenen,
Aut Epheson, bimarirve Corinthi mœnia."
Hor. O., lb. 1, od. 7.

Some will praise renowned Rhodes, or Mitylene, or Ephesus, or the walls of the two-sead Corinth.

Mitylēne was a city of Lesbos, a large island in the Ægean Sea : et natura et descriptione ædificiorum et pulchritudine imprimis nobilis—both by nature and by description of edifices completely noble. The Ionian and Ægean seas washed the shores of Corinth, "bimaris Corinthi."—*Cicero, Orat. c. Rull. c.* 14.

Corinth was once very powerful, had a great influence among the Grecian States, colonized Syracuse in Sicily, delivered from its oppressors by Timolĕon, but was utterly destroyed by Lucius Mummius, the Roman consul, and burnt to the ground, B.C. 146. The Romans obtained immense riches. The fire melted all the metals in the city. The metals ran together and formed that remarkable and valuable composition called "Corinthium æs," (Corinthian brass).

In Corinth was a famous temple of Venus. This temple was the resort of lascivious women. Their demands from their lovers were so extravagant, that the words of the Roman Poet are considered a proverb:

"Non cuivis homini contigit adire Corinthum."
Hor. Ep. Lb. 1, *Ep.* 17, v. 36.

It has not fallen to the lot of any man you please to go to Corinth.

The Corinthians were remarkable for learning. Their accomplishments rendered them celebrated. They furnished inducements to other countries to send their children to Corinth for their education. Cicero calls Corinth, Lumen Græciæ : the eye or the light of Greece. Cicero was assassinated, B.C. 43. The city of Corinth must have been beautified and enriched by the persevering industry of its inhabitants since its destruction by the consul Mummius.

A.D. 54.—Suetonius, in his life of Claudius, refers to an edict published by Claudius for the expulsion of the Jews from Rome : "Judæos, impulsore Chresto assidue tumultuantes, Româ Expĕlit." He expelled from Rome the Jews who were continually causing tumults, Chrestus being their impeller. Who Chrestus was may be a matter of conjecture. Some pretender to the Messiahship, impelling the Jews to raise tumults, in the hope of obtaining deliverance from the Roman yoke, may have had the name Chrestus. The uneasy and restless spirit of the Jews at length caused their destruction as a nation.

Paul left Athens, and arrived in Corinth. He found in Corinth a Jew named Aquĭla, born in Pontus, lately come from Italy, with his wife Priscilla. The edict of Claudius had compelled them to fly to Corinth. Paul came to this good man and his wife. Aquila and Paul were of the same craft. They were tent-makers. They wrought together at their craft. The Macedonian brethren sent supplies to Paul. He was thus enabled to support himself. He worked for his daily bread on the working days. He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

Timotheus and Silas, from Macedonia, arrived in Corinth. Paul was encouraged by the appearance of his friends. He testified to the Jews that Jesus was the Christ. The Jews opposed and blasphemed. Paul shook his raiment and said unto them, "Your blood be upon your own heads ; I am clean : henceforth I will go unto the Gentiles." He entered into the house of Justus, one who worshipped God. His house was near to the synagogue. Crispus, the ruler of the synagogue, believed on the Lord with all his house ; and many of the Corinthians, hearing, believed, and were baptised.

"Then spake the Lord to Paul, by a vision in the night, 'Be not afraid, but speak, and hold not thy peace : for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city.' Paul continued in Corinth one year and six months, teaching the Word of God among them."

When Gallio was deputy of Achaia, the Jews brought Paul to the judgment seat. They stated that "Paul persuaded men to worship God contrary to the law." Gallio would not interfere with the religious opinions of the Jews. "He drove them from the judgment seat." His lictors were prompt in their obedience to his orders. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. "Gallio cared for none of these things. He was resolved not to interfere in their quarrels upon subjects of religion."—[Ανθυπατευοντοσ—Gallio being or acting as deputy—Ανθυπατοσ·]

Paul remained in Corinth some time after this disturbance. He left Corinth in company with Aquila and Priscilla. He crossed the Isthmus, and arrived at Cenchrēa, a seaport, where "he shaved his head, for he had a vow." Paul repeated this act in Jerusalem by the advice of his brethren. It was a compromise. Paul withstood Peter to the face for a less offence. Paul's mind must have changed afterwards, so that "he gloried only in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world."

Paul arrived in Ephesus in company with Aquila

and Priscilla. He left them at Ephesus. But, before he left them, he entered into the synagogue and reasoned with the Jews. They wished him to remain with them some time longer. Paul did not consent. He bade them farewell, saying, "I must, by all means, keep the feast which cometh in Jerusalem (the passover) and I will return again to you, if God will."

He sailed from Ephesus. He landed in Cæsarea, in Palestine. He went up to Jerusalem. He saluted the Church, and went down to Antioch, in Syria. He departed from Antioch, and went over all the country in Galatia and Phrygia in order, strengthening all the disciples. *This may be considered as almost a third missionary tour.* He set out from Antioch, as in his first and second missionary tours. There is no account of his having remained in Jerusalem any length of time. He may have remained there long enough to "keep the feast."

A certain Jew named Apollos [Apollo], born at Alexandria, an eloquent man, and mighty in the scriptures [the Old Testament, the Law and the Prophets], came to Ephesus. He was a good and zealous man. He taught diligently the things of the Lord. He knew only the baptism of John. He called to repentance. He knew not to point the penitent to the "Lamb of God, who taketh away the sin of the world." Aquila and Priscilla heard him. They, in private, expounded to him the way of the Lord more perfectly. He was disposed to pass into Achaia. The brethren wrote, exhorting the disciples to receive him. When he arrived in Achaia, he helped *them* much *who* had believed through grace. He mightily convinced the Jews, publicly showing by the scriptures that "Jesus is the Christ."—c. xviii.

III. *St. Paul's Third Missionary Tour.—(a.)* When Apollos was thus engaged in Ephesus and in Achaia, Paul, having completed his almost third missionary tour through the regions above Ephesus or through the upper coasts, Galatia, Phrygia, Lycaonia, and Lydia (perhaps), came to Ephesus. He found in Ephesus certain disciples, twelve in number, of whom he inquired, "Have ye received the Holy Ghost [the miraculous power of the Holy Ghost] since ye believed?" They replied, "We have not so much as heard whether there be any Holy Ghost." [Any promise of the miraculous power of the Holy Ghost.] St. Paul inquired, "Unto what then were ye baptized?" They replied, "Unto John's baptism." St. Paul explained: John baptized with the baptism of repentance; but he instructed the people to believe on him who should come after him, that is, on Christ Jesus. The Ephesian disciples of John the Baptist were then baptized in the name of the Lord Jesus. Then Paul laid his hands on them. The Holy Ghost came upon them. They spake with tongues, and prophesied.

(b.) Alexandria, the birthplace of Apollos, was a celebrated city of Egypt, built by Alexander the Great, who called the city after his name. It is situated on the Mediterranean Sea, between the lake Mareotis and the beautiful harbour formed by the isle of Pharos, about twelve miles west of the Canopic branch of the Nile. The city was built under the direction of Dinocrates, the celebrated architect of the temple of Diana, at Ephesus. It may be called the second temple, as the first had been burned on the night in which Alexander the Great was born. Eratostratus, an Ephesian, was the incendiary. His motive for this villainy was to eternize his name by so uncommon an action. In Alexandria, Ptolemy Soter formed the Academy called the Museum, a society of learned men. In Alexandria some of the most celebrated schools of antiquity have flourished. In Alexandria was the tower of Pharos, one of the seven wonders of the world.

Alexandria was taken by the French, July 4, 1798, under the command of Buonaparte. It was surrendered to the English, 1801, who, after a treaty of peace between France and England, restored it to the Turks. In Alexandria was the celebrated obelisk, called Cleopatra's Needle; and the no less famous column called Pompey's Pillar. This city exhibits but very slender remains of its ancient splendour.—*See Dr. A. Clarke. Cleopatra's Needle is now in London*, A.D. 1878.

(c.) Paul, for the space of three months, went into the synagogue at Ephesus, and spake boldly, persuading the Jews, and disputing the things concerning the kingdom of God. These efforts were not successful. Paul left the synagogue. He brought the disciples with him. He disputed daily in the school of one Tyrannus, a Greek philosopher and rhetorician. This he continued to do for two years, so that all Asia heard the Word of the Lord Jesus, both Jews and Gentiles and Greeks. "God wrought special miracles by the hand of Paul." Handkerchiefs, or aprons, which touched the body of Paul, were brought to the sick; and the result of the application was, "the diseases departed from them, and evil spirits went out of them." Jews, exorcists, imitated the apostle. We adjure you by Jesus whom Paul preacheth. Seven sons of one Sceva, a Jew, and chief of the priests, were the persons who did so. The evil spirit answered not as they expected, "Jesus I know, and Paul I know, but who are ye?" The man in whom the evil spirit was overcame them; so that, naked and wounded, they fled from the house. Both Jews and Greeks, dwelling at Ephesus, knew this. They all feared. The name of the Lord Jesus was magnified.

"Many who believed came and confessed, and shewed their deeds. They who used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it to be fifty thousand pieces of silver." Supposing that each piece of silver, a sestertius, is equal to one shilling and threepence, then 50,000 of such coin is equal to £403 12s. 11d.

This was open and public confession and repentance. "So mightily grew the Word of God and prevailed."

This account of Paul's ministry at Ephesus opens a way for understanding more fully the apostle's manner of preaching the gospel, and of the effects of his ministry; whilst it may serve as an introduction to his third missionary tour.

(d.) A new scene now opens.—Paul entertained a

desire to visit again Macedonia and Achaia. He intended to make Jerusalem the termination of his tour. However, he intended to visit Rome also. He stayed in Asia for a season. He sent into Macedonia two of those who ministered to him, Timotheus and Erastus. Matters being thus arranged, a disturbance arose in Ephesus. The religion of the Redeemer was subversive of all folly. The absurdities of heathenism and the divine impositions of the Mosaic institute must vanish. The pure simplicity of the mercy of God in Christ Jesus must prevail. Though the truth be slow in its progress, it is great, and will prevail. The word of the Lord hath spoken it. Demetrius, a silversmith in Ephesus, was a heathen. He did his duty. He made silver shrines for Diana. He employed men in his manufactory. He brought no small gain to them. He called a meeting of workmen of like occupation, and addressed them on a subject so interesting to them. All Asia and the world worshipped Diana. The new teachers opposed the ancient religion of the country. They said, "They be no gods which are made by hands." The result must be the overthrow of their religion, which consists in adoring a figment of their own imagination.

The whole city was filled with confusion. Gaius and Aristarchus, Paul's companions in travel, were caught by the rioters who ran with violent speed into the theatre. Paul wished to go into the theatre. The disciples and the chief men of Asia were opposed to Paul in this matter, and persuaded him not to venture. The greater part of the rioters knew not why they were come together. They drew Alexander out of the multitude, the Jews putting him forward. Alexander signified his wish to speak. When the people knew that Alexander was a Jew, they all, with one voice, about the space of two hours, cried out, "Great is Diana of the Ephesians." The town clerk addressed the people. He asked whether it was not universally known that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter. He advised them to be quiet. The men whom they had brought into court were neither "robbers of churches, nor yet blasphemers of your goddess. The law is open. There are deputies. Let them implead one another. If your inquiry relate to other matters, it shall be determined in a lawful assembly. He warned them that they were in danger of being called in question concerning that day's uproar, because they were unable to account for 'this concourse.'" He finished his address. He dismissed the assembly.—*Chap.* xix. The uproar ceased. Paul called unto him the disciples. He embraced them and departed. He was on his journey into Macedonia.

Paul sailed up the Ægean Sea. He arrived at—1, Neapolis; he came to 2, Philippi; he proceeded to 3, Amphipolis; to 4, Apollonia; to 5, Thessalonica; to 6, Berea; to 7, Athens; to 8, Corinth; to 9, Cenchrea. He was three months in Macedonia. He then came to Greece. The Jews laid wait for him as he was about to sail into Syria. Therefore he purposed to return through Macedonia. His companions went into Asia: 1, Sopater of Berea; 2, of the Thessalonians, Aristarchus and Secundus; 3, of Derbe, Gaius and Timotheus; and 4, of Asia, Tychĭcus and Trophĭmus. These, going before, tarried for us at Troas. "We sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days." On the first day of the week the disciples came together to break bread. Paul preached. He was ready to depart on the morrow. Eutychus, a young man, fell asleep, for Paul continued his speech until midnight. Eutychus fell down from the third loft, and was taken up dead. Paul restored the young man to life. Paul brake bread; talked a long while, even till break of day. He departed. They brought the young man alive. They had much comfort.

Then we went before to ship (to Neapolis), and sailed to Assos, there intending to take in Paul, for so he had appointed, minding himself to go a-foot. We took him in when we met with him at Assos, and we came to Mitylēne. Some think, and prove as they think, that Paul walked to Assos on Sunday. Others say that Paul went on foot because the journey by land was shorter than by sea. To walk on the Sabbath day cannot be more in violation of the law than to sail. Works of charity may be done on the Sabbath day. "From Mitylēne we sailed, and came over against Chios; next day we arrived at Samos, and tarried at Trogyllium." 1. Mitylēne, a seaport in Lesbos, an island in the Ægean Sea. 2. Chios, a very celebrated island in the Ægean Sea, between Lesbos and Samos. 3. Samos, another island in the Ægean Sea, or Archipelago. 4. Trogyllium, a part of Mount Mycăle, which hangs over the sea. Mycăle, a promontory of Asia, opposite to Samos, celebrated for a battle which was fought there between the Greeks and the Persians, on the 22nd September, B.C. 479, the same day on which Mardonius was defeated at Platæa. Some make Mycăle a promontory of Ionia. Caria was the southern boundary of Ionia. 5. Milētus, a celebrated city of the province of Caria, about twelve or fifteen leagues, that is, about thirty-six or forty-five miles from Ephesus. Milētus is celebrated for being the birth-place of Thales, one of the seven wise men of Greece, and founder of the Ionic sect of philosophers. Anaximander also was born there, and several other eminent men. The Turks, who lately possessed it, call it Melos.

(6.) Paul had determined to pass by Ephesus. A visit to Ephesus would cause delay. He would not spend the time in Asia. "He hasted if it were possible for him to be in Jerusalem on the day of Pentecost." He may have hoped for a renewal of the miraculous descent of the Holy Ghost, and for a great increase of converts to the faith of Christ.

When Paul arrived at Milētus he sent to Ephesus, and called the elders of the church—τουσ πρεσβυτερουσ τησ εκκλησιασ. The elders came. Paul addressed them in words expressive of the deepest sincerity of

his wishes, his feelings, his hopes, and his prayers for their present and their everlasting welfare. He appealed to their remembrance of his ministry amongst them, to his humility, to his tears in the service of the Lord, to his temptations from Jewish plots, to his public and private teaching, in which he kept back nothing to his testimony for Christ, both to Jews and Gentiles. "*Repentance toward God, and faith toward our Lord Jesus Christ.*" *This is the gospel message*:—1. *Repent.* 2. *Believe.* 3. *Obey.* Paul knew that bonds and afflictions awaited him in Jerusalem. This was the testimony of the brethren in every city through which he passed. The Holy Ghost had enabled the brethren to foretel this result of Paul's visit to Jerusalem. He was unmoved by these unfavourable predictions. He did not count his life dear unto himself. His only wish was to finish with joy his course, and "*the ministry which I have received from the Lord Jesus to testify the gospel of the grace of God*" He expressed his very deep conviction that the brethren should see his face no more.

Perhaps they did see his face again. Some think that St. Paul traversed all the fields of his missionary labours during his interval of liberty between his first and his second imprisonments. In that case, he may have visited Ephesus. However, St. Luke was in Greece, having retired from the missionary work, and therefore there is no record of St. Paul's last missionary tour.

Paul, in this very solemn address, appealed to the elders of Ephesus that he was guiltless of the blood of them all; because he had not shunned to declare—*πασαν την βουλην του Θεου*—all the counsel of God to them. What was that? 1. *Repentance toward God.* 2. *Faith toward our Lord Jesus Christ.* Paul's example in teaching and preaching the gospel of the grace of God is worthy of imitation. Paul continued his address, warning the elders—*πρεσβυτερους*—to "take heed to themselves, and to all the flock over which the Holy Ghost hath made you overseers—*επισκοπους* (bishops)—to feed—*ποιμαινειν* (to act as shepherds of)—the Church of God which he hath purchased with his own blood—*ην περι εποιησατο δια του ιδιου αιματος.*

Paul forewarned the elders that grievous wolves would enter the fold; that some would be ambitious of drawing away disciples after them; that therefore they had need of watchfulness, and they should remember his own ministry amongst them, that "during the space of three years he ceased not to warn everyone, day and night, with tears. He commended the brethren to "God, and to the word of his grace (the gospel), which is able to build them up, and to give them inheritance amongst all them who are sanctified." He appealed to their knowledge of his mode of life, that he coveted no man's silver, or gold, or apparel; that his own hands had ministered to the necessities of himself and of his companions in the missionary work; that he had shewed to them how that, labouring, they ought to support the weak, and to remember the words [not recorded by the evangelists] of our Lord Jesus, how he said, "It is more blessed to give than to receive." The end of this interview between Paul and the Ephesian elders, or bishops, or both, is such as love to God and to man may create. "Paul kneeled down and prayed with them all. They all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he had spoken, that they should see his face no more. And they accompanied him unto the ship."—*Chap.* xx.

IV.—*St. Paul's Journey to Jerusalem.*—(a) We left Miletus, came to Coos, an island in the Ægean Sea, one of the islands called the Sporades; then came to Rhodes, one of the islands in the same sea, celebrated for its Colossus; then came to Patăra, one of the chief seaport towns of Syria; then, finding a ship sailing for Phœnicia, a part of Syria, we went on board and set forth. We discovered Cyprus, an island in the Mediterranean Sea; we left it on the left hand, and landed at Tyre, where the ship was to unlade her burden.

(b.) We found disciples in Tyre. We remained with them seven days. These disciples warned Paul not to go to Jerusalem. At the end of the seven days we left Tyre. The brethren, the men, their wives, and their children, accompanied us till we went out of the city. We kneeled on the shore and prayed. We took ship. The brethren returned home. From Tyre we sailed to Ptolemais, a seaport town of Galilee, between Tyre and Cæsarea, not far from Mount Carmel. We left Ptolemais next day, and arrived at Cæsarea of Palestine. We entered into the house of Philip the Evangelist, one of the seven deacons, who had four daughters, virgins, who did prophesy. [Now Paul did not suffer a woman to prophesy—to preach.] We tarried there many days; and, during our stay in Phillip's house, a certain prophet, named Agăbus, came down from Judea. He took Paul's girdle, and with it bound his own hands and feet, and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man who owneth this girdle, and deliver him into the hands of the Gentiles." When we heard these things we besought Paul not to go up to Jerusalem. Then Paul answered, "What mean ye, to weep and to break my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus." We ceased our efforts to dissuade him when we perceived his determination. We consoled ourselves by submission to the divine will, saying, "The will of the Lord be done." After these things we took up our carriages—[*αποσκευασαμενοι*—having packed up our luggage] and went up to Jerusalem. Some of the disciples of Cæsarea accompanied us, and brought with them one Mnason, of Cyprus, an old disciple, with whom we should lodge. St. Luke uses the word we. This proves that he was St. Paul's travelling companion. So ends his account of St. Paul's missionary tours. The scene now changes. St. Paul and his friends arrive at Jerusalem.

V.—*St. Paul in Jerusalem.*—(a.) "And when we were come to Jerusalem the brethren received us gladly. And the following day Paul went in with

us unto James, and all the elders were present." *παντεσ τε παρεγενοντο οι πρεσβυτεροι.*

Paul saluted the brethren. He then commenced a narrative of his missionary labours. He related one by one *κεθεν*—everything—*εκαστον* (each) of what things God had done amongst the Gentiles by his ministry. The spirit of a cowardly compromise was in the brethren in Jerusalem, and Paul yielded to their dictation. The brethren advised Paul to join himself to a company of four men who had a vow (*the Nazarite's vow, Numb.* vi.) on them, to purify himself with them, and to be at charges with them—[*και δαπανησον επ' αυτοισ*: and lay out or expend money upon them: pay their expenses: 1. Eight lambs; 2. Four rams; besides, oil, flour, &c.]—that they may shave their heads, and that all may know that the report concerning Paul's having forsaken the law of Moses was incorrect. Paul obeyed this command, or followed this advice. The result shewed that the command or advice was in opposition to the will of God. When the seven days of purification were ended, "the Jews which were of Asia stirred up all the people, and laid hands on Paul, crying out, 'Men of Israel, help.'" They accused him with having opposed the law everywhere, and with having polluted the temple by bringing Greeks into it. They had seen, with Paul, Trophimus, an Ephesian, and had supposed that Paul had brought him into the temple. They drew Paul out of the temple. The doors were shut. They were about to kill him. The chief captain of the band was informed concerning the uproar. He took soldiers and centurions; came upon the scene of tumult; commanded that Paul should be bound with two chains; and then demanded who he was, and what he had done. So great was the contradiction in the answers that the chief captain commanded that Paul should be brought unto the castle of Antonia.

(b.) The castle of Antonia, built at the angle of the junction of the northern and western porticoes of the outer court of the temple, was now a barrack for Roman soldiers. The castle was built by John Hyrcānus, the high-priest of the Jews. It was at first called Baris, and was the royal residence of the Asmoneans as long as they reigned in Jerusalem. It was beautified by Herod the Great, and by him called Antonia, in honour of his friend Mark Antony. The temple was commanded by this castle, as it stood on higher ground. *Josephus' War*, b. v., c. 5., s. 8, describes this castle as having four towers, from one of which the whole temple was overlooked; and that one of the towers was joined to the porticoes of the temple, and had a double pair of stairs from it, by which the soldiers of the garrison were accustomed to come down with their arms to the porticoes, on the festival days, to keep the people quiet; for, as the temple was a guard to the city, so this castle was a guard to the temple.

It seems therefore (says *Bishop Pearce*) to me very plain, that the place where the Jews were about to kill Paul was the court of the Gentiles, the portico being there; and that the chief captain came down there to his rescue. Claudius Lysias, the chief captain, then ran down the stairs to Paul's rescue.

When Paul came upon the stairs he was borne by the soldiers on account of the violence of the people. The multitude followed, crying, "Away with him." Paul asked the captain to allow him to address the people. The captain asked Paul, "Canst thou speak Greek?" He inquired also whether Paul was not that Egyptian who had, sometime previously, having caused an uproar, led out some four thousand men who were murderers?" Paul replied that he was a Jew of Tarsus, a city of Cilicia, a citizen of no mean city; and "I beseech thee, suffer me to speak to the people." When Paul had obtained permission he stood on the stairs, and beckoned with the hand to the people. There was great silence. Paul spake to the people in the Hebrew tongue.—*c.* xxi.

He gave an account of his education, of his zeal for the law of the fathers, of his persecution of the Christians, of his conversion, of his vision in the temple at Jerusalem, and of the command which our Lord gave to him in the vision, "Depart, for I will send thee unto the Gentiles."

When they heard this word, they cried aloud, "Away with such a fellow from the earth, for it is not fit that he should live." They cast off their clothes; they threw dust into the air, as a sign of contempt. Shimei did so.—2 *Sam.* xvi. 13.

Did they shake their clothes, or did they throw off their outer garments as if preparing to stone Paul? They evidently intended to express their wish to kill him. The chief captain was ignorant of the Hebrew language, and of the charges brought against Paul, and of Paul's defence. He felt assured, from what he saw, that Paul was a grievous malefactor. Therefore he ordered that he should be examined by scourging. The lictors were binding Paul. The Centurion stood by. Paul asked the Centurion, "Is it lawful for you to scourge a man who is a Roman and uncondemned?" The Centurion warned the chief captain: "Take care, this man is a Roman." The chief captain came and asked Paul, "Tell me, art thou a Roman?" Paul said, "Yes." The chief captain said, "With a great sum obtained I this freedom." Paul said, "But I was free born." Immediately the torturer departed from Paul. The chief captain was afraid when he knew that he was a Roman, and that he had bound him. On the morrow the chief captain, desirous of knowing the accusation which the Jews had against Paul, loosed Paul from his bonds, and set him before the chief priests, and all the council whom he had summoned to appear before him.—*Chap.* xxii.

(c.) Verres was a Roman governor of Sicily. The Sicilians prosecuted him in Rome on account of his cruelty and rapacity. Hortensius defended Verres. Cicero, on behalf of the Sicilians, delivered his celebrated orations againt Verres. Despairing of the result of the trial, Verres went into voluntary exile and lived in great luxury. He was killed twenty-six years afterwards by the soldiers of Mark Antony in one of the provinces where he resided. The

following passage from one of Cicero's orations against Verres, explains the law on the subject of Roman citizenship referred to and appealed to by St. Paul:—"Ille quisquis erat, quem tu in cruce rapiebas, qui tibi esset ignotus, cum civem se Romanum esse diceret, apud te Prætorem, si non effugium, ne moram mortis quidem mentione atque usurpatione civitatis assequi potuit?" "That man, whoever he was, whom you were hurrying to the cross, who was a stranger to you, when he said that he was a Roman citizen, would he not obtain with you, the Prætor, if not an escape from, at least a delay of death, by the mention and assumption of citizenship?"

Verres had been accused of whipping, or of causing to be whipped or scourged by his lictors, a man who cried aloud during his sufferings, "I am a Roman citizen." Cicero dwells upon this act of Verres as the greatest violation of the Roman law on Roman citizenship.

Plutarch, likewise, in his life of Pompey, says concerning the behaviour of the pirates when they had taken any Roman prisoner—Εκεινο δι ην υβριστα-μωτατον—that this was the most contumelious. When any of those whom they had made captives cried out —Ρωμαιος ειναι—"that he was a Roman," and told to them his name, they pretended to be surprised, and to be in a fright, and smote upon their thighs, and fell down (on their knees) to him, beseeching him to pardon them. We may understand that it is not wonderful that the torturer retired, and that the chief captain was afraid, when Paul declared that it was "unlawful" to whip or scourge a man who was a Roman and uncondemned.—*See Dr. A. Clarke.*

(d.) Paul addressed the assembly, and declared that he had lived in all good conscience before God to that very day. Ananias, the high-priest, commanded them who stood by to smite Paul on the mouth. Paul said to him, "God shall smite thee, thou whited wall; for thou sittest to judge according to the law, and commandest thou me to be smitten contrary to the law." They who stood by said to Paul, "Revilest thou God's high-priest?" Paul replied, "I wist not, brethren, that he was the high-priest, for it is written (*Exod.* xxii. 28), 'Thou shalt not speak evil of the ruler of the people.'"

A high-priest, named Ananias, was summoned to Rome to answer for his conduct in a tumult between the Jews and the Samaritans. It has been doubted whether he ever returned to Jerusalem. But it has been proved that he was, when at Rome, proved to be innocent, and was restored to his high-priesthood. This was the Ananias before whom Paul was pleading. St. Paul meant what he said. He did not know that Ananias was the high-priest when he was moved by the Holy Spirit to predict that the divine displeasure would fall upon Ananias.

Paul saw that one part of the assembly were Sadducees and the other Pharisees. He, being crafty, caught them by guile: "Men and brethren, I am a Pharisee, the son of a Pharisee. Of the hope and resurrection of the dead I am called in question." The Sadducees denied the resurrection of the dead, and the existence of angel and spirit. The Pharisees believed both. Paul's words produced a division of opinion in the minds of his persecutors. The Pharisees, the stronger party, became his protectors. They resolved that there was no evil in this man; but if a spirit or an angel hath spoken to him, "let us not fight against God." The chief captain ordered the soldiers to go down and rescue Paul from danger (because he saw that dissension had arisen), and by force to bring Paul into the castle.

On the night following the Lord stood by him, and said, "Be of good cheer, Paul; for, as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. *Perhaps Paul's compromise was providential.*

When it was day a conspiracy was formed to slay Paul. More than forty men were bound by oath in this conspiracy. The design was, that the captain should be prevailed on to summon another assembly, who wished to understand the matter more perfectly; that he should bring Paul before the assembly, and that, on his way to the assembly, the forty conspirators would kill him. These men bound themselves by oath not to eat or drink till they had slain Paul.

Paul's sister's son, having learned the nature of the conspiracy, went into the castle and told the conspiracy to Paul, who called one of the Centurions, and requested him to bring this young man to the chief captain, as he had some communication to make to him. The Centurion did as Paul wished. The chief captain desired that the young man should tell his story, as he wished to tell it, privately. When the young man had made his communication, the captain let him depart, charging him to keep the matter secret. The chief captain called to him two Centurions, and said: "Make ready two hundred soldiers to go to Cæsarea; and horsemen three score and ten; and spearmen two hundred, at the third hour of the night; and provide for them beasts that they may set Paul on, and bring him safe to Felix the Governor." He wrote a letter commencing, "Claudius Lysias unto the most excellent Governor Felix, greeting;" and ending, "Farewell." This was the usual form of letter writing at its commencement and at its close. This letter of Claudius Lysias contains a statement of the accusation which the Jews brought against Paul—of their design to kill him. "Wherefore I sent him straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Nothing was laid to his charge worthy of death or of bonds." The soldiers brought Paul to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle, two hundred soldiers and two hundred spearmen. The threescore horsemen proceeded to Cæsarea. They delivered the letter to the governor, and presented Paul before him. The governor inquired to what province Paul belonged. He was informed that Paul was of Cilicia. "I will hear thee," saith the governor, "when thine accusers are come." And he commanded him to be kept in Herod's judgment hall. Εν τω πραιτωριω, in Herod's Prætorium. It was called

Herod's, because Herod built it. The Prætorium was the place where the Roman Prætor had his residence. Perhaps state prisoners were kept in some guard-room belonging to the apartments of the Prætorium. Paul was lodged there till his accusers should come.—*Chap.* xxiii.

(e.) Five days after Paul's arrival at Cæsarea, Ananias, the high-priest, and the elders, and a certain orator, Tertullus, a Roman advocate, came down to Cæsarea. Tertullus opened the case on behalf of his clients. Felix listened whilst Tertullus delivered his address, which consisted of three parts: 1. The Exordium; 2. The Proposition; 3. The Conclusion. In fact, Tertullus repeated the charges against Paul already stated by the Jews.

The governor then beckoned to Paul to speak. Paul's reply consisted of three parts: 1. The Exordium; 2. The Tractation, which consisted of two parts: (a) Refutation; (b) Affirmation. When Felix heard the concluding words of St. Paul, "Touching the resurrection of the dead, I am called in question by you this day," he said, "When Lysias the chief captain shall come down I will know the uttermost of your matter." "He commanded a Centurion to keep Paul and to let him have liberty; and that he should forbid none of his acquaintance to minister or to come to him."

Some days after this trial, Felix came with his wife Drusilla, who was a Jewess. He sent for Paul and heard him concerning the faith in Christ. Paul reasoned of righteousness, temperance, and judgment to come. Felix trembled. His conscience still had power. His words are often in people's memories: "Go thy way for this time; when I have a convenient season I will call for thee." He could not endure the public gaze as he felt the workings of conscience. Private conversations with Paul would suit him better than listening to his public expositions on the doctrines of Christianity. He thought that Paul had friends who might subscribe large sums of money for his release, and that Paul would give this money to him. "Wherefore he sent for him the oftener, and communed with him." Felix was disappointed. "Porcius Festus came in Felix's room; and Felix, willing to show the Jews a pleasure, left Paul bound."

Cumanus and Felix had been joint governors of Judea. When Cumanus was removed and condemned, Felix was sole governor of Judea. At the commencement of Paul's imprisonment in Cæsarea Felix had been some six years in possession of the government of Judea. This was a long time, considering the short time spent by Roman governors in their provinces, their violence and rapacity being the cause of their frequent removals.

Drusilla was sister of Agrippa and of Berenice. She was to have been married to Epiphănes, son of Antiochus, king of Comagēna. She was afterwards married to Azīzus, king of the Emesenes. Felix fell in love with her, and by means of a pretended Jewish magician, a native of Cyprus, persuaded her to leave her husband. Then Felix married her. She and a son she had by Felix are said to have perished in an eruption of Mount Vesuvius in Italy. She perished far from the land of her fathers. She accompanied Felix in his exile. Felix would have been put to death in Rome on account of his violence and extortions during his government of Judea—the Jews urging their accusations against him with great violence—had not the influence which his brother Pallas had with the emperor Nero been exerted in his favour. Pallas had been Nero's slave. He was now his freedman. Claudius Felix had been the slave of the emperor Claudius, who made him his freedman. Nero was the last of the Julian family. Claudius was the name of the emperor. Felix, his slave, took the name of his master who had made him his freedman. Marcus Antonius was his original name. Felix obtained from Claudius the government of Judea, Samaria and Palestine. He is called by Suetonius the husband of three queens, as he married the two Drusillas, one, granddaughter of Antony and Cleopatra, and the other, a Jewish princess, sister of Agrippa. The name of his third wife is unknown. The Julian family became extinct upon the death of Nero.—*Chap.* xxiv.

VI. *(a.) Upon the death of Herod Agrippa*, Claudius was induced by his ministers to think it imprudent to trust the government to the hands of Herod Agrippa's son—Agrippa the younger—then only seventeen years of age, and residing in Rome. Therefore, Cuspius Fadus was sent as procurator. Afterwards Claudius gave to Agrippa the Tetrarchate of Herod Philip, Batonia and Abĭla, but kept the province of Judea in his own hands, and governed it by procurators sent from Rome. Therefore, when Felix was removed, Porcius Festus was sent in his place. When he arrived in Cæsarea, the usual residence of the Roman governors, he tarried three days in Cæsarea, and then went up to Jerusalem with the intention of obtaining some knowledge of the ecclesiastical polity of the Jews. The high-priest and the chief of the Jews informed him against Paul. They prayed that Paul might be sent to Jerusalem, "laying wait in the way to kill him." Festus answered that Paul should be kept at Cæsarea, and that he himself would depart to Cæsarea shortly He invited the Jews to go down with him, and to accuse the man, "if there be any wickedness in him." God disposed the heart of Festus to this arrangement. It is impossible to account otherwise for the refusal which Festus gave to the request of the Jews, which must have appeared by no means unreasonable to Festus, who had lately come into the country. Festus invited only such as *were* "*able*." He studied their convenience. Οι δυνατοι may mean the persons in authority, the magnātēs.

Festus remained, according to some—ημερας ου πλειους οκτω ἢ δεκα—not more than eight or ten days in Jerusalem. *Tischendorf:* Ημερας πλειους ἢ δεκα—"more than ten days," is the reading of the Greek, followed by our translators. Festus went down to Cæsarea. On the day after his arrival in Cæsarea he sat on the judgment seat, and commanded Paul to be

brought. He was brought. The Jews who had come down from Jerusalem "stood round about, and laid many and grievous complaints against Paul, which they could not prove." Paul declared his innocence, and that "neither against the law of Moses, neither against the temple, neither against Cæsar, have I offended anything at all."

The accusations may be understood by Paul's defence: 1. That he had broken the law of Moses. 2. That he had defiled the temple. 3. That he had engaged in treasonable practices against the Roman government. Festus was willing to do to the Jews a pleasure. He therefore called Paul and asked him, "Wilt thou go up to Jerusalem and there be judged of these things before me?" Paul answered, "I stand at Cæsar's judgment seat, where I ought to be judged." He denied that he had done any wrong to the Jews. He declared that Festus knew this. He was willing to die if he had done any wrong so as to be worthy of death. But if the accusations brought against him by the Jews be false and "groundless," no man may deliver me unto them. "I appeal unto Cæsar." Festus conferred with the council. He then replied to Paul, "Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go."

Such is the manner in which God moved to accomplish that which he had spoken to Paul, that he should go to Rome. From these circumstances we may learn that the Providence of God orders the affairs of the world, and of individuals, by means apparently trifling, and by words uttered almost impulsively. "It is not in man who walketh to direct his steps."

(b.) After some days had passed, Agrippa and Bernice came to Cæsarea to salute Festus. Agrippa and Bernice were brother and sister. Bernice was, at first, married to her uncle, Herod, King of Calchis. Upon his death she went to live with her brother Agrippa. Juvenal mentions the matter, *Sat.* vi. 155:

> Diende adamas notissimus, et Berenices
> In digito, factus pretiosior: hunc dedit olim
> Barbarus incesto: dedit hunc Agrippa Sororl.

Then a diamond most valuable, and rendered more precious on the finger of Bernice: this the barbarian formerly gave to the incestuous woman: this Agrippa gave to his sister.

She endeavoured to shield herself from this scandal. She persuaded Polĕmo, king of Cilicia, to marry her, after she had prevailed on him to become a Jew. Her great riches induced him to comply. She soon left him. He returned to heathenism. After this she lived often with her brother. She obtained the favour of Titus, the son of Vespasian. It was rumoured that she was to become Empress. The Roman people disapproved. Titus was unwilling to offend them. The matter ended in the retirement of Bernice from Rome. She was beautiful. She had great address. She possessed immense riches. But she was extremely vicious.

Agrippa and Bernice, now in Cæsarea, paying their respects to Festus, learn from him the story of Paul and of his imprisonment. "When Paul had appealed to be reserved to the hearing of Augustus, I commanded him to be kept 'till I might send him to Cæsar.'" Agrippa declared his wish to hear the man. "To-morrow," replied Festus, "thou shalt hear him."

Paul preached that Jesus was the Messiah. The Jews crushed the evidence in favour of Jesus of Nazareth. By this act they originated an evil which threatens to exist as long as the world lasts: persecution in matters of faith. "What a train of errors and miseries has not one single instance of deceit drawn after it: and what a judgment upon those who, by corrupting the guards of the sepulchre, the witnesses of our Lord's resurrection, have kept their whole nation in infidelity."

(c.) The morrow came. The splendour of eastern royalty glittered in the sun. Agrippa, in his royal apparel, and his sister, Bernice, sparkling with diamonds. Festus, the Roman procurator, receiving honour from the presence of his guests, and magnifying his office by his display of the imperial pageantry of Rome: the rich and proud aristocracy of Cæsarea, arrayed in their best attire: the Roman officers and the Roman soldiers in their uniforms, with their spears, their shields, their helmets, and their short swords, gazed on the tribunal with mingled feelings of dread of the conqueror, and with pride of the last remnant of the house of the Maccabees, and with pride of the short sword, which had rendered earth's remotest regions half unpeopled.

What was the question at issue? Is religion a form?—The Jews said, Yes. Paul said, No. Agrippa wished to hear Paul for himself. God grant that Agrippa heard Paul to the saving of his soul.

This scene was enacted, A.D. 62. A similar scene is described in 1 *Kings* xxii. Ahab, king of Israel, and Jehoshaphat, king of Judah, seated on the throne of Ahab, arrayed in their royal robes, and consulting on the subject of taking Ramoth Gilead from the Syrians. The advice of Jezabel's prophets did not satisfy Jehoshaphat. He wished to have the advice of a prophet of the Lord. The prisoner Micaiah was called by Ahab's order from his cell. The dauntless prophet stood before the kings in the consciousness of possessing a heart full of love to his country, and to the idolatrous Ahab who had imprisoned him on account of his noble reproof of Ahab's cowardly conduct in letting escape out of his hands "the man whom God had appointed to utter destruction (Benhădad)." The address of Micaiah is considered by Mr. Pope (the poet) to excel everything in poetry for poetic imagination:—

"I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall (will) persuade (deceive) Ahab, that he may go up and fall at Ramoth Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I

will be a lying spirit in the mouth of all his prophets" (Jezebel's four hundred, who did eat at Jezebel's table. The sword of Elijah had slain the other four hundred priests of Baal. The sword of Jehu afterwards slew Jezebel's own four hundred). "And the Lord said, Thou shalt persuade him and prevail also: go forth, and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

The prediction of Micaiah was fulfilled. Ahab died at Ramoth Gilead, by the hand of a certain man who drew a bow at a venture—*Naaman.*

What was the controversy in the days of Ahab and Jezebel on the subject of religion? The very same which it was in the days of Paul: the very same which it has been ever since.—*Is religion a matter of form?*

At Festus' command Paul was brought forth. Festus addressed Agrippa and the whole assembly. He explained the nature of the accusation of the Jews against Paul. He gave his own opinion: that he found in Paul nothing worthy of death. He shewed to Agrippa and to all in the assembly that Paul had appealed to Augustus, and "I have determined to send him." [Octavius Cæsar was the first Augustus. From him his successors in the empire took the name Augustus.] Yet Festus had no certain thing to write unto his Lord. Therefore, he brought Paul forth, that, when examination was had, Festus might have something to write. He brought Paul before the assembly, "but specially before thee, O king Agrippa!" Why? Because Festus knew that Agrippa was a Jew, and therefore able to understand Paul's case, and to advise what was to be written to Augustus concerning Paul: "For it seemeth to me unreasonable to send a prisoner and notwithal to signify the crimes laid against him."—c. xxv.

(d.) "Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and answered for himself." St. Paul's defence consists of six parts, and may be considered as a perfect specimen of oratory:—

1. Exordium.	4. Confirmation.
2. Narration.	5. Refutation.
3. Proposition.	6. Peroration.

1. *Exordium.*—"I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews; especially because I know thee to be expert in all customs and questions which are among the Jews, whereof I beseech thee to hear me patiently."

2. *Narration.*—"My manner of life from my youth, which was at first among mine own nation at Jerusalem, know all the Jews, who knew me from the beginning, if they would testify, that after the straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews."

3. *Proposition.*—"Why should it be thought a thing incredible with you, that God should raise the dead?"

4. *Confirmation.*—"I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which things I also did in Jerusalem. And many of them did I shut up in prison, having received authority from the chief priests. And when they were put to death, I gave my voice against them; and I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon, as I went to Damascus with authority and commission from the chief priest, at midday, O king, I saw in the way a light from heaven, about the brightness of the sun, shining round about me and those who journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying, in the Hebrew tongue, 'Saul, Saul, why persecutest thou me? It is hard for thee to kick against spears.' And I said, 'Who art thou, Lord?' And he said, 'I am Jesus whom thou persecutest. But rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and from the power of satan unto God; that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith which is in me.' Whereupon, O king Agrippa, I was not disobedient to the heavenly vision, but shewed, first unto them at Damascus and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance."

5. *Refutation.*—"For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first who should rise from the dead, and should shew light unto the people and unto the Gentiles."

6. *Peroration.*—"I am not mad, most noble Festus, but speak forth the words of truth and soberness; for the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him, for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. I would to God that not only thou, but also all who hear me this day, were both almost and altogether such as I am, except these bonds."

Whilst Paul was making his defence, the heathen, Festus, declared: "Paul, thou art beside thyself, much learning doth make thee mad." The Jew,

Agrippa, also exclaimed: "Almost thou persuadest me to be a Christian." The effects of the power of St. Paul's oratory may be seen in these involuntary judgments of the men best qualified to give a sober judgment on the merits of Paul's defence. The value of their words lies in the fact that they are involuntary expressions forced from them by the feelings which Paul's address had called up within them.

The speech was ended. The speaker was silent. The whole tribunal rose up and retired for consultation. Their decision was: "This man doeth nothing worthy of death or of bonds." Then said Agrippa unto Festus: "This man might have been set at liberty if he had not appealed unto Cæsar."—*Chap.* xxvi.

VII. *St. Paul's Journey to Rome.*—(a.) "It was determined that *we* should sail into Italy." The word "we" proves that Luke was with Paul. Julian, a Centurion of Augustus' band, had the charge of Paul and of other prisoners. A ship of Adramyttium (perhaps a port or town, or both, in Mysia, in Asia Minor) lay in the port of Cæsarea. Festus must have employed this ship on the emperor's service, and have ordered that the prisoners should be put on board. "We launched, meaning to sail by the coasts of Asia. Aristarchus, a Macedonian, of Thessalonica, was with us. The next day we touched Sidon. Julius courteously allowed Paul to go to his friends to refresh himself. We left Sidon, sailed under Cyprus, the winds being contrary. We sailed over the sea of Cilicia, and of Pamphylia, and came to Myra, a city of Lycia. In this port we found a ship of Alexandria sailing into Italy. We were put on board this ship. Sailing was slow during many days. We came opposite to Cnidus (pronounced Nidus). The wind was opposing the course of the ship. We sailed under Crete over against Salmone. [Candia. Samonium.] Hardly passing it, we came to another port of Crete called the "Fair Havens." Near to this place was the city of Lasĕa. The feast of the great day of Atonement, September, was past. The equinoctial gales would soon render sailing dangerous. Paul warned them that sailing at this season would cause the loss of the lading, and of the ship, and of their lives. The Centurion believed the master and the owner of the ship more than he believed Paul's words. The "Fair Havens" appears to have been at the east of Crete, while Phœnice was a port on the west of Crete. The "Fair Havens" was not a commodious harbour. The greater number were in favour of leaving the "Fair Havens," and of sailing to Phœnice, that they might winter there, and be so much further on their journey when the spring would allow them to renew their sailing. Phœnice lay south-west and north-west. The south wind blew softly. The sailors thought their purpose was obtained. They sailed close by Crete. Soon a tempestuous wind, called Euroclydon, arose against the ship. The wind was, perhaps, one of those called Levanters. The ship was caught, and could not bear up into the wind. We let her drive. The ship ran under the island called Clauda. The boat was nearly washed overboard and lost. It was recovered. They used helps, undergirding the ship with ropes. They feared the quicksands. They strake sail, perhaps tied up the sails, and so were driven. The tempest tossed the ship exceedingly. The next day they lightened the ship. The third day we cast out with our own hands the tackling of the ship. Neither sun nor moon appeared during many days. A heavy tempest lay on us. All hope that we should be saved was then taken away. After long abstinence Paul stood in the midst of all parties on board, and reminded them of his advice to remain in the "Fair Havens." He encouraged them by saying that no man's life should be lost. The ship must be lost. "The angel of God, whose I am, and whom I serve, stood by me this night, saying, 'Fear not, Paul, thou must be brought before Cæsar; and lo, God hath given to thee all them who sail with thee.'" He expressed his firm belief in the divine message. He said to them, "we must be cast upon a certain island." The fourteenth night came. The ship was driven up and down in the Adriatic Sea. At midnight the sailors thought that they drew near to some country. They sounded. It was twenty fathoms. They went on farther. They sounded again. It was fifteen fathoms. They feared the rocks. They cast four anchors out of the stern, and wished for the day. The sailors were about to flee out of the ship, pretending to lower the boat that they might cast anchors out of the foreship. Paul said to the Centurion and to the soldiers, "Except these remain in the ship ye cannot be saved." The soldiers cut off the ropes of the boat and let her fall off.

The day was appearing. Paul exhorted them to take meat, as they had been fourteen days fasting: "For there shall not a hair fall from the head of any of you." He brake bread in presence of them all, and gave thanks to God, and began to eat. They all took courage, became cheerful, and took some meat. Two hundred, threescore and sixteen souls were in the ship. When they had eaten enough they lightened the ship, and cast out the wheat into the sea. The day came. The land appeared. They did not know it. They saw a creek with a shore. They wished to thrust the ship into this creek. They took up the anchors, tried to sail, or committed themselves to the sea, loosted the rudder bands, hoisted up the mainsail to the wind, and made toward shore. They fell into a place where two seas met. They ran the ship aground. The forepart of the ship stuck fast. The violence of the waves broke the hinder part of the ship. The soldiers were thinking that it was their duty to kill the prisoners lest any of them should escape. The Centurion prevented them from committing such a massacre, because he wished to save Paul. The Centurion commanded that they who could swim should cast themselves into the sea first and get to land. The rest availed themselves of boards and broken pieces of the ship, and with such props in the water followed the swimming men. "Thus it came to pass that they all escaped safe to land."—*Chap.* xxvii.

(b.) When they had escaped from the shipwreck and were on land, they found that the island was called Melĭta, from Μελι—Μελιτοσ—Μελιτα. The word Melĭta has been contracted into Malta. There are two islands of this name Melĭta: one in the Adriatic Gulf or Gulf of Venice, and near to Epidaurus, on the coast of Illyricum; the other in the Mediterranean Sea, between Sicily and Africa. It is now called Malta. It is about fifty miles from the coast of Sicily; twenty miles long, and twelve miles in its greatest breath, and about sixty miles in circumference. It is one immense rock of soft white freestone. It has about one foot of earth on an average. It produces cotton, excellent fruits, and honey—Μελι. The Phœnicians established a colony in this island, and called the island Meliteh, refuge or escape, a place of refuge. Some are in favour of the Phœnician name. The *Phœācians* were perhaps the first inhabitants of Melĭta—Malta. The *Phœnicians* expelled them. The Phœnicians were expelled by the Greeks, the Greeks by the Carthagenians, the descendants of the Phœnicians; the Carthagenians by the Romans, who possessed it in the time of the apostles; the Romans by the Goths; the Goths by the Saracens; the Saracens by the Sicilians under Roger, earl of Sicily, A.D. 1190. Charles V., emperor of Germany, took possession of it in his conquest of Naples and Sicily, the former remarkable for Vesuvius, the latter for Ætna. And he gave it, A.D. 1525, to the Knights of Rhodes, called also the Knights of St. John of Jerusalem. This island surrendered to the French under Buonaparte, who suppressed the order of the Knights of Malta, A.D. 1798. It surrendered to the British, A.D. 1800, after a blockade of two years, the island being reduced by famine. It is probable that this island, now called Malta, is the Milĭta upon which Paul and his fellow-travellers landed in safety after shipwreck.

A.D. 1761.—Near to a place called Ben Gisi, in this island, a sepulchral cave was discovered, in which was a square stone with an inscription in Punic or Phœnician characters. *Sir William Drummond* has written an essay (London: *Valpy*, 4to. A.D. 1810) on the sepulchral cave which he supposes, at least, to be the burial place of the ashes of the famous Carthagenian general, Hannibal. The inscription is given in Samaritan characters, the ancient Punic. The translation is *Sir William Drummond's*:—

"The inner chamber of the sanctuary of the sepulchre
of Hannibal.
Illustrious in the consummation of calamity.
He was beloved.
The people lament, when arrayed in order of battle,
Hannibal, the son of Bar-Melec."
See Dr. A. Clarke.

The island of Malta is visited by persons of delicate constitutions. Queen Dowager Adelaide, the widow of king William IV. of England, spent some time in Malta for the benefit of her health. She built a church in Malta for the accommodation of English visitors and residents.

The inhabitants are called barbarous by St. Luke. Bishop Pearce is supposed to have given the best account of the origin of the word barbarous. The Greeks traded with the Phœnicians, and observed that the Phœnicians were generally called by the names of their parents, with the word BAR prefixed to these names. We find examples in the New Testament—Bar-Jesus, Bar-Tholomeus, Bar-Jonas, Bar-Timēus, &c. Hence the Greeks called them Βαρ Βαροι, meaning the men who are called Βαρ Βαρ, or who have no other names than those beginning with Βαρ. The Greeks did not understand the language of the Phœnicians, and therefore they first, and the Romans afterwards in imitation of the Greeks, called the Phœnicians barbarians, and called by the same name all people whose language they did not understand. "The word barbarian was not, therefore, a word of reproach in its origin, and in its ancient use."—*Dr. A. Clarke.*

(c.) The natives, or the then inhabitants of Melĭta—Malta—called by St. Luke, not reproachfully, the barbarous people, shewed no little kindness to the shipwrecked travellers, "for they kindled a fire and received us every one, because of the present rain and because of the cold." Paul gathered and laid on the fire a bundle of sticks. A viper came out of the heat and fastened on his hand. The barbarians saw the venomous viper hanging on Paul's hand. They said amongst themselves, "This man is a murderer no doubt. He hath escaped sea. Yet Nemesis, the goddess of vengeance, suffereth him not to live." Paul shook off the beast into the fire. He felt no harm. The people of the island looked, expecting to see him swollen or fallen down dead immediately. They looked long, but in vain. They saw that Paul suffered no harm. They changed their minds. μεταβαλλομενοι: having changed their minds, they said, "He is a god."

Hercules was one of the gods worshipped by the Phœnicians. He was worshipped by the inhabitants of Melĭta (Malta), under the title of Αλεξικακοσ, the dispeller of evil. Perhaps they thought that Paul was Hercules. They called to mind perhaps the infant courage of Hercules, who strangled two serpents which attacked him in his cradle.

Publius was—πρωτοσ—first or chief magistrate of the island. He received us and lodged us three days courteously. An inscription found in Malta runs thus: Λ. Κ. υιοσ κυρ. ιππευσ ρωμ. πρωτοσ Μιλιταιων: "Lucius Caius, a Roman knight, son of Quirīnus, first or chief man of the Militese." The hospitality of Publius had its reward. A fever and a bloody flux confined the father of Publius to his bed. Paul came to him, prayed, laid his hands on him, and healed him. This was the excercise of the miraculous power peculiar to the apostolic age. This healing of the father of Publius being known, caused other people in the island to come to Paul. He healed them. "They honoured us with many honours. When we were departing they loaded us with such things as were necessary." Paul and his friends remained in Melĭta three months. If they arrived in the

island towards the end of October, they left the island towards the end of January, or in the beginning of February. The ship of Alexandria in which they had at first embarked had wintered in the island. Its sign was "Castor and Pollux." Castor and Pollux were twin sons of Jupiter and Leda. Some believe that Helĕna was their sister. Others believe that Leda was only the nurse of Jupiter's daughter, Helĕna, by Nemesis. According to some Pollux and Helĕna came from one egg, and Castor and Clytemnestra from the other egg; and thus these four children were the offspring, at one birth, of Jupiter and Leda. Castor and Pollux were translated to the heavens, and formed the constellation or collection of stars called "Gemini, or the Twins." Pollux slew, in the combat of the Cestus, Amycus, the son of Neptune, by Melia. Amycus was king of the Bebryces, a nation of Asia, near Pontus, of Thracian origin. They were expert in the battle of the Cestus. The Argonauts touched on their coasts in their expedition to Colchis. Pollux, after his victory over Amycus, was always regarded as the god and patron of boxing and wrestling. Castor, excelling in the management of horses, obtained distinction by his skill in horsemanship. These brothers cleared the Hellespont and the neighbouring seas from pirates. From this circumstance they have been always deemed the friends of navigation.

(d.) "Having landed at Syracuse, we tarried there three days." In order to go to Rome from Melita by the readiest course, they should have sailed close to the eastern coast of Sicily, should have passed through the straits of Rhegium, and sailed into the Tyrrhenian Sea.

Syracuse is the capital of Sicily, and one of the most famous cities of antiquity. It was the birthplace of Archimēdes, B.C. 212. Marcellus, the Roman general, besieged it. The great science of Archimēdes defeated all the military genius of Marcellus. At length the city was taken by treachery. Marcellus had offered a reward to any one who should be able to bring Archimēdes alive into his presence. His love of science prompted him to secure the services of Archimēdes. The philosopher was engaged in study when a Roman soldier entered his study, and commanded him to follow. The soldier did not know, at the time, who his prisoner was. Archimēdes requested the man not to disturb him in his studies. He did not understand who the soldier was. The soldier slew Archimēdes, and proceeded to the perpetration of other deeds of robbery and blood.

(e.) Οθεν περιελθοντες: whence proceeding circuitously. "*From thence we fetched a compass*," is a translation which has misled a poor man to think that the mariner's compass was known and in use in St. Paul's time. The circuitous course was the correct course. We came to Rhegium, a city and promontory in Calabria, in Italy, opposite to Sicily. A favourable south wind blew after one day, and on the next day we came to Putĕoli, now called Pozzeoli, an ancient town of Naples, in the Terra de Lavoro. The Samnites are supposed to have founded it, B.C. 470. Near to this place are the remains of Cicero's villa, which are of great extent. Putĕoli is famous for the remains of the temple of *Jupiter Serāpis*, a building in the Asiatic style of architecture. In Putĕoli "we found brethren," at whose kind request Paul and his companions tarried with the brethren seven days, "and so we went toward Rome." The brethren in Rome heard that Paul and his company were approaching the imperial city. They came out to meet us as far as "Appii Forum" and "The Three Taverns." "When Paul saw them, he thanked God and took courage."

"*Appii Forum*," the market of Appius, was a town in the Appian Way, a road paved, perhaps flagged, from Rome to Campania by Appius Claudius, the consul [a Roman orator.] Appii Forum was near to the sea, and was a place of resort for sailors, for pedlars, &c. *Horace*, in *Sat.* 5, v. 3, b. 1., mentions this place in his description of his journey from Rome to Brundusium:—

Inde Forum Appii
Differtum nautis, cauponibus atque malignis.

Thence to Appii Forum, crowded by sailors and by malignant suttlers.

This town is now called Cæsarilla d. S. Maria. It is about fifty-two miles distant from Rome.

"*The Three Taverns*."—This is another place on the same road, the Appian Way. It is about thirty-three miles from Rome. *Bishop Pearce* states that there are ruins in this place called the Taverne. *Zozimus*, *lib.* 2, mentions τρια καπηλεια, three taverns or victualling houses, where the Emperor Severus was strangled by the treachery of Maximinus Herculeus, and his son Maxentius. Taberna, a tavern, is supposed to be formed from *traba*, a beam. It may signify any house built of wood. It may signify a temporary building, a cottage. In this sense the word is used by *Horace*, *Carm. bk.* 1, *od.* iv. *ver.* 13:—

"Pallida mors, æquo pulsat pede, pauperum tabernas,
Regumque turres."

Pale death, with equal foot, knocks at the cottages of the poor, and the towers (palaces) of kings.

In the fourth century, the place called "Tres Tabernæ" was a large town. Optātus mentions "Felix a Tribus Tabernis"—Felix of the Three Taverns, as a christian bishop.—*See Dr. A. Clarke.*

(f.) "And when we were come to Rome, the Centurion delivered the prisoners to the captain of the guard—Στρατοπεδαρχη—or commander of the Prætorian cohorts, or emperor's guards; but Paul was suffered to dwell by himself, with a soldier, who kept him." The office of captain of the guard was now held by Afranius Burrhus. He had been a principal instrument in raising Nero to the throne. He was put to death by Nero. Burrhus has been praised by historians for his love of justice and moderation.

His treatment of St. Paul is no mean proof of his justice and moderation, and of his humane disposition.

After three days Paul called an assembly or meeting of the chief of the Jews. They were assembled. Paul addressed them in explanation of his present

condition, declaring, "for the hope of Israel, I am bound by this chain." A soldier was bound by the same chain. This was the usual form, according to Roman Law. The assembled Jews replied that they had received no instructions from Judea concerning Paul; that none of the brethren who had come "shewed or spake any harm of thee: and that concerning this sect, we know that everywhere it is spoken against."

However, they appointed a day to meet Paul at his lodging. Many came. Paul expounded and testified to the "kingdom of God," persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. Some believed Paul's testimony concerning Jesus. Some believed not. They did not agree among themselves. Paul quoted the words of the Holy Ghost, who spake by the prophet *Isaiah* vi. 8: "Go unto this people, and say, Hearing ye shall hear, and shall not understand: and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed: lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear." When Paul had thus spoken, the Jews departed, and had great reasoning among themselves.

Two years passed over before Paul obtained his liberty. Luke remained with him during these two years. The concluding words of the *Acts* are Luke's brief record of Paul's first imprisonment, and is the only source of information left to posterity on the subject of this period of Paul's ministerial life: And Paul dwelt two whole years in his own hired house, and received all who came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—c. xxviii. A.D. 63.

(*g.*) St. Paul was released, and did enter on his fourth missionary tour. This was his last effort. He was again a prisoner at Rome. This second imprisonment at Rome ended in his death. Nero ordered Paul's execution. He was beheaded. Some assert that Nero was absent from Rome; that the prefect of the city ordered Paul's execution; and that, as he could not be crucified because he was a Roman citizen, he was beheaded.

An account is given by some of the martyrdom of St. Peter, at Rome, at this time. It is stated that he was crucified with his head downwards, and that St. Peter chose this position as less honourable than that in which his divine Master suffered and died. *A fable.*

There is no reliable information or history of St. Paul's second imprisonment at Rome, and of his martyrdom in that city. The account of the martyrdom of St. Peter in Rome is unsupported by any part of the New Testament history. How St. Peter proceeded after his last ministry recorded by St. Luke (*chap* x.) is uncertain. From his epistles we learn that he laboured as a missionary in Babylon. Some remains of the old city had induced settlers to form some collection of dwelling houses into a town which bore the name of the once magnificent structure raised by the genius and riches of Nebuchadnezzar. St. Peter must have written his epistles at the close of his life. He was evidently, whilst writing his epistles, "full of faith, giving glory to God," *expecting soon to put off his mortal tabernacle.*

St. Paul is supposed to have written his epistles to Timothy during his second imprisonment in Rome. The second epistle was evidently written by one who felt that death was near, that he was "now ready to be offered," that "the time of his departure was at hand." He was happy in thinking, "I have fought a good fight, I have finished my course. Henceforth there is laid up for me [as victor in the games] a crown of glory which the Lord the righteous judge [in the games] will give to me at that day, and not to me only [as in the games], but unto all them also who love his appearing." Whether he was a prisoner at Rome a second time, and wrote these epistles at Rome during a second imprisonment, and suffered a violent death in Rome, is not certified and affirmed by any reliable authority. If St. Peter had been at Rome when St. Paul went to Rome as a prisoner at first, St. Luke would have recorded something of a matter so important. He has left no record of the existence of St. Peter in any part of the world after he had described Peter as addressing the first general council in Jerusalem (A.D. 51) *Acts* xv. We must conclude that we have no reliable evidence that St. Peter was ever in Rome and suffered martyrdom in that city. We want St. Luke to give to us information respecting St. Paul's fourth missionary tour. St. Luke never accompanied St. Paul after St. Paul's release from his first imprisonment. St. Luke retired into Greece, and lived there till he died at a very advanced age.

(*h.*) The *historic* evidence for Christianity, as to its origin, its doctrines, its morals, and its institutes, is thus carefully examined. The Apostles, the Evangelists, the Baptist, and our Lord, are described in the writings of the New Testament. Certain facts are recorded in the history of the world which shew the truth of the New Testament records. If, in the history of the world, ecclesiastical arrangements in doctrine, in ceremonies, and in government have been different from the truth in Jesus, the evidence in favour of the truth of Christianity is increased, forasmuch as our Lord and his apostles prophesied that such "falling away" would certainly come in the history of the career of Christianity.

The miraculous age of Christianity predicted by the prophet *Joel* (c. ii.) was the age of the Apostles. The fulfilment of the prophecy was experienced in all the churches founded by St. Paul. The churches founded by apostles and by laymen before Saul of Tarsus was converted to the faith of Christ, were brought to the enjoyment of the fulfilment of Joel's prophecy. St. Paul could ask the Corinthian Christians, "In what were they behind other churches? in the receiving,

through his ministry, the miraculous power of the Holy Ghost." That prophecy of Joel was fulfilled on the day of Pentecost, and in all subsequent days, during the Apostolic age, whenever believers were added unto the Lord.

The efforts of Jews and of heathens spoiled the simplicity of gospel truth by philosophy and vain deceit, and, by the old things vanishing away, even by the Mosaic ritual. All the errors arising from these sources were foreseen by St. Paul, who had to lament that the mystery of iniquity was already working in the Church when he was writing, and he therefore was endeavouring to persuade the brethren to stand fast in the liberty wherewith Christ makes free, and be not entangled again by the yoke of bondage.

A.D. 96.—St. John wrote "*The Book of the Revelation of St. John the Divine.*"—He wrote, therefore, thirty-three years after St. Paul's release from his first imprisonment at Rome. The words which form the introduction to the contents of this book, declare the divine inspiration of the matter related, and the "shortly coming to pass" of the things revealed. "The Revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things which he saw." "The time is at hand," is an expression shewing that certain predictions about to be uttered would speedily be fulfilled. In the last chapter (xxii) of this book, expressions of a speedy fulfilment of the prophecies contained in the book are uttered by the angel and by our Lord: "And he said unto me, These sayings are faithful and true; and the Lord God of the holy Prophets sent his angel to shew unto his servants the things which must shortly be done." "Behold I come quickly; blessed is he who keepeth the sayings of the prophecy of this book." John fell at the feet of the angel to worship him. The angel refused to receive the worship: "See thou do it not; worship God," v. 6-9. In the end of the chapter our Lord speaks, and uses these words to St. John, "He who testifieth these things saith, surely I come quickly. Amen." St. John replies: "Even so come, Lord Jesus."

St. John wrote to the seven churches of Asia. *St. Paul, in his Missionary Tours*, had founded these churches. He had, in his epistles, instructed them in the simplicity of gospel truth, and had warned them against the errors of introducing into Christianity the rites and ceremonies of heathenism and of Judaism. St. John writes by the dictation of Jesus Christ to these seven churches, warning them that evil must come upon them if they did not repent of the errors in doctrine which they had embraced, and errors in practice into which they had relapsed. To repent, and do their first works meet for repentance, and shewing the reality of their faith, was the work to which the divine command directed them. The names of the seven churches are: 1. Ephesus; 2. Smyrna; 3. Pergamos; 4. Thyatira; 5. Sardis; 6. Philadelphia; 7. Laodicea. These churches are signified by the seven golden candlesticks. Jesus Christ speaks. He is the "first begotten of the dead." He is the Alpha and Omēga, the first and last letters of the Greek alphabet: "The first and the last." These letters, when put together, form the word AΩ: I breathe. Christ asserts his spiritual nature and divine existence. He walked in the midst of the seven golden candlesticks; he was present with the seven churches of Asia. John was in the Spirit on the Lord's day (the Christian Sabbath), when he saw our Lord in this vision.

"He was clothed with a garment down to the foot." (See *Exod.* xxviii. 4.) The high-priest. Christ is our high-priest: "He was girt about the paps with a golden girdle:" The emblem of his dignity as a priest and as a king. "His head and his hairs were white like wool, as white as snow:" The sign of divine glory; so regarded by all nations. "His eyes were as a flame of fire:" The sign of his seeing and knowing all things. "His feet were like unto fine brass:" The token of his stability and permanence. "Heaven and earth shall pass away, but my words shall not pass away." "His voice was as the sound of many waters:" A sign of his great power and glory. (See *Ezekiel* xliii. 2.) "The glory of the God of Israel came from the way of the east; and his voice was like to the noise of many waters, and the earth shined with his glory." "He had in his right hand seven stars." The stars represent the angels, or bishops, or pastors of the seven churches. Their being in the right hand of Christ proves that they are in the care of their Saviour. "And out of his mouth went a sharp two-edged sword:" "The word of God." *Heb.* iv. 12. "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." [Alluding to the care of the priests in examining the victim before it was offered in sacrifice, and to the anatomists who cut the bones to examine the marrow, and medullary canal which holds the marrow.] "And his countenance [was] as the sun shineth [shining] in his strength."—*See Judges* v. 31. "Let them who love him be as the sun when he goeth forth in his might." The expression shews happiness arising from the divine power giving success.

The figurative language of Holy Scripture may be considered, as in this case, taken from the Hieroglyphics of the Egyptians. Ezekiel, Daniel, and St. John have adopted this style of writing. These books therefore form a subject for a very interesting study. The figurative expressions found in other parts of Holy Scripture, as in dreams and in visions, may be classed under this head. This study of figurative language will wonderfully strengthen the memory, and enable it to retain the facts of sacred history with great accuracy.

Luke xiii. 31-32.—"The same day there came certain of the Pharisees, saying unto him, 'Get thee out and depart hence; for Herod will kill thee.'

"And he said unto them, '*Go ye and tell that fox,*

behold, I cast out devils; and I do cures to-day and to-morrow, and the third day I shall be perfected.'"

"Go ye and tell that fox." Herod was a very vicious prince, and lived in public incest with his sister-in-law. *Mark* vi. 17. This was no sign of cunning. Then arises the question, Why did our Lord call Herod a fox; which is an animal remarkable for cunning? I cannot find a satisfactory answer to the question. I must therefore give mine own opinion, that our Lord used the word "fox" in the hieroglyphic sense; in which sense "*fox*" *means tyrant.* The murderer of John the Baptist deserved the title.

CHAPTER V.

THE ANTE-NICENE FATHERS.

The Fathers who flourished during the first three centuries of the Christian era, called the Ante-Nicene Fathers, because they flourished before A.D. 325, *the date of the Council of Nice, are:—*

1.—Clement of Rome.
2.—Ignatius.
3.—Polycarp.
4.—Justin Martyr.
5.—Hermias.
6.—Hegesippus.
7.—Tatian.
8.—Dionysius of Corinth.
9.—Athenagŏras.
10.—Theophilus of Antioch.
11.—Irenæus.
12.—Clement of Alexandria.
13.—Tertullian.
14.—Minucius Felix.
15.—Origen.
16.—Cyprian.
17.—Dionysius the Great, of Alexandria.
18.—Gregory of Neocesarea, or Thaumaturgus.
19.—Avnobius.
20.—Lactantius.
21.—Eusebius.

1. *Clement, Bishop of Rome,* is supposed by some writers to have been the fellow-labourer of St. Paul, mentioned in the epistle to the Philippians. The contrary opinion is held by other writers. The matter is doubtful. It is probable that he succeeded Linus, and Anaclētus, or Clētus, who had been bishops of Rome before him. He may have succeeded to the See of Rome, A.D. 91 or 92, and he may have died, A.D. 100.

[2.] *Hermias.*—"*The Shepherd of Hermias*" is the title of a book—Ὁ Ποιμην, the shepherd—ascribed to Hermias mentioned by St. Paul in his epistle to the Romans. This book became generally known about the middle of the second century. It was read in the Oriental Churches publicly as the work of the Apostolical Hermias. Origen, Eusebius, and Jerome, regard it as spurious, or of doubtful origin. Some say that Hermias, brother of Pius I., Bishop of Rome, wrote it, A.D. 140. It is a moral fiction well meant, but weakly conceived. *Rom.* xvi. 14, *Hermas and Hermes are mentioned.*

[3.] "*The Epistle of Barnabas*" is the title of a work in Greek, ascribed to Barnabas, the companion of St. Paul. The epistle contains a proof of the Christian religion from the prophecies and types of the Old Testament. It contains also various exhortations to godliness and virtue. It contains fabulous narratives, and cannot be considered as the work of an apostolical writer. Clement of Alexandria referred to it as a work not spurious. Eusebius and Jerome write of it as spurious or doubtful.

2. *Ignatius* was a contemporary of the apostles, especially of John. He was a disciple. He presided over the Church of Antioch. The emperor Trajan, when passing through Antioch, ordered a guard of soldiers to convey Ignatius to Rome, that he might be exposed to wild beasts in the amphitheatre. On his way to Rome, bishops of several Churches waited on him. From Smyrna he wrote to the Churches of Ephesus, Magnesia, and Trolles. He wrote to the Christians at Rome from Smyrna, entreating them to make no efforts to save his life. Many works which bear his name are considered to be spurious. Some date his martyrdom, A.D. 106 or A.D. 107. Others make the date, A.D. 115 or A.D. 116.

3. *Polycarp was Bishop of Smyrna,* a disciple and friend of St. John. He outlived all who with himself had lived and conversed with the apostles. He witnessed the spread of Gnosticism, and of the evil results arising from it. He addressed several epistles to the neighbouring Churches to keep them steadfast in the true faith of the gospel. He wrote an epistle in Greek to the Church of Philippi, soon after the martyrdom of Ignatius. Part of the original Greek is preserved. There is a Latin translation of the entire epistle extant. Polycarp suffered martyrdom in the most honorable manner, at Smyrna, about the year 160 or 167. An epistle of the Church of Smyrna, still extant, gives an interesting account of the martyrdom of Polycarp.

4. *Justin Martyr* was a Greek by birth, and a native of Flavia Neapolis, the ancient Sichim, the capital of Samaria, which had been peopled by Greeks after the first Jewish war. A.D. 89 and A.D. 103 have been fixed as the dates of his birth. Perhaps he was born at the beginning of the second century, about A.D. 102 or 103. He studied philosophy at Ephesus, and applied successively to the masters of the (1) Stoic, (2) Peripatetic, (3) Pythagorean and (4) Platonic Schools. He was convinced of their insufficiency, and of the truth of Christianity. He declared himself to be a disciple of Christianity. He still wore the mantle, the peculiar dress of the philosophers, and travelled from place to place establishing the truth of the gospel. Tutian, Eusebius, and Jerome commend highly the life and writings of Justin Martyr. He was beheaded at Rome in, probably, A.D. 165. Justin presented his first apology for Christianity to the emperor Antoninus Pius at Rome, A.D. 140 or A.D. 148. Justin composed his second apology at the beginning of the reign of Marcus Aurelius, when a persecution of the Christians had arisen at Rome. The dialogue with Trypho, a Jew, was probably written after the manner of the dialogues of Plato. He proves from the Old Testament that Jesus was the Messiah, and obviates the objections current amongst the Jews of his day. The epistles to Diognētus, to Zēnas, and to Serēnus, once attributed to Justin Martyr, are now considered spurious.

5. *Hermias*, a Christian Philosopher, generally supposed to have written about the end of the second century, perhaps A.D. 170. Some place him many years later.

6. *Hegesippus*, a convert from Judaism to Christianity. He wrote the first Ecclesiastical History, of which only a few fragments remain. The history was in four books, from the date of the birth of Christ to the author's own time, somewhat later than A.D. 170.

7. *Tatian* was an Assyrian by birth. He studied Greek literature, and philosophy in particular. He travelled to Rome in prosecution of his studies. He studied the Holy Scriptures and was converted to Christianity. He became a friend of Justin Martyr; assisted in composing his defence, and supplied his place at Rome for some time after the death of Justin Martyr; until at length he returned to his own country, where he died, probably A.D. 176. Tatian's followers spread through several provinces of Asia Minor, afterwards in Italy, Gaul and Spain. They continued to be distinguished to the end of the fourth century. They were called Tatanists or Encratites the Temperate.

8. *Dionysius of Corinth* was Bishop of Corinth during the reign of Marcus Aurelius. He addressed various epistles to the Churches of Laodicea, Athens, Nicomedia, Crete, and Pontus, containing instructions and remonstrances on points of Christian doctrine and discipline. These epistles have perished. An account of their author has been preserved by Eusebius.—*Ecc. Hs. lb.* iv. *c.* 23.

9. *Athmagoras* was a native of Athens, where he taught philosophy. He read the Scriptures to understand how he might best argue against Christianity. He became a convert to the Christianity which he was intending to oppose. Like to Justin Martyr, he retained the Philosopher's mantle after he had made profession of Christianity. He was appointed teacher of the Catechetical School of Alexandra. He taught in that city both religion and philosophy. He preferred Platonic Philosophy, and considered it superior to all other systems of mere human origin.

10. *Theophilus of Antioch* was Bishop of Antioch, highly commended by Eusebius and Jerome. He wrote a defence of Christianity, and commentaries on Scripture, which have perished, except a small fragment preserved in one of the Epistles of Jerome.

11. *Irenæus* was the first Christian writer who appeared in the Western parts of the Roman Empire. He was Bishop of Lyons. He belonged to Asia Minor originally; and, in his youth, had enjoyed the friendship and instruction of the immediate disciples of the apostles, especially of Polycarp, Bishop of Smyrna. For this reason he is ranked amongst the Apostolical fathers. He settled at Lyons. He was ordained a Presbyter by Pothīnus, Bishop of Lyons. He died A.D. 202, perhaps later. There is no clear evidence of his having suffered martyrdom.

12. *Clement of Alexandria.*—Titus Flavius Clemens was born of heathern parents either at Athens or Alexandria. It is uncertain when and where he was converted to the Christian religion. He informs his readers that he enjoyed the instructions of able and zealous teachers of religion in Greece, the south of Italy, Palestine, Colo-Syria, and Egypt. One of these teachers was Pantœnus whom Clement succeeded as head of the Catechetical School at Alexandria. He was ordained presbyter of the Church at Alexandria. He was a successful teacher. He was forced by the persecutions under Severus to seek refuge in a foreign country, A.D. 202. Clement surpassed all the earlier teachers of the Christian Church in learning, in his extensive knowledge of the works of heathen authors, and in those powers of Rhetoric which enabled him to apply his stores of knowledge to the purposes of instruction. He returned to Alexandria. He died A.D. 213.

13. *Tertullian.*—Quintus Septimus Florens Tertullianus was a native of Carthage, son of a Proconsular Centurion. Nothing is known of his history before his conversion to Christianity, except that he had made great progress in various branches of literature, and that his learning did not influence his morality, for he confesses that his manners were dissolute and vicious. The date of his conversion to Christianity is unknown. He was converted in understanding and in morals. He adopted some of the tenets of the Montanists, and distinguished the tenets of his favourite sect by the name of Spirituales—spiritual—whilst to the general body of Christians, whose communion he had abandoned, he usually fixed the name of Psychici—sensual and carnal. Tertullian may have improved the morals of the Church by his powerful advocacy of the tenets and morals of his sect. He may be termed "a Great Genius." His writings were voluminous.

A.D. 200. Tertullian attached himself to the sect of the Montānists. He supported their cause whilst he lived. Tertullian died A.D. 218 or 220.

14. *Minutius Felix.*—Marcus Minutius Felix, probably a native of Africa, flourished about the time of Tertullian. He wrote an Apology for the Christian Religion. The treatise contains a well condensed statement of the arguments for and against Christianity which were current at the beginning of the third century. The moderns for a long time attributed this treatise to a wrong author, having reckoned it as the eighth book of the work of Arnōbius against the Gentiles.

15. *Origen was born* A.D. 185, *of Christian parents, in Egypt.* His father, Leonides, a learned and pious man, was the first to instruct him in religion and the elements of general knowledge. His father entrusted his son's education to the celebrated Clement, head of the Catechetical School of Alexandria. Not long after, during the persecution under Sevērus, Leonides suffered martyrdom, A.D. 202. Origen, then seventeen years of age, was desirous of dying with his father in the cause of Christianity. His mother's entreaties restrained him. The property of Leonides was confiscated. His widow and seven children were in poverty.

Origen was supported by the bounty of a lady for

about a year after his father's death. He then began to earn his livelihood by teaching languages. Some of his pupils requested that he would add to his philological lectures a course of instruction in the Christian religion. He complied with their request. Demētrius, Bishop of Alexandria, appointed him catechist or instructor of the candidates for baptism in his Church, A.D. 204. In this situation, during the persecution, Origen was distinguished by his zeal and intrepidity. He visited the Christians in prison, and accompanied them to the place of execution, though in danger of being stoned to death by the heathens. He made converts to Christianity. Among his converts were many learned men, and several who afterwads suffered martyrdom.

During this period he attended the lectures of the celebrated Ammonius Soccas, founder of the system of eclectic philosophy.

He abandoned his lucrative profession of literary teaching that he might devote himself entirely to the work of Christian instruction. He sold his precious manuscripts of ancient authors. He practised various austerities. He finally castrated himself, and so became a eunuch for the kingdom of heaven's sake.—*Matt.* xix. 12.

He acknowledged his error in a later period of his life, A.D. 213. Soon after his foolish performances, miscalled religious austerities, he visited Rome. He returned to Alexandria, and resumed the office of instructing the Catechumens. The increase of his labours induced him to appoint, as his assistant, Heräclas, one of his pupils.

When thirty years of age, Origen began to learn Hebrew, that he might have a better understanding of the Old Testament Scriptures. Few of the fathers acquired a knowledge of the Hebrew. Most of them were satisfied with a knowledge of the Greek—the Septuagint, and of the Latin translations—or were contented to read the Latin translations only.

A.D. 215.—Caracalla visited Alexandria in person, and renewed the horrors of persecution. Origen sought refuge in flight. He retired to Cesarea in Palestine. The Bishop Theoctistus invited him to expound the Scriptures publicly in the Church. Demetrius, Bishop of Alexandria, remonstrated. Origen was a layman. Theoctistus defended his conduct. The Bishop of Jerusalem agreed with the Bishop of Cesarea. When, afterwards, Origen visited Palestine, he was ordained Presbyter by Theoctistus, assisted by Alexander, Bishop of Jerusalem, and other Bishops.

Demetrius summoned two Councils at Alexandria. He deprived Origen of his office as teacher of the schools, and banished him from Alexandria. Origen had previously retired to Palestine. He now fixed his residence at Cesarea. He expounded the Scriptures publicly. He proceeded in the composition of his commentaries.

A.D. 235.—The persecution under Maximinus obliged Origen to flee from Cesarea. He sought refuge in Cappadocia. He remained in concealment during the space of two years. He was diligent in his studies whilst in his concealment. He laboured to correct the Septuagint translation of the Scriptures of the Old Testament and to compile his Hexapla.

A.D. 244.—He was invited to attend a Council at Bostra in Arabia, convened to condemn the errors of Beryttus, Bishop of that city. Origen convinced him of his errors concerning the person of Christ. The Bishop confessed himself indebted to Origen, returned thanks for his kindness, and retracted his errors.

Origen was again called into Arabia. He succeeded in correcting some errors maintained concerning the nature of the soul.

During his residence at Cesarea, Origen composed the greater portion of his voluminous and learned works. He was sixty years of age before he allowed his sermons to be taken down by shorthand writers and afterwards published. The number thus preserved was very large. His diligence in study was astonishing. It was equalled by his piety, his humility, his gentleness, and his modesty of demeanor.

A.D. 250.—Origen was thrown into prison during the persecution of Decius, and suffered great cruelties. When Decius died, Origen was released from prison. He died at Tyre, soon after his release, in the seventieth year of his age, A.D. 253 or A.D. 254.

16. *Cyprian.*—Thascius Cæcilius Cyprianus was born in Africa, probably at Carthage, of heathen parents, about A.D. 200. He soon became remarkable for his abilities, and eminent as a teacher of Rhetoric in Carthage.

A.D. 245.—He was converted to Christianity through the instrumentality of Cæcilius, a Carthagenian presbyter. Cyprian was converted not merely in name but in reality. His progress in the knowledge of Scripture and of experimental and practical holiness was great. This caused his being ordained presbyter a few months after he had been baptized.

A.D. 248 or 249.—He was made Bishop of Carthage at the earnest demand of the Church. He remonstrated, but the wish of the Church prevailed.

During the persecution under Decius, Cyprian was forced to save himself by flight from the violence of the heathen. When concealed he wrote a letter to his church. In the following year, when the persecution had a less violent appearance, Cyprian returned to Carthage, and resumed the performance of the duties of his office.

A.D. 257.—Valerian commenced his persecution of the Christians. At the commencement of this persecution, Paternus, pro-consul of Africa, banished Cyprian to Curubis, a place about fifty miles from Cartage. Maximus, the next pro-consul, allowed him to return to Cartage, A.D. 258. He refused to renounce his religion by offering incense to the gods. Maximus ordered his immediate execution. Cyprian was beheaded. He died praising God that he was counted worthy to suffer in the cause of Christ. He left a noble example to surviving Christians. His writings, distinguished by their eloquence, and by

their spirit of piety, have excited the admiration and have ministered to the instruction of succeeding ages.

17. *Dionysius of Alexandria*, surnamed the Great.—Dionysius, Bishop of Alexandria, was a teacher of the church, eminent for learning and eloquence. He was remarkable for constancy and courage in the profession of his faith. He had zeal for the truth, combined with extraordinary prudence, moderation, and love of peace. Perhaps he was born in Egypt, of heathen parents. Perhaps, he filled in early life, some respectable station, perhaps the station of a teacher of Rhetoric, at Alexandria. He read the Bible. He became acquainted with Christianity. He was thus led to put himself under the tuition of the celebrated Origen. Heraclas, Origen's pupil, had succeeded Origen as the head of the Catechetical School, and was afterwards raised to the Bishopric of Alexandria upon the death of Demetrius, A.D. 232. Dionysius was appointed to succeed Heraclas in the Catechetical School. He was then ordained Presbyter, A.D. 247 or 248. He succeeded Heraclas as Bishop of Alexandria, and was succeeded in the Catechetical School probably by Pierius. During the reign of Philip persecution against the Christians arose in Alexandria.

A.D. 249 or 250.—Decius issued his order that all Christians must sacrifice to the gods. Then Dionysius was compelled to fly. Once he was taken prisoner. He recovered his liberty. He remained concealed in a desert part of Libya until the middle of the year 251, or perhaps until the death of Decius, or at the close of that reign. From his place of concealment he wrote various letters to the Christians of Alexandria and to their Presbyters. After his return to Alexandria he was diligent in opposing the errors of the Novatians, who asserted that they who had apostatized during the late persecution, should never be absolved by the church, and that they must be excommunicated for life. He was also active in assisting with support and consolation those who had suffered during the fatal pestilence which had broken out through the Roman Empire, A.D. 252, and raged during the space of fifteen years. He exerted himself in refuting the arguments of the millennarians who believed in a personal reign of Christ on earth for a thousand years, especially as taught in the writings of Cerinthus, and of a Bishop named Nepos. Dionysius acted as peace-maker in the disputes concerning the rebaptization of reputed heretics who wished to come over to the Church.

A.D. 257.—The persecution against the Christians arose under Valerian. Æmilian, Governor of Egypt, banished Dionysius to Cephron, situated in a remote part of Libya. Dionysius converted the heathen to Christ. He and his friends were removed to Colluthon, a more inhospitable region, yet nearer to Alexandria.

A.D. 260.—Dionysius returned to Alexandria. Civil commotion and anarchy caused difficulties and distresses to the Bishop and to the members of the Church of Alexandria. Towards the close of his life, Dionysius was summoned to attend a Council at Antioch, met A.D. 265, to condemn the errors of Paul of Samosăta, who denied the divine nature and pre-existence of Christ. Dionysius was unable to attend the Council. He addressed a letter to the Council. He died in the same year soon after he had sent his letter to the Council.

18. *Gregory of Neocesarea, surnamed Thaumaturgus.*—He was born at Neocesarea, in Pontus, of heathen parents, at the beginning of the third century of the Christian era. His original name was Theodōrus. He had studied law. He met Origen at Cæsarea in Palestine, A.D. 231. He became a pupil of Origen, and studied philosophy. Origen conducted his pupil through a course of study in philosophy and in the ancient classics. He then directed his attention to the Holy Scriptures as the fountain of moral and religious truth.

Theodōrus was converted to the truth of revealed religion; was converted to the faith of Christ; was baptised, and gave evidence of the reality of his conversion by the holiness of his life. When Origen fled into Cappadocia, during the persecution under Maximīnus, Theodōrus went to Alexandria. When Origen returned to Palestine, Theodōrus returned and joined his master. Soon afterwards Theodōrus, now called Gregory, received ordination, and was appointed Bishop of Neocesarēa.

The number of converts was small when Gregory became Bishop. The increase of converts became so great that Gregory resolved upon erecting a church for their accomodation. Gregory's church is the first building of this kind mentioned in ecclesiastical history.

During the persecution under Decius, which began A.D. 250, Gregory was forced to save himself by flight. When the persecution ceased he returned, and commemorated with public festivities the days upon which any martyrs or confessors had died.

"And herein," says Gregory of Nyssa, "he acted wisely: for many persons in his time continued their attachment to heathenism for the sake of the festivals connected with its superstitions. And he hoped to gain over such persons to the true religion, by holding out inducements in connection with its ceremonial."

Basil the Great and Gregory of Nyssa were eulogists of Gregory of Neocesarea. They were brothers and received their information respecting Gregory of Neocesarea from their grandmother who had sat under the ministry of "Thaumaturgus"—"the Worker of Miracles." There can be no doubt that Gregory of Neocesarea laid the foundation of the corruption of Christianity by his introduction of festivities in honour of the martyrs and confessors.

Gregory combated the prevailing errors of his time respecting Sabellianism and the doctrines of Paul of Samosăta. Sabellianism taught a trinity of manifestation, but denied a trinity of persons. But Paul of Samosăta taught that there was no trinity either of persons in the Godhead, or of manifestation of the Godhead; and, therefore, that our blessed Lord had no pre-existence, and was a man, and nothing more.

The history of Gregory of Neocesarea, after his conversion, is full of legends of visions, revelations, and wonders, which were attributed to him, and which obtained for him the title of "Thaumaturgus," "The worker of miracles." The ancient authors, in whose works the history of Gregory is recorded, must bear the blame of aiding and abetting in "the efforts to corrupt" the pure and simple truth in Jesus. Gregory of Neocesarea died, perhaps, A.D. 270.

19.—*Arnobius* was a native of Sicca, in Africa, where he taught Rhetoric with great reputation and success. He wrote against heathenism in favour of Christianty. It has been remarked as singular that Arnobius does not make any reference to the writings of the Old or the New Testament. He disputed with the heathen who did not acknowledge the authority of Holy Scripture. A reference to the sacred writings must, in such case, be avoided. Arnobius died, probably, about A.D. 325.

20.—*Lactantius.*—Lucius Cœlius (or Cæcilius) Lactantius Firmianus. Neither is the time nor is the place of his birth known. He attended the lectures of Arnobius, at Sicca, and the conclusion has been that he was a native of Africa. He remained many years in Nicomedia, teaching Rhetoric. The emperor Constantine entrusted him with the education of his son Crispus. It is probable that he did not long survive that unfortunate prince, who was put to death by his own father's orders, A.D. 336.

Lactantius composed a treatise entitled "An Introduction to True Religion, or Christian Institutions, in Seven Books,"—"Institutionum Divinarum Libri Septem,"—which he designed as a more complete and accurate defence of the Christian religion than those already put forth by Tertullian and Cyprian. This work was completed about A.D. 320.

The attacks made upon Christianity during Lactantius' residence in Nicomedia were the means of inducing him to write his treatise. The Latin style of Lactantius is distinguished from that of other early ecclesiastical writers by its superior clearness and elegance; and it has obtained for him the honourable appellation of the Christian Cicero.

Juvencus, a Christian Latin Poet, was contemporary with Lactantius. Caius Vettius Aquilinus Juvencus, a Spaniard, detailed the history of the Gospels in four books of Latin Hexameter, "Historiæ Evangelicæ Libri Quatuor." This poem consists chiefly of a simple versification of the narratives recorded by the Evangelists.

21.—*Eusebius of Cæsarea.*—He was born in Palestine about A.D. 270. He was ordained Presbyter at Cæsarea, in which city he made the aquaintance of, and formed an intimate frendship with, the celebrated Martyr Pamphilus. He valued this frendship so highly, that he was fond of being called by way of distinction "the friend of Pamphilus," "Eusebius Pamphili." His attention was constant to Pamphilus whilst in prison. He assisted him in the composition of his defence of Origen. Some fragments of this work remain. Pamphilus suffered martyrdom. Eusibeus was cast into prison in Egypt. He was liberated so easily, that a charge arose against him of having obtained his liberty by offering sacrifice to idols.

A.D. 315.—Eusebius was elected Bishop of Cæsarea. Paulinus, Bishop of Tyre, consecrated a magnificent church in that city. Many Bishops were present. Amongst them was Eusebius, Bishop of Cæsarea.

A.D. 319.—Eusebius was chosen Bishop of Antioch. He declined the honour because the regulations of the church did not admit of a Bishop's translation from one see to another. He was highly esteemed by the Emperor Constantine. He flattered Constantine. This was contrary to the simplicity of christian character. He undertook, in his great work, a history and chronology, entitled Chronicon (παντοδαπε ιστορια), to describe the origin and progress of all nations from the beginning of the world to the time of Constantine. This work has perished.

His work called *The Evangelical Preparation, or Preparation for the demonstration of the Truth of the Gospel* (Προπαρασκευη ευαγγελικη, or, ευαγγελικης αποδειξεως προπαρασκευη), is comprised in fifteen books. The first six books contain the author's arguments against heathenism. The latter nine contain the author's reasons for establishing the superior claims of Christianity.

He wrote other works in favour of Christianity. He wrote the *Ecclesiastical History* in ten books; a History of the Martyrs in Palestine; a History of the Life of Constantine; a kind of Harmony of the four Gospels; and many other treatises. He continued bishop of Cæsarea till his death, A.D. 340.

Apostolical Constitutions and Canons.—In the early ages of the Church it was a prevailing opinion that Clement of Rome committed to writing from the mouths of the Apostles certain directions for the Church, and that this writing assumed the form of Apostolical Constitutions and Canons. Apostolical Constitutions—Διαταγαν, or, Διαταξεις των αποστολων, Constitutiones Apostolicæ. Apostolical Canons—Κανονες αποστολοκοι, Canones Apostolorum. The authority thus claimed has been disproved. They were chiefly compiled in the second and third centuries; the greater part of them must be assigned to a period before the first Nicene Council, A.D. 325.

1. The Constitutions are comprised in eight books. In these the apostles are frequently introduced as speakers. These books contain rules and regulations concerning the duties of Christians in general, the constitution of the church, the offices and duties of ministers, and the celebration of divine worship. The tone of morality which runs through them is severe and ascetic (ασκεω—to exercise). They contain a complete liturgy or form of worship for Christian Churches, and a description of ecclesiastical ceremonies and the prayers to be used at their celebration. The conclusion must be that the books of the Constitutions are not the productions of the apostolic age.

2. The Canons relate chiefly to various particulars

of Ecclesiastical polity and Christian worship, having their regulations for the most part sanctioned by the threatening of deposition and excommunication against offenders. In the Canon, or list of sacred books of the New Testament, given in the Book of the Canons, the Revelation of St. John is omitted, and the Apostolical Canons are inserted. — See *Riddle's Christian Antiquities.*

1. *Pliny the Younger*, Governor of Pontus and Bithynia, A.D. 110 or 111, consults the Emperor Trajan on the manner of treating persons who professed the Christian religion.

2. *Lucian of Samosăta*, a town of Syria near to the Euphrates, died A.D. 180, in his ninetieth year. Some of the Moderns have asserted that he was torn to pieces by dogs (dogs are the scavengers in Eastern cities) for his impiety; particularly for ridiculing the Christian religion.

3. *Celsus*, an Epicurean Philosopher in the second century, wrote a treatise against the Christians. To this Celsus, Lucian dedicated one of his compositions. There was a physician of this name, Celsus, in the reign of Tiberius, A.D. 37, who wrote eight books on Medicine, in elegant Latin. Celsus the Philosopher wrote a century later than Celsus the Physician. He gives important information respecting the doctrine of the Christians in his day. He affords his readers no light on the subject of the customs and observances of the Christians.

4. *Julian the Apostate* refers to the charitable institutions of the Christians, to their ecclesiastical discipline, and to their education of the young. Julian was born at Constantinople, A.D. 381. Died of a wound received at Ctesiphon, A.D. 393, aged 32 years. He sought in vain to re-establish Paganism. Ctesiphon, a large village of Assyria, on the banks of the Tigris, where the kings of Parthia generally resided in winter, on account of the mildness of the climate.

1. *Gregory of Nyssa* (*Nyssēnus*).—Born A.D. 330. Died A.D. 400 or 396. Nyssa, a town of Æthiopia at the South of Egypt. According to others, a town of Arabia. Gregory was Bishop of Nyssa. He was the author of the Nicene Creed. The date contradicts it. He made a new draft of the Nicene Creed. This is correct.

2. *Gregory of Nazianzus*, whence he was named *Nazianzēnus*, and was also surnamed the Divine. He was Bishop of Constantinople. He resigned his Bishopric because his appointment was disputed. His writings rival those of the celebrated orators of Greece in eloquence, sublimity, and variety.

Gregory of Nazianzus and Gregory of Nyssa obtained much renown among the theologians and disputants of the fourth century; and their works shew that they were not unworthy of being held in estimation. But after ages would have prized them higher, if they had been less attached to Origenism, and more free from the false eloquence of the Sophists.—*Mosheim, Vol. I.*

Nazianzus, or Nazianzen, was a town of Cappadocia. Gregory Nazianzēnus died A.D. 389.

General Councils.

General Councils were summoned by the reigning Emperors. The first eight General Councils were summoned by the sole authority of the Emperors. Eight Eastern Councils and ten Western Councils, in all eighteen General Councils, are considered as the correct number given by Dr. Grier in his book on the General Councils.

I. Eight Eastern Councils.

1. Nice, convened by the Emperor Constantine the Great, A.D. 325.
2. Constantinople, convened by the Emperor Theodosius, A.D. 381.
3. Ephesus, convened by the Emperor Theodasius, A.D. 431.
4. Chalcedon, convened by the Emperor Marcian, A.D. 451.
5. Constantinople, convened by the Emperor Justinian, A.D. 556.
6. Constantinople, convened by the Emperor Constantine IV., A.D. 681.
7. Nice the second, convened by the Empress Irene, A.D. 787.
8. Constantinople, convened by the Emperor Basilius, A.D. 870.

II. Ten Western Councils.

1. The First Council of Lateran, convened by Pope Calixtus, A.D. 1123.
2. The Second Lateran Council, convened by Pope Innocent II., A.D. 1139.
3. The Third Lateran Council, convened by Pope Alexander III., A.D. 1179.
4. The Fourth Lateran Council, convened by Pope Innocent III., A.D. 1215.
5. The First Council of Lyons, convened by Pope Innocent IV., A.D. 1245.
6. The Second Council of Lyons, convened by Pope Gregory X., A.D. 1274.
7. The Council of Vienne, convened by Pope Clement V., A.D. 1311.
8. The Council of Florence, convened by Pope Eugenius IV., A.D. 1439.
9. The Fifth Lateran Council, convened by Pope Julius II., A.D. 1512.
10. The Council of Trent—sought for, prevented, and defeated for twenty-two years—was, at length, convened by Paul III., A.D. 1545 to A.D. 1563, 18 years.

Father Paul describes the Council of Trent thus:—"The lawyers who attended knew little of religion; whilst the divines were of less than ordinary sufficiency."

Vargas, Fiscal, *i.e.* Exchequer-Minister to Charles V., remarks, "that of the hundred fathers there assembled, twenty were incapable of understanding such matters; and, though otherwise good men, they were unlearned. But, if learned in other faculties, their knowledge of divinity was at second hand."—*Grier, Gen. Con.*

Trent, Trientum, a town of Austria, Tyrol, 105 m. N.E. Milan, beautifully situated in a valley surrounded by hills—l. i. c. bank—Adige. It is well built in the Italian style. Population, 15,000.

I. Two centuries and a half intervened between the last Eastern General Council, A.D. 870, and the first Western General Council, A.D. 1120. The ignorance and dissoluteness of the sacred orders, and the awful vicissitudes which both the Eastern Church and the Western had undergone, caused the deplorable state of Christianity during this interval. Learning and Philosophy declined. They sank as Christianity went down. Cardinal Baronius thus expresses his opinion upon the state of the Church in this age, and of the age itself: "Sæculum, quod boni sterilitate ferreum, mali que exundantis deformitate plumbeum, atque inopia Scriptorum, appellari consueuit obscurum." The age has been accustomed to be called iron from its sterility of good, leaden from its deformity of overflowing evil, and obscure from its want of writers, A.D. 900.

Cæsar Borgia, son of Pope Alexander VI., four centuries afterwards, filled up the measure of the iniquities of the dark ages by his atrocities and debaucheries.

II.—The institutions of this tenth century or tenth age of the church were full of errors in doctrine; in fact, were established customs of heathenism.

1. The canonization of saints. 2. The baptism of bells. 3. The celibacy of the clergy. 4. The worship of relics. 5. Visions, apparations, ordeal by fire, and other vain superstitions defiled the Church. "The Rosary and Crown" were instituted in this age in honour of the Virgin Mary. The Rosary consisted of fifteen repetitions of the Lord's Prayer, and one hundred and fifty Ave Marias. The Crown consisted of seven repetitions of the Lord's Prayer and seventy Ave Marias.

The Western Councils were composed of Western Bishops solely. During the pontificate of Innocent III. "The order of the Cross," "the Dominican order," and "the Franciscan order," were established.

The Dominicans were called preachers. Their founder was Dominick. He was employed as a preacher in company with other missionaries in the South of France. The name of preachers was, therefore, given to his followers. When argument failed they inflicted punishment. This practice acquired for them the title of "Inquistors." Their practice was the origin of the "Inquisition."

"Siculi non invenere tyranni
Majus tormentum."—*Hor. Epis.* bk. i. 2, 58-59.

"The Sicilian tyrants have not invented a greater torment." The word invidiâ has been very ingeniously omitted by Dr. Grier. Horace meant that the Sicilian tyrants, expert in the invention and in the practice of tyranny, had not invented a greater means of torture than that which envy invented in the breast of him who was its slave. The Dominicans failod to reduce the Albigenses to the Roman yoke. Innocent III. instituted "the order of the Cross," and commissioned the brethren to convert the Albigenses by "extermination."

The Mendicant Friars of this period produced the "Evangelium Æternum." They blasphemously pronounced this book to be "*better and more perfect than the Gospel of Christ.*" "*Evangelio Christi perfectius, melius, dignius fore Evangelium Æternum, sive Evangelium Spiritus S.*" *Quo adveniente evacuabitur Evangelium Christi.* They intended that their Eternal Gospel, or their Gospel of the Holy Spirit, should cause the evacuation or complete expulsion of the Gospel of Christ.

III.—*The thirteenth century* was fruitful of Synods. The Synod of Toulouse, held A.D. 1229, deserves to be spoken of with detestation, on account of its rigorous decrees against heretics and against princes who did not extirpate heretics from their dominions. It took upon itself to regulate the reading of the Scriptures. This was a fit model for the Roman Church to follow. Du Pin declares, in the way of apology or defence, that the perversion of Scripture at that time in France was very great. The decree, "Prohibimus etiam ne libros Veteris Testamenti aut Novi, Laici permittantur habere: nisi forte Psalterium vel Breviarium pro divinis officiis, aut horas beatæ Mariæ: sed ne premissos libros habeant in vulgari translatos, arctissime inhibemus." *Labb. Concil. Tolos., vol.* xi. *paros.* i., *p.* 430. "We also forbid that Laics (laymen) be permitted to have books of the Old Testament or New, unless by chance the Psaltery or Breviary for divine offices, or the hours of the blessed Mary; but we most strictly prohibit their having the books before stated translated in the vulgar tongue."

Roger Bacon, Matthew Paris, Bonaventure, Thomas Aquinas, called the angelic doctor, and St. Dominic, infamous for his institution of the Inquisition, were the lights of literature in the thirteenth century.

IV.—*The fourteenth century* is remarkable for the ministry of Wickliffe, "the Morning Star of the Reformation," and for the genius and learning of John Duns Scotus, of Petrarch, and of others.

V.—*The fifteenth century* is remarkable for the capture of Constantinople by the Turks, the end or result of the Crusades, and for the invention of printing.

1. *The Synod of Pisa* (Pisa, Tuscany, 44 m. W. Florence, Italy, famous for its sloping tower, 168 feet in height) gave hope of reformation. Benedict XIII. and Gregory XII. solemly swore that they would severally relinquish their claims to the Papal chair, if it appeared advisable and conducive to the interests of the Church.

Ecclesiastical assemblies abounded in the fifteenth century. The importance of ecclesiastical assemblies at Pisa, Constance, Basil, Florence, Ferrara, would be suffcient to give character to the fifteenth century.

Benedict XIII. and Gregory XII. were publicly accused, by the Synod of Pisa, of violation of their oaths, declaring them guilty of heresy, schism, and

contumacy. The Synod thus laid the grounds of the deposition of these Pontiffs. Benedict and Gregory, supported by the reigning emperors, protested against the authority of the Synod. The Council of Constance proceeded as if the Council of Pisa had never existed. The decrees of the Council of Pisa were thus nullified. The evil caused to the Church was great. The schism prevailed during a period of fifty years.

2. *The Council of Constance* (A.D. 1414).—The Emperor Sigismund, the King of France, and other monarchs, felt that the rivalship for the Papal throne suggested the necessity for assembling a General Council.

Pope John XXIII. thought that the sovereigns would support his cause. He was the successor of Alexander V. He appointed a Council to meet at Constance, a city of the Grand Duchy of Baden, giving a special promise that he would submit to it's judgment, whether his rivals did so or not. The decision of the Council was adverse to the three rivals. The Council declared that a General Council was superior to the sovereign Pontiff. Three opinions exist in the Roman Church on this subject:—

1st. The Pope alone is supreme and infallible.

2nd. A General Council alone is supreme and infallible.

3rd. The General Council, with the Pope, are supreme and infallible.

The Ultramontanes, that is, the Italians, held the first opinion. John Huss, the unfortunate Bohemian, and Jerome of Prague (the capital of Bohemia), in succession suffered at the stake by order of this Council. They went, says the historian, Æneas Sylvius, "to the stake as if it were to a banquet:" "Ambo constante animo, nec non et quasi ad epulas invitati ad incendium properârunt: nullam emittentes vocem quæ miseri animi posset facere indicium. Ubi ardere cœperunt hymnum cecinere quem vix flammæ etfragor ignis intercipere potuit." "Both with constant mind, and as if invited to a banquet, hastened to the conflagration, emitting no voice which could make discovery of a wretched mind. When they began to be on fire, they sang a hymn, which scarcely the flames and the crackling of the fires was able to intercept."

The ashes of Huss were cast into the Rhine. Perhaps the Council treated the ashes of Jerome as they had treated the ashes of Huss. They ordered the bones of Wickliffe to be disinterred and thrown into the river of Lutterworth. The agents of the Council in England punctually executed the command.

Huss had a safe conduct, and should have been allowed to return to his home in safety. Jerome had not the same security. This cannot justify the conduct of the Council in the case of Jerome. The Council of Constance must be regarded by successive generations as infamous for its murder of Huss, and of Jerome of Prague, and for it's violation of the grave and of the bones of Wickliffe.

VI.—*The Council of Basil* (A.D. 1431).—This Council should have assembled in Pavia, in Austrian Italy. A plague in Pavia prevented this arrangement from being completed. Martin V. assembled a Council at Scienne (Sciena, a town in Tuscany). Martin succeeded in having the Council transferred to Basil (Switzerland). This was the only transaction in which Martin was engaged before his death, in relation to the Council. Eugenius IV. succeeded Martin V. and inherited his feelings and opinions. Their policy was to retard the question of Reformation, and to introduce the subject of *a union of the Eastern and Western Churches.* The Council of Basil was again dissolved. Another Council was convened at Ferrara, a city of Italy, in the Papal States. Eugenius found a pretext for removing the Council to Florence, the capital of Tuscany. Fever had broken out in Ferrara: it was dangerous to remain there. Florence would be less expensive than Ferrara to the members of the Council. Such were the reasons for the removal of the Council.

Æneas Sylvius was amongst the literary characters of the fifteenth century. As secretary of the Council of Basil, he was the boast of literature. But as if he had changed his nature with his name, he disgraced it as Pius II. In his character as Pope he published a retractation (A.D. 1463) of his defence of the Council of Basil—shamelessly declaring that, "*as Æneas Sylvius, he was a damnable heretic; but, as Pius II., he was an orthodox Pontiff.*"

Besides Æneas Sylvius, other men of letters have obtained distinction in the fifteenth century: as Gerson, Thomas a-Kempis, Cardinal Ximenes, the first translator of the Hebrew Old Testament into Latin, and compiler of the Polyglot Bible, A.D. 1502, entitled the Complutensian edition, Platina, and Nicholas de Clemangis, Lorenzo de Medici. Mr. Roscoe has written his life.

Savonarolo preached at Florence against indulgences and the vices of the Papal Court, as Luther afterwards preached in Saxony. The same writer who has recorded the fame of Lorenzo has consigned to merited infamy the persecutors of Savonarolo. The Florentines dragged Savonarolo to the pile at the command of the Ecclesiastical Assembly appointed by the infamous Alexander VI. to sit in judgment upon Savonarolo. They burned him amidst cries of "Long live Pope Borgia." They collected his ashes as the people had formerly done in the case of Huss, of Jerome of Prague, and of Wickliffe. They threw the ashes of Savonarolo into the river Arno.—*Grier, Gen. Coun.*

The Prayer Book.

I.—English Translation of the Bible.

		A.D.
1.	Wickliffe	1360
	Printing invented	1441
2.	Myles Coverdale, with Tyndale's N. T., dedicated to Henry VIII.	1535
3.	Myles Coverdale. Matthew's Bible	1537
4.	Cranmer's Gt. Bible, dedicated to Henry VIII	1539

5. Taverner's Bible 1539
6. Archbishop Parker's Bible, called "Bishop's Bible"..... 1568
7. Tyndale..... 1526
8. Tyndale..... 1530
9. Geneva Bible 1550
10. Douay Bible, O. T., translated from the Vulgate. Latin 1609-10
11. Rheims N. T., translated from the Vulgate. Latin 1584
12. Authorised version 1611

Pre-composed Prayer, Thanksgiving, &c.

1. The Song of Miriam and Moses, Exod. xv.
2. Deut. xxi. 7-8.
3. 1 Chr. xxv. 30. David.
4. Solomon. 1 Kings viii.
5. Nehemiah xii. 44.
6. Psalms.

Witnesses. Isaiah viii. 2:—"Maher-shalal-hash-Baz." "And I took unto me faithful witnesses to record, Uriah, the Priest, and Zechariah, the son of Jeberechiah."

II.—The Prayer Book in English.

Henry VIII.	A.D.
1. Institute of a Christian man	1537
2. Erudition of a Christian man.....	1540
3. Second edition of Erudition of a Christian man.....	1543
4. Primer	1545
Edward VI.	
1. First book.....	1549
2. Second book	1552
Elizabeth.	
1. Review	1558
James I.	
1. Review	1603
Charles II.	
Review	1660

James I. added the chapter on Sacraments to the Catechism.

Ancient Liturgies.

1. St. James, bishop of Jerusalem.
2. St. Mark, bishop of Alexandria.
3. St. Peter, bishop of Rome.

These were proved to be uninspired productions. Therefore Liturgies were composed by—

(Eastern Church.)

1. St. Basil, bishop of Cæsarea, in Cappadocia.
2. St. Chrysostom, bishop of Constantinople.

(Western Church.)

3. St. Ambrose, bishop of Milan.
4. St. Gregory, bishop of Rome.

Liturgy means work for the people, comprising all the services. Litany means earnest supplication, and is applied to one service only. It is read in the middle of Cathedrals, "between the porch and the altar." *Joel* ii. 17.

I. The design of the public worship of Almighty God is stated in the address which the minister is directed to read at the commencement of morning Prayer and evening Prayer. One or more texts from Holy Scripture are appointed to be read as giving authority to the address. It is to be regretted that this part of the Liturgy is not understood by many who are constant attendants upon the services in our Churches. The first subject brought before every one of the worshippers is the sinful nature of all mankind, and of one's self in particular. The second subject is the necessity for a confession of sins to God. The third is the willingness of our Heavenly Father to forgive the sins which are confessed and forsaken. "Wherefore, let us beseech Him to grant to *us* true repentance and His Holy Spirit, that those things may please Him which *we* do at this present; and that the rest of *our* life hereafter may be pure and holy, so that at the last *we* may come to his eternal joy, through Jesus Christ our Lord. Amen."

In private devotion the same subjects should be present to the mind of the worshipper. "*God pardoneth and absolveth all them who truly repent and unfeignedly believe his Holy Gospel.*" Upon this declaration of Gospel truth must rest the faith, the hope, the happiness of all who worship God in sincerity and in truth, in either public or private devotion. The address states the purpose of our assembling and meeting together in the house of God. We meet—

1. "To render thanks for the great benefits which we have received at the hands of God."
2. "To set forth his most worthy praise."
3. "To hear his most Holy Word."
4. "To ask those things which are requisite and necessary as well for the body as the soul."

Public Worship is thus described as consisting of four parts:

I. Thanksgiving.
II. Praise.
III. Hearing God's Word.
IV. Prayer.

This part of the Liturgy precedes the Lord's Prayer, was composed by Martin Bucer, and was introduced into the second book of King Edward VI. The first book of King Edward VI. commenced with the Lord's Prayer. Martin Bucer rejoiced to think that he had secured to the people of England the preaching of the Gospel before they engaged in prayer.

II.—Morning Prayer, the Litany, and the Communion Services were, for some time, read separately, and at distinct and different hours. Afterwards they were read at one time in the day, and the custom has continued. This custom necessarily prolongs the service. It may be desirable to have morning

prayer and sermon on those days when there is no "Communion," and to have the Litany and Communion Service only with sermon upon those days when there is "Communion." This arrangement would be very suitable to the requirements of many, and would not be injurious to the spiritual welfare of any.

III.—Attention may be directed to certain matters in the Book of Common Prayer, which means that the service is common to the minister and to the people. The following is a list of those matters:—

1. Advent.
2. Christmas.
3. Epiphany.
4. Lent.
5. Ember Days.
6. Rogation Days.
7. Maunday Thursday.
8. Good Friday.
9. Expectation Week.
10. Easter.
11. Whit Sunday.
12. Trinity Sunday.

1. *The Cross in Baptism.* 2. *Sponsors.* 3. *Confirmation.* 4. *Catechism.*

1. *Advent*, ad—to, venio—I come, "Jesus Christ came into the world to save sinners." There are four Sundays in Advent. On these four Sundays the Prophecies of Isaiah which relate to the first coming of our Lord are read that the design of his coming in the flesh may be impresed upon the minds of his faithful followers. The Collects for these Sundays are expressive of the knowledge on this subject derived from a careful study of the testimony of the prophet to the person, the coming, and the work, and the suffering of our Redeemer. The hoped for result is that "we may have grace to cast away the works of darkness, and put upon us the armour of light, *now in the time of this mortal life*, in which Jesus Christ the Son of God came to visit us in great humility, that when He shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with the Father and the Holy Spirit, now and ever more."

2. *Christmas.*—The nativity of Christ. On this day we celebrate the advent into the world of Him who took our nature upon Him, and was born of a pure virgin. We express our gratitude to God for his unspeakable gift. We pray that "we, being regenerate and made God's children by adoption and grace, may daily be renewed by the Holy Spirit." The end of all our knowledge of Holy Scriptures is the renewal of our souls in holiness, without which none can see the Lord.

3. *The circumcision of Christ.*—Eight days after Christmas our Lord was circumcised in obedience to the Mosaic law. We commemorate this obedience to the law as an act which teaches us to yield to Christ "the obedience of the faith." We pray, "grant to us the true circumcision of the Spirit, that our hearts and all our members, being mortified from all worldly and carnal lusts, we may in all things obey the blessed will of God." We pray for this grace in the name of our Redeemer.

4. "*O Sapientia.*"—On the sixteenth day of December, eight days before Christmas Eve, these words are noted in the Calendar. They are the first words of an anthem usually, in former times, sung in Church during the octave of Christmas, or the eight days before Christmas Eve. The anthem was sung in honour of Christ's advent. The service was, in those days, in the Latin language.

5. *Epiphany.*—The word means manifestation or shewing. On this day the shewing of Christ to the Gentiles is celebrated. In this Epiphany we who were once darkness but are now light in the Lord should feel the deepest debt of gratitude to that "God who called us out of darkness into his marvellous light," and who gave to us to "see the light of the knowledge of the glory of God in the face of Jesus Christ." "O God, who, by the leading of a star, didst manifest thine only-begotten Son to the Gentiles (to us, their descendents), mercifully grant that we, who know thee now by faith, may, after this life, have the fruition of thy glorious Godhead, through Jesus Christ our Lord, Amen."

During six Sundays after the Epiphany.—Should there be so many in any year, we have scriptures appointed to be read selected from the old and new Testaments which bring to our minds the words and miracles of our blessed Lord, shewing his mind towards the Gentiles to be full of gracious determination, that he would have one fold under the care of himself, the one shepherd; and that the Gentiles as well as the Jews should, as sheep of his fold, enjoy the benefits and blessings of his divine care.

6. *Lent.—Three Sundays, called Septuagesima*, the seventieth day; *Sexagesima*, the sixtieth day; *Quinquagesima*, the fiftieth day before Easter, have an immoveable position, as they introduce the great season, called Lent or Spring. This season commences on Ash-Wednesday and ends on Good Friday. Saturday being the Eve of Easter Day is to be considered a day of preparation for Easter; though still reckoned as the fortieth day of Lent. Forty working days are counted, beginning at Ash-Wednesday, and ending at Easter Eve. These are called Fast Days. Sundays in Lent are not counted amongst those forty days, which have been set apart for the commemoration of our Load's forty days fasting and temptation in the wilderness of Judea. Through this season we acknowledge the divine love of our heavenly Father to be universal, declaring our belief to be that God, "almighty and everlasting," hates nothing which he has made, and that he forgives the sins of all them who are penitent. Being strong in this faith, we pray, "Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord."

7. *Ember Days are:* 1, Wednesday; 2, Friday; 3, Saturday. After 1, the first Sunday in Lent; 2, Whitsunday; 3, the fourteenth day of September (holy cross day); 4, the thirteenth day of December (St. Lucy's day). The word Ember has three meanings: 1, Ember, German for abstinence; 2, Ember means ashes; 3, Ember means in a circuit.

1. Ember days are certain days set apart for the

consecrating to God of the four seasons of the year, and for the imploring of his blessing, by fasting and prayer, upon the ordinations performed in the Church at those times. 2. They are called Ember weeks (as some think) from a German word which imports abstinence. According to others they have their name from a custom prevalent in ancient times, which people had, at those seasons of fasting, of expressing their humiliation, by sprinkling ashes upon their heads, or by sitting upon ashes. They were accustomed to break their fast by eating cakes baked upon embers, which were, therefore, called ember cakes. Dr. Mareschal derives the custom from a Saxon word importing a circuit or course. These fasts returned at certain seasons in the course of the year, and may, with more probability, have the name ember days; that is, fasts in course. The Council at Placentia, Italy, near to the river Po, A.D. 1095, fixed the days for the celebration of these fasts. Before that time they were observed in several Churches with some variety. 3. Ordination of ministers has been fixed to these set times. 1. That all may join in imploring a blessing upon it. 2. That bishops and candidates may, as they know the time, prepare themselves for this great work. 3. That no vacancy may remain long unsupplied; and 4, That people, knowing the times, may, if they please, be present, either to approve of or to object to the bishop's choice of candidates.

Two forms of prayer to be used in the Church at these seasons were added at the last review. These prayers have a similar meaning, therefore either may be used. The second occurs in the Scotch Liturgy before the prayer of St. Chrysostom. The first prayer might be introduced, with much profit to all parties, into our own Liturgy, before the prayer of St. Chrysostom. Very few know anything about these prayers. I shall, therefore, transcribe the first prayer. (See *Wheatley*.)

"Almighty God, our heavenly father, who hast purchased to thyself a Universal Church by the precious blood of thy dear Son; mercifully look upon the same; and [as at this time] so guide and govern the minds of the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of the Church. And to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen."

Shrove or Pancake Tuesday.—Pancake Day is another name for Shrove Tuesday, from the custom of eating pancakes on this day, still generally observed. A writer in the Gentleman's Magazine, A.D. 1790, says, that Shrive is an old Saxon word of which Shrove is a corruption, and signifies Confession. Hence, Shrove Tuesday means Confession Tuesday, on which day all the people in every parish through the kingdom were obliged to confess their sins, one by one, to their own parish priests, in their own Parish Churches; and that this might be done the more regularly, the great bell in every parish was rung at ten o'clock, or perhaps sooner, that it might be heard by all. Since the Reformation the custom of ringing the great bell in our ancient Parish Churches, at least in some of them, still remains, and obtains in and about London the name of Pancake Bell: the usage of dining on pancakes or fritters, and such like provision, still continues. In Pasquin's *Palinodia*, 1634, quarto, it is merrily observed that on this day every stomach,

> "Till it can hold no more,
> Is fritter-filled, as well as heart can wish:
> And every man and maide do take their turn,
> And tosse their pancakes up for feare they burne;
> And all the kitchen doth with laughter sound,
> To see the pancakes fall upon the ground."
> *(See Pulleyn's Etymological Compendium.)*

Ash-Wednesday.—The name of Ash-Wednesday proceeded from a custom in the ancient Church, when, on the first day of Lent, the penitents presented themselves before the bishop, clothed in sackcloth, and in the presence of the clergy who were to be judges of the sincerity of their repentance. After the seven penitential psalms and prayers had been repeated, the penitents were conducted to the Church doors, the clergy following after, and repeating the curse upon Adam, "In the sweat of thy brow shalt thou eat thy bread." The English Church, in her service for this day, laments the disuse of this discipline, and has supplied the want of it by the office called Commination.

Black Bartholomew.—Mr. Audley says there is a shocking propriety in the epithet given to this day (August 24th) for the horrid massacre of Protestants, which commenced in the reign of Charles IX. of France. In Paris alone, ten thousand people were butchered in a fortnight, and ninety thousand in the provinces; making together, one hundred thousand. This, at least, is the calculation of Perefix, tutor to Louis XIV. and Archbishop of Paris; others reduce the number much lower.

Sicilian Vespers.—This is another of those bloody massacres which so much disgrace history (*the history of the Church of Rome*). It occurred on the 30th of March, 1282, when the Sicilians rose on the French, and destroyed in cold blood eight thousand of them. The signal was the sounding of the vesper or evening prayer bell; and hence came the term of Sicilian vespers.

Rogation Sunday.—The fifth Sunday after Easter is called 'Rogation Sunday.' The term rogation signifies supplication, from the Latin *rogare*, to beseech. The Greeks call Litanies those prayers which the Latins call Rogations. Rogation Sunday obtained its name from the succeeding Monday, Tuesday, and Wednesday, which are called "rogation days," and were ordained by Mamertus (called by others Mamercus) Archbishop of Vienne, in Dauphine. About the year 469, he caused the litanies, or rogations, or supplications, to be said on those days for the deliverance from earthquakes, fires, wild beasts, and other public calamities, which are alleged to have happened in

this city. Hence the whole week is called "rogation week," to denote the continual praying.—*Pulleyn.*

Of the Monday and Tuesday in Easter week.—Among the primitive christians this *queen of feasts*, as those fathers called it, was so highly esteemed, that it was solemnized fifty days together, even from Easter to Whitsuntide; and this so strictly in the Spanish Church, that even the "rogations" were, amongst them, deferred by an order of Council until Whitsuntide was over, during which whole time baptism was conferred, all fasts were suspended and counted unlawful. They prayed standing (as they were wont to do every Lord's day in token of joy), thereby making every one of those days in a manner equal to Sunday.

Processions on Rogation days continued at the Reformation.—At the Reformation, when all processions were abolished by reason of the abuse of them; yet, for retaining "*the perambulation of the circuits of parishes,*" it was ordered "That the people shall, once a year, at the time accustomed, with the curate and substantial men of the parish, walk about the parishes, as they were accustomed, and, at their return to Church, make their common prayers. Provided that the curate in the said common perambulation, used heretofore in the days of rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of the hundred and fourth psalm, 'benedic anima mea,' &c. At the same time also the minister shall inculcate this and such like sentences, 'Cursed be he who translateth the bounds and doles of his neighbour,' or such other order of prayer as shall hereafter be appointed."

No such prayers indeed have been since published; but, there is a homily appointed, which is divided into four parts: the first three to be used upon the Monday, Tuesday, and Wednesday, and the fourth upon the day when the parish make their procession. —*Wheatly.*

Maunday Thursday.—The day before Good Friday; so called from the Latin word mandatum, a command, or mandate (from mando, to command), because our Lord commanded his apostles to keep the feast which he had instituted on the day before his crucifixion. This day is called Dies Mandati (Mandate, or Maunday Thursday). Others think that the name was given to this day on account of the new commandment which our Lord gave to his apostles to "*love one another,*" after he had washed their feet, in token of the love he bore to them, as is recorded in the second lesson at Morning Prayer: *John* xiii.

7. *Expectation Week.*—During this week the apostles continued in earnest prayer and expectation of the Comforter whom our Saviour had promised to send to them; whence it is sometimes called Expectation Week. The Collect for this day was a little altered at the Reformation, but the epistle and gospel are the same which were used of old. The Gospel contains the promise of the Comforter, who is the Spirit of truth: and the Epistle exhorts every one to make such use of those gifts which the Holy Spirit shall bestow upon them as becomes good stewards of the manifold grace of God. The Sunday after Ascension day. *The Epistle*—1 *St. Peter* iv. 7; *The Gospel*—*St. John* xv. 26, *and part of* xvi.

8. *Good Friday.*—This day received its name "good" from the blessed effects of our Saviour's sufferings, which are the ground of all our joy, and from those unspeakably good *things* which he hath purchased for us by his death; by which the blessed Jesus made expiation for the sins of the whole world, and obtained eternal redemption for us. Among the Saxons it was called "long Friday;" but for what reason does not appear, excepting on account of the long fastings and offices which they used in that time.

9. *Easter day.*—Good Friday and Easter Eve were days of mourning to the apostles and disciples of our Lord. Easter day was the day of rejoicing to them. On these days we endeavour to call to mind the varied feelings of those who thought that it was He who should have redeemed Israel, and whose hopes were buried in the grave of the crucified Jesus of Nazareth; and the change of feeling from sorrow to joy when they had evidence that their crucified Master was declared to be the Son of God, with power, by the resurrection from the dead.

The word Easter is taken from the Saxon word *Oster*, which signifies *to rise;* or, as others think, from one of the Saxon Goddesses called Easter, whom they always worshipped at this time of the year. In the first book of King Edward VI. they had two communions upon the great festivals, and a distinct service for each communion.

10. *Ascension day.*—Forty days after his resurrection, our blessed Saviour publicly ascended with our human nature into heaven and presented it to God, who placed it at his own right hand; and, by the reception of those first-fruits, sanctified the whole race of mankind. This day has been set apart for the commemoration of this great and mysterious act of our redemption from the beginning of Christianity, in thankful acknowledgment of God's unspeakable gift to a lost and fallen world.

11. *Whitsunday.*—The feast of Pentecost was of great eminency among the Jews, in memory of their laws being delivered on Mount Sinai at that time; and of no less note among the Christians on account of the descent of the Holy Ghost the same day upon the apostles and other christians, in the visible appearance of fiery tongues, and of those miraculous powers which were conferred upon them. Whit-Sunday, answering to the Jewish Pentecost, was observed with the same respect to Easter, which answered to the Jewish Passover, as the Jewish Pentecost was to their Passover, just fifty days intervening. Pentecost means fifty, and was celebrated fifty days after the celebration of the Passover. It was styled Whitsunday on account of the light and

knowledge received by the apostles for the enlightening of all mankind; but, principally on account of the white garments worn at this time by the candidates for Baptism. Mr. Hamon l'Estrange conjectures that the name is taken from the French word *Huict*, which signifies eight, and then Whit-Sunday will be Huict-Sunday, the eight Sunday from Easter. Another conjecture is, that the name is derived from a custom among our ancestors of giving upon this day all the milk of their ewes and kine to the poor for the love of God, in order to qualify themselves to receive the gift of the Holy Ghost. This milk was called white meat.

12. *Trinity Sunday.*—It is found, by looking into the ancient liturgies, that this day was regarded only as an octave of Pentecost, or of Whitsunday. The Arian controversy led to the setting apart a particular day for the celebration of the Trinity, though the blessed Trinity was daily commemorated in the public acts of devotion in the Church. In the time of Alexander III., the Pope, if not before, the festival of the Holy Trinity was observed in some churches on the Sunday after Pentecost, or Whitsunday, and in other churches on the Sunday next before Advent; until, in the year 1305, it was made an established feast, as it stands in our present calendar, by Benedict XIII. Mr. Johns, in his Ecclesiastical Laws, has given this date, which appears very inaccurate, according to Mr. Wheatly. Benedict was not chosen Pope till A.D. 1394. A.D. 1405, and not 1305, must be the correct date of the establishing Holy Trinity as a feast. A.D. 1305 is given by Mr. Johnson as the date of the decretal of Pope Alexander III. Wheatly supposes that Mr. Johnson meant 1405. The reason why this day was chosen, as most seasonable for this solemnity was, that our Lord's ascension into heaven, and the descent of the Holy Ghost, were followed by a full knowledge of the glorious and incomprehensible Trinity, which before that time was not so clearly known. The foregoing solemn festivals were dedicated to each several person by himself, thereby celebrating the *Unity in Trinity*. It was thought highly seasonable to conclude those solemnities by adding to them one festival more, to the honour and glory of the whole Trinity together, celebrating in this festival *the Trinity in Unity*.

In our Litany, the same arrangement is observed. Each person is addressed by himself, *Unity in Trinity;* afterwards, the three persons are addressed conjointly, *Trinity in Unity*. The remainder of the Litany may be considered as addressed solely to our blessed Lord and Saviour, with some short exception.

13. *The Cross in Baptism.*—For the better understanding of this primitive custom or ceremony, we may observe, that it was an ancient rite for masters and generals to mark the foreheads or hands of their servants and soldiers with their names or marks, that it might be known to whom they did belong; and to this custom the angel in the Revelation is supposed to allude: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." *Rev.* vii. 3. Thus again the retinue of the Lamb are said to have His Father's name written in their foreheads: "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him a hundred and forty and four thousand, having His Father's name written in their foreheads."—*Rev.* xiv. 1. And thus, lastly, in the same chapter, as Christ's flock carried His mark in their foreheads, so did his great adversary, the Beast, sign his servants there also: "And the third angel followed them, saying with a loud voice, If any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God."—*Rev.* v. 9-10. The sign of the Cross in Baptism is often called by the ancient fathers, "The Lord's Signet" and "Christ's Seal."

The next authority, if it can be called an authority, for the sign of the Cross in Baptism, produced by Wheatly, is the form of Moses in prayer: "The Israelites could overcome the Amalekites no longer than Moses, by stretching out his arms, continued in the form of a cross.—*Exod* xvii. 11, 12, 13. "Aaron and Hur, one on each side of Moses, stayed up his hands. They had caused Moses to sit upon a stone." The next reference is to *Ezekiel* ix. 4, where God commands the man clothed with linen, who had the writer's inkhorn by his side: "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men who sigh and who cry for all the abominations which be done in the midst thereof." Minucius Felix is quoted as affirming that the primitive disciples of Christ's religion did not worship the Cross, but that, long before the invention of material crosses, they were accustomed, "frontem crucis Signando, terere," to mark, or (as the word signifies) to wear out their foreheads with the sign of the Cross. How far any or all of these references can give authority to the sign of the Cross in Baptism, is a question which may be very easily and truly answered in the negative.

1. *Lætantius* describes Christians as those who have been marked in their foreheads by the Cross.

2. *St. Chrysostom* makes it the glory of Christians that they carry in their foreheads the sign of the Cross.

3. *St. Basil* tells us that an Ecclesiastical Constitution had prevailed after the apostles' days, that they who believed in the name of the Lord Jesus Christ should be signed with the sign of the Cross.

4. *St. Austin (Augustin)*, speaking to one who was going to be baptised, tells him, "that he was, that day, to be signed with the sign of the Cross, with which all Christians were signed (*i.e.* at their Baptism.)

5. Constantine the Great, the first Christian Emperor, had his directions from heaven; (saw, or thought he saw, a cross in the air); on account of which he formed his banners in his wars with the motto, which he saw under the cross in the heavens, Εν τουτω νικα, by this conqueror.

The origin of the rite is founded in superstition. The practice should be abandoned. Saul should not consult the witch of Endor.

The forehead is the seat of blushing and shame; for which reason the child is to be signed on that part of him, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and to fight manfully under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end.

Two passages from St. Paul's Epistles may be very aptly quoted to explain how St. Paul used the words shame and glory. First, *Romans* i. 16, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one who believeth: to the Jew first, and also to the Greek." Second, *Gal.* vi. 14, "But God forbid that I should glory, save in the Cross (the Gospel) of our Lord Jesus Christ, by whom (or by which) the world is crucified unto me, and I unto the world." This is being saved. This is a felt salvation. This is Christ in the heart, the hope of glory.

14. *The sign of the Cross in the consecration of the Eucharist.*—The restoration of our Lord's words, indeed of the history of our Lord's adoption of the ceremony of bread and wine, introduced by the Jews some two century's and a half before our Lord's time, has been objected to by Martin Bucer as superstitious. Bucer was right. Wheatly says Bucer was wrong. The taking of the bread and the cup into the hands has indeed since been restored—first to the Scotch Liturgy, and then to our own, at the request of the Presbyterians at the last review, A.D. 1660.

15. *The invention (finding) of the Cross.*—May 3, A.D. 326, Helĕna, mother of Constantine the Great, is said to have found, or is reported to have said that she found, the true cross on which our blessed Lord suffered.

16. *St. George, the famous patron of the English*, was born in Cappadocia in Asia, and suffered for the sake of his religion, A.D. 290, under the Emperor Diocletian. He had before been a Colonel in Diocletian's army. It was supposed that he had pulled down the edict against the Christians, which Diocletian had caused to be affixed upon the church doors.

Robert, Duke of Normandy, son of William the Conqueror, was prosecuting his victories against the Turks, and was laying siege to the famous city of Antioch, which was hoping to be relieved by a mighty army of the Saracens. St. George appeared with an innumerable army, all in white, with a red cross in his banner, coming down from the hills to reinforce the Christians. The infidel army fled. Robert of Normandy became master of Antioch. St. George was, henceforth, esteemed the Patron Saint of England, nay, even of Christianity itself. However, we must not forget that St. George was a considerable saint before this. The Emperor Justinian had dedicated a Church to him. The celebrated Belesarius was the General of Justinian. Belesarius married an actress (Antonina), a professional companion of Theodora, then married to Justinian, and declared Augusta. The intrigues of these women have cast a stain upon the character of Justinian. He died, A.D. 565, in the eighty-third year of his age.

These inventions and these ceremonies have a twofold operation in them. First, they prove the existence of Christianity from the very period assigned by the sacred writers. Second, they prove the folly of the professors of the religion of Him who declared himself the way, the truth, and the life.

17. *Sponsors, from Spondeo, to promise, to vow.*—The custom of having Godfathers and Godmothers is *supposed* to be derived from the Jews as well as the initiation of infants.

1. If any man who was living was reported to be dead, and had funeral obsequies performed on his account, he was afterwards, upon his return, abominated by all men, as a person unlucky and profane: he was banished and excluded from all human conversation, and not so much as admitted to be present in the temples or at the sacrifices of their gods, till he was born again, as it were, by being washed like to a child from the womb, a custom founded upon the direction of the Oracle at Delphos, or Delphi, so called from Delphus, a son of Apollo, situated in Phocis, in Greece. For one Aristĭnus, falling under this misfortune, and consulting Apollo to know how he might be freed from it, Apollo's priestess, Pythia, "The Pythoness," returned to him this answer:—

"Οσσαπερ ἐνλεχεεσσι γυνὴ τίκτουσα τελεῖται
Ταῦτα πάλιν τελέσαντα θυειν μακάρεσσι θεοισι."

"What women do when one in child-bed lies
That do again: so may'st thou sacrifise."

The versification gives an imperfect translation, and I give the following prose translation:—"Whatever things the woman does who has brought forth a child in her bed, that you, having again done these things, may sacrifise to the blessed Gods."

Aristĭnus, rightly apprehending what the Oracle meant, offered himself to women, as one newly brought forth, to be washed again with water. From this example, a custom grew amongst the Greeks, when the like calamity befell any man, to expiate and purify him after this manner.

Wheatly adds, "And thus, in the Christian Church, by our Saviour's institution and appointment, they who are dead to God through sin are 'born again by the washing of regeneration, and renewing of the Holy Ghost.'"

This account of Baptismal Regeneration is sufficiently heathenish to account for its contradiction of that Christian Regeneration which is effected by the Word and by the Spirit of God.

Wheatly cannot fix the date of the institution of Godfathers and Godmothers earlier than the thirteenth century. A constitution of Edmund, Archbishop of Canterbury, A.D. 1236, and a Synod,

held at Worcester, A.D. 1240, make a provision respecting the number of Godfathers and Godmothers similar to that made in our rubrics, "*That there should be, for every male child who is baptized, two Godfathers and one Godmother; and for every female child, one Godfather and two Godmothers.*"

Heathen or wanton names given to children at Baptism may be changed at Confirmation.

Antipædo Baptists are they who oppose Infant Baptism.

Αντι, against; παιω παιδοσ, infant; βαπτιζω, to baptize.

Anabaptists are they who maintain that they who have been baptized in infancy, should be baptized anew or again—ανα-βαπτιζω.

Baptists are they who defer the baptism of their own children till they arrive at years of discretion, and believe the apostolic doctrines of the gospel, and, as believers, ask to be admitted into the visible Church by baptism. When the Baptists make converts of those who have been baptized in infancy, they receive them into their community by repeating the ordinance of baptism.

Infant baptism was at the first a Jewish custom or rite, which was adopted by John the Baptist, and afterwards by our Lord: βαπτιζω, to baptize; Ραντιζω, to sprinkle; Εκκλησια, Church, Kyrk; εκ, from; καλεω, to call. God calls out of sin, from the world, and from the service of the devil, persons who, by His grace, believe in Christ Jesus, and yield the obedience of the faith. The great rebellion favoured the growth of Anabaptism and Quakerism. Hence the office for the baptism of those of riper years.

2. *Caius Valerius Flaccus* was chosen Edile, or overseer of the public buildings. But he, being before Flamen Dialis, or Jupiter's high priest, could not be admitted by the Romans to serve: their laws supposing that so sacred a person would voluntarily do what an oath would oblige him to do. Caius Valerius, however, desired that his brother, as his proxy, might be sworn in his stead. The Commons agreed to this, and passed an act that his brother's swearing as his proxy should be all the same as if the Edile had himself sworn.

Kings, crowned in their infancy, are represented by some of their nobility, who take the usual oaths.

Guardians for their minors, who are bound by the law to stand for what is contracted for them.

Ambassadors for their principals, at the ratifying of leagues or articles.

"Since, then, all orders of men, all nations, act by this method, why should it be thought a fault, or charged as a fault upon the Church, that she admits infants to Baptism by sponsers undertaking for them!"—*See Wheatly, p.* 333.

The Church acting upon this *human* principle in her institution of Godfathers and Godmothers cannot claim for the institution any higher authority than that which is *heathenish and secular.*

3. *Isaiah* viii. 1-4.—Reference has been made to Isaiah, as if he followed an existing Jewish custom of having Godfathers and Godmothers: "Moreover, the Lord said unto me, Take to thee a great roll, and write in it with a man's pen concerning '*Maher-shalal-hash-Baz.*'" "In making speed to the spoil he hasteneth the prey." *Margin:* "And I took unto me faithful witnesses to record, Uriah, the priest, and Zechariah, the son of Jeberechiah. And I went unto the prophetess, and she conceived, and bore a son. Then said the Lord to me, call his name *Maher-shalal-hash-Baz.*" "Haste to the spoil, fall upon the prey, for before the child shall have knowledge to cry, my father and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the King of Assyria." The great roll or volume shews Judea. The few words shew the few inhabitants after the captivity of the ten tribes. Damascus and Syria must be overthrown by the Assyrians.

The proof of Godfathers and Godmothers existing in the Mosaic Institute is not found in this passage. This reference to Isaiah gives no support to the Christian custom of having Sponsors or Godfathers and Godmothers in the Baptism of infants.

The words at the close of the service for the public baptism of infants must not be forgotten. They express the figurative nature of the ceremony: "Remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

18. *Catechism.*—Κατηχεω, ηχω.—An echoing back of instruction given in answer to questions proposed by the teacher upon the subject which he has been explaining to those under his care or instruction. Our Catechism consists of five parts:—1, Sponsors; 2, Faith; 3, Practice; 4, Prayer; 5, Sacraments.

19. *The laying on of hands in Confirmation* is supposed to have authority from (1.) *Genesis* xlviii. 14: "And Israel stretched out his right hand and laid it upon Ephriam's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the first born." Jacob pronounced the blessing upon the sons of Joseph, as if he were blessing Joseph in his two sons. And he blessed Joseph, and said, "God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day, the angel who redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

Joseph was dissatisfied. He held up his father's right hand to remove it from Ephriam's head unto Manasseh's. Joseph said to his father, "Not so, my father; for this is the first-born: put thy right hand upon his head." His father refused, and said, "I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger

brother shall be greater than he, and his seed shall become a multitude of nations." And he blessed them that day, saying, "In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh." And he set Ephraim before Manasseh.

(2.) *Numbers* xxvii. 18: "And the Lord said unto Moses, take to thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thy hand upon him." 19. "And set him before Eleazar the priest, and before all the congregation, and give to him a charge in their sight." 20. "And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient."

(3.) *Mat.* xix. 13, *Mark* x. 16, and *Luke* xviii. 15: "Then were there brought unto Him little children, that he should put his hands on them and pray; and the disciples rebuked them." 14. "But Jesus said, Suffer little children and forbid them not to come unto me; for of such is the kingdom of heaven." 15. "And he laid his hands on them and departed thence."

(4.) *Luke* iv. 40: "Now, when the sun was setting, all they who had any sick with divers diseases brought them unto Him (Jesus), and he laid his hands on every one of them and healed them."

(5.) *Matthew* iii. 16-17: "And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like to a dove and lighting upon Him; and, lo, a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"

(6.) *John* xx. 22: "And when He had so said, He breathed on them, and saith unto them: 'Receive ye the Holy Ghost.'" 23. "Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained."

(7.) *Acts* ii. 1-4: "And when the day of Pentecost was fully come, they were all, with one accord, in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it (a cloven tongue like as of fire) sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave to them utterance."

(8.) *Acts* viii. 17: Peter and John were sent to Samaria by the apostles who were at Jerusalem, to bestow upon those Samaritans who had embraced Christianity under the influence of the preaching of Philip the deacon, the gift of the Holy Ghost. "Then laid they their hands upon them, and they received the Holy Ghost."

(9.) *Acts* xix. 5: St. Paul at Ephesus.—6: Twelve had been baptized unto John's baptism. Paul explained the gospel to them. They believed, and "were baptized in the name of the Lord Jesus; and when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues and prophesied."

Some deny that confirmation derives any authority from these passages of Holy Scripture. They may be right; still, the Bishop's blessing cannot do any harm to anyone. "Defend, O Lord, this thy child [or this thy servant] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come to thine everlasting kingdom."

In Confirmation, according to the custom of the Church of Rome, the bishop gives each candidate a blow on the cheek, in token of the necessity for preparation to endure for Christ's sake.

20. *Absolution.*—There are three forms of absolution:—1, declaratory; 2, precatory; 3, judicial. *The first form, declaratory*, is read in our Morning and Evening Prayer: "He (God) pardoneth and absolveth all them *who* truly repent and unfeignedly believe his Holy Gospel." This is a proclamation or preaching of the gospel to be received by faith by all who do truly repent. *The second form* is read in the Communion Service: "Almighty God, our heavenly Father, who, of His great mercy, hath promised forgiveness of sins to all them who, with hearty repentance and true faith, turn unto Him: have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. Amen." *Precatory: The third form* is found in *the Service for the Visitation of the Sick*, to be used if the sick person desire it, and if the minister be not a preacher, and have no scruple of conscience about the use of such a form.

"Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and, by His authority committed to me, I absolve thee from all thy sins." [Did the apostles use such words?] "In the name of the Father, and of the Son, and of the Holy Ghost. Amen."—*Judicial.*

In the Commination Services there is a prayer which appears to me to be worth the whole Commination Service. I transcribe it:—

"O most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing which thou hast made: who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved: mercifully forgive us our trespasses. Receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy. *To thee only it appertaineth to forgive sins.* Spare us, therefore, good Lord; spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. Amen."

21. *The Communion of the Sick.*—I transcribe the third Rubrick at the end of the Service for the Communion of the Sick:—

"But if any man, either by reason of extremity of sickness, or for want of warning in due time to the curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's body and blood; the curate, rector, vicar, or incumbent, or the curate's assistant (assistant curate is the title of those who have not a benefice) shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving to Him hearty thanks therefore, *he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*"

A friend who has been in his grave for many years had a custom worthy of imitation. He always carried in his pocket-book a small note book, in which he wrote certain dates and names of remarkable persons and events. In conversation, he made use of his note book very much to the satisfaction of his company. I shall give some examples of this custom. The trouble of forming such a book will be repaid by the pleasure of instructed persons, in conversation, who may wish to know certain matters which may have, perhaps, escaped their memory.

I. The names of Bishoprics founded and poorly endowed by Henry VIII: 1, Oxford; 2, Bristol; 3, Peterborough; 4, Chester; 5, Gloucester.

II. The names of bishops who officiated at the Consecration of Archbishop Parker (Canterbury), in the reign of Elizabeth: Matthew Parker was Consecrated Archbishop of Canterbury, by—1. William Barlow, late bishop of Bath and Wells, now elect of Chichester.

2. John Scory, late Bishop of Chichester, now elect of Hereford.

3. Miles Coverdale, late Bishop of Exeter.

4. John Hodgkins, Suffragan Bishop of Bedford.

Archbishop Parker, whilst he lived, was a faithful adviser of the crown. No doubt so was his successor, Edmund Grindal, though he was a favourer of prophesying, preaching.

III. The names of the Bishops who were sent to the Tower by James II. for refusing to read his proclamation on liberty of conscience in their Churches:—

1.—William Sancroft, Archbishop of Canterbury.
2.—Thomas Kenn, Bishop of Bath and Wells.
3.—F. Turner, Bishop of Ely.
4.—J. Lake, Bishop of Chichester.
5.—Sir John Trelawney, Bishop of Bristol, a baronet of an old and honourable Cornish family.
6.—William Lloyd, Bishop of St. Asaph.
7.—Thomas White, Bishop of Peterborough.

Petre used language in reference to the Clergy of the Established Church, which shewed the "Proclamation" was intended as an affront to them: "We will make them eat their own dung." Lord Macaulay, Bishop Short, and Mr. Southey appear to refer to Kennet, v. iii. p. 381., and to Burnet, v. iii. p. 217, on the saying of Father Petre, the Confessor of James II. Rabsaris and Rabshakeh, in the brutal ferocity of Eastern tyranny could not have exceeded in the disgusting phraseology, the representative of a Church which blasphemously dares to assume the title of "Holy."

IV. The names of Bishops who complied with James II.'s order in Council to read his Proclamation in their Churches:—

1.—Nathaniel Crewe, Bishop of Durham.
2.—Herbert Crofts, Bishop of Hereford.
3.—Thomas Barlow, Bishop of Lincoln.
4.—Thomas Sprat, Bishop of Rochester.

1.—Explain the following texts:—

1. 1. John i. 7	9. 2 Peter i. 20-21.
2. Rev. i. 6.	10. 2 Peter iii. 15-16.
3. 1 Peter i. 23.	11. 1 Peter ii. 9-10.
4. 1 Peter ii. 1-5.	12. Jude 24-25.
5. 1 Peter ii. 25.	13. Rev. x. 5-6.
6. 1 Peter iii. 18-20.	14. Rev. xxii. 18-19.
7. 1 Peter iii. 21-22.	15. Gen. i. John i. 1.
8. 1 Peter v. 4.	16. 1 Thes. v. Thes. i. "*The Coming.*"

2.—Give examples of Creeds from N.T.:—

1. Matt. iv. 33.	9. Acts viii. 37.
2. Matt. xvi. 16.	10. Acts xxvi. 22-23.
3. John i. 29-34-36	11. 2 Cor. v. 17-21.
4. John i. 2.	12. 1 Tim. i. 15.
5. John iv. 29-42.	13. 1 Tim. iii. 16.
6. John xi. 27.	14. Titus ii. 11-14.
7. Acts iii. 26.	15. Heb. xii. 18-29.
8. Acts v. 30-32.	16. Heb. viii. Explain

1.—Texts explained:—

(1.)—1. *John* i. 7: "But, if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"But, if we practise holiness, after the example of God, the head of our fellowship, who is infinitely pure, He and we have fellowship with one another He by bestowing and we by receiving happiness. And the blood of Jesus Christ his Son, shed as an atonement, will deliver us from the punishment of all our sins."—*Macknight.*

(2.)—*Revelation* i. 6: "And hath made us kings and priests to God and *(even)* His Father: to Him be glory and dominion for ever and ever. Amen."

"But, instead of βασιλεις και ιερεις, kings and priests, the most reputable M.SS. versions and Fathers have βασιλειαν και ιερεις, a king-dom and priests, *i.e.* a kingdom of priests, or a royal priesthood. The regal and sacerdotal dignities are the highest which can possibly exist among men: these two are here mentioned to show the glorious prerogatives and state of the children of God. "To Him be glory." "That is to Christ: for it is of Him the Apostle speaks and none other." "for ever and ever." Εις Τους αιωνας των αιωνων, to ages of ages; or rather, through all indefinite periods through all time, and through all eternity. Amen.

A word of affirmation and approbation; so it shall o, and so it ought to be."—*Dr. A. Clarke.*

(3.)—1 *Peter* i. 2-3: "Being born again, not of orruptible seed, but of incorruptible, by the word of od which liveth and abideth for ever."

"Having all been regenerated, as sons to God, ot of corruptible seed, but incorruptible, namely, rough the word of the living God, which, with its ffspring, doth not, like the corruptible seed with its ffspring, remain only in the present world, but for ver."—*Macknight.*

(4.) 1 *Peter* ii. 1-5.—"Wherefore, laying aside all alice, and all guile, and hypocrisies, and envies, nd evil speakings, as new-born babes, desire the ncere milk of the word, that ye may grow thereby unto salvation): If so be ye have tasted that the ord is gracious. To whom coming, as unto a living tone, disallowed indeed of men, but chosen of God nd precious, ye also as lively stones are built up a piritual house, a holy priesthood, to offer up spiriual sacrifices acceptable to God by Jesus Christ."

"Seeing ye are born again through the incorrupible seed of the word, laying aside every degree of ll-will, and every kind of guile, not accepting lattery and insincere compliments and hypocrisies in eligion, and envyings of the prosperity of others, nd every kind of evil speaking, as new-born chilren of God, earnestly desire the unadulterated milk f the gospel doctrine, that ye may grow thereby to he proper stature and strength of the children of od. This desire will be strong in you, because inleed ye have tasted, in the unadulterated milk of the ord, that the Lord Jesus, in what he has already one, and in what He is still to do for you, is good o you. To whom coming by faith as to a living oundation-stone, rejected indeed by the Jewish builers—the chief priests and scribes—but chosen by od to be the chief corner foundation-stone of His emple, and, therefore, a precious stone, ye also, as iving stones, are built up on Him, so as to make a piritual temple. Ye are also a Holy Priesthood, ppointed by Him to offer in that temple spiritual acrifices of prayer and praise: sacrifices most acceptble to God through the mediation of Jesus Christ."—*Macknight.*

(5.) 1 *Peter* ii. 25.—"For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."

"For ye were, formerly, as sheep going astray from their pasture, and in danger of being lost or destroyed by wild beasts: But now ye are returned from your wandering, to the Shepherd and Overseer of your souls, who will direct and defend you."—*Macknight.*

(6.) 1 *Peter* iii.18-20.—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison: which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water."

"Our sufferings are no proof that our cause is bad, and that God is displeased with us: for even Christ hath suffered once for the sins of others: He who was perfectly righteous suffered for the unrighteous, that, by making atonement, He might bring us to God as acceptable worshippers: being put to death, indeed, in the flesh, but made alive by the Spirit, as approved by God in dying for the sins of the world. By which Spirit also, speaking in Noah, He preached to the persons now [at that time] in prison, who formerly were disobedient, when the patience of God, once for all, waited for their reformation in the days of Noah, during one hundred and twenty years, while an ark was preparing, wherein few, that is, eight persons only were effectually saved by the water of the flood itself, which bare up the ark in which they were inclosed."—*Macknight.*

Those to whom Christ *was* to preach were called "Captives in prison" by Isaiah xlii. 7, and xlix. 9. They to whom Noah preached may be called, in like manner, spirits in prison. They were under sentence of death. Christ in Noah preached to those "spirits in prison." Therefore they were at the time St. Peter wrote "now" "spirits" in prison, "detained, as were the fallen spirits, unto the judgment of the great day."—*Jude* 6.

(7.) 1 *Peter* iii. 21-22.—"The like figure whereunto *even* Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto Him."

"To which water of the deluge, the antitype Baptism (I do not mean the washing away of the filth of the flesh only, but the thing signified thereby, the answer of a good conscience toward God) now saveth us also, gives to us the assurance that we shall be saved out of the grave, through the resurrection of Jesus Christ—emblematically represented by Baptism—who, having gone into heaven, is sitting at the right hand of God, as governor of the universe, angels, both good and bad of every order, and human rulers of every denomination, and whatever else hath power, being absolutely subjected to Him, that He may be able to save His people."—*Macknight.*

(8.) 1 *Peter* v. 4.—"And when the chief Shepherd shall appear, ye shall receive a crown of glory which fadeth not away."

"And to encourage you, know that when the chief Shepherd shall appear to judge the world, ye who have discharged your duty to your flocks, faithfully, shall receive from Him the crown of glory which fadeth not away."—*Macknight.*

(9.) 2 *Peter* i. 20-21.—"Knowing this first, that no prophecy of the Scripture is of any private *interpretation*, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

"To receive comfort and direction from the prophetic word, ye must know this first, that no prophecy

of Scripture is of the prophet's *own invention* (ιδιας επιλυσεως): for never, either anciently or lately, was prophecy uttered by the will of the prophet, but the holy prophets of God spake their prophecies, being inspired by the Holy Ghost: so that the prophecies recorded in the Scriptures are not the words of men, but of God."—*Macknight.*

(10.) 2 *Peter* iii. 15-16.—"And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, *hath written unto you;* as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they who are unstable and unlearned wrest, as they do also the other Scriptures, unto their own damnation."

The words "*hath written unto you,*" the Churches of Asia Minor, prove the truth of the statement that St. Peter ministered to those Churches, that he addressed his epistles to those Churches to whom he had ministered, and that he never was in Rome.

"And instead of considering His delaying to come as a proof that He will never come, consider the long-suffering of our Lord as designed to promote the salvation of sinners, by giving to them time to repent, as also our beloved brother Paul, according to the inspiration (κατα σοφιαν—according to the wisdom *from above*) given to him, hath written to you: as, indeed, in all his epistles, speaking in them concerning these things, in which writings there are some things hard to be understood, which the unteachable and the unstable (δι αμαθεις και αστηρικτοι) wrest, as they do also the other Scriptures, making them the foundation of erroneous doctrines, whereby the morals of men are corrupted, and so bring destruction upon themselves."—*Macknight.*

(11.) 1 *Peter* ii. 9-10.—"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into His marvellous light: Who in time past were not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy."

"But ye who have believed have not stumbled against the stone of stumbling, so that the high titles given to God's ancient people belong to you, whether ye be Jews or Gentiles: Ye are an elected race (*Deut.* vii. 6, "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people who are upon the face of the earth,") a kingly priesthood, a holy nation (*Exodus* xix. 6, "And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel,") a purchased people (*Isaiah* xliii. 21, lxx. "This people have I formed for myself: they shall shew forth my praise,") (lxx. Λαον μου ὃν περιεποιησάμην τας αρετας μου διηγεισθαι), which honours ye enjoy, that ye should declare the perfections of Him who hath called you from darkness unto His marvellous light."—*Macknight.*

(12.) *Jude* 24-25.—"Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

"Now, to inspire you with courage to persevere in the doctrine and practice of the Gospel, and to shew to you with what assurance ye may rely on the protection of God, I conclude by ascribing to Him who is able and willing to guard you from stumbling either into error or into sin, and to present you faultless before the manifestation of His glory at the day of judgment, with exceeding joy to yourselves and to the redeemed multitudes, even to God who is alone wise underivedly, and who, having contrived our salvation in our Saviour, be ascribed the glory of infinite perfection, and the majesty of empire absolutely universal, strength to govern that empire, and right to do whatever seemeth to Himself good, both now, and throughout all eternity. Amen."—*Macknight.*

(13.) *Revelation* x. 5-6.—"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him who liveth for ever and ever, who created heaven and the things which therein are, and the earth and the things which therein are, and the sea and the things which are therein, that there should be time no longer."

"Lifted up his hand to heaven," as one making an appeal to the Supreme Being. "By Him who liveth for ever and ever." The Eternal, self-existent Jehovah, the maker of all things. "That there should be time no longer." That the great counsels relative to the events already predicted should be immediately fulfilled, and that there should be no longer delay. This has no reference to the day of judgment."—*Dr. A. Clarke.*

(14.) *Revelation* xxii. 18-19.—"For I testify unto every man who heareth the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues which are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book."

"If any man shall add:" shall give any other meaning to these prophecies, or any other application of them, than God intends, he, though not originally intended, shall have the plagues threatened in this book for his portion.

"If any man shall take away." If any man shall lesson this meaning, curtail the sense, explain away the spirit and design, of these prophecies, "God shall take away his part out of the book of life," &c. Thus Jesus Christ warns all those who shall consider this book to beware of indulging their own conjectures concerning it. I confess that this warning has its own powerful influence upon my mind, and has prevented me from indulging mine own conjectures concerning its meaning, or of adopting the conjectures of others. These visions and threatenings are too delicate and awful a subject to trifle with, or even to treat in the most solemn manner, when the meaning

s obscure. I must leave these things to time and vent, the surest interpreters. No jot or tittle of Christ's word shall fall to the ground, all shall have ts fulfilment in due time.—*Dr. A Clarke.*

(15.) *Genesis* i., *John* i. 1.—*(a.) Gen.* i. 1-3. "In the eginnig God created the heaven and the earth, and he earth was without form, and void, and darkness ras upon the face of the deep, and *the Spirit of God* noved upon the face of the waters. And *God said,* et there be light, and there was light." *(b.) Gen.* i. 26. "And God said, Let *us* make man in our im-ge, after our likeness." *(c.) John* i. 1-3. "In the eginning was the Word, and the Word was with God, nd the Word was God. The same was in the begin-ning with God. All things were made by Him, and vithout Him was not any thing made which was nade."

"*In the beginning.*" "Before the creative acts nentioned in this chapter all was Eternity. Time ignifies duration measured by the revolutions of the eavenly bodies: but prior to the creation of these odies there could be no measurement of duration, nd consequently no time: therefore, in the begin-ning must necessarily mean the commencement of time which followed, or rather was produced by, God's creative acts, as an effect follows or is produced by a cause."—*Dr. A. Clarke.*

"*God created.*" "*The Spirit of God moved.*" "*God said.*"—St. John calls our blessed Lord, the Word, λογος, and attributes to Him the work of creation, as Moses attributes creation *to God,* and *to the Spirit of God,* and *to the Word of God.* The deity of each person is distinctly stated by Moses; and the union of the three persons in one undivided essence is stated by Moses in the words, "Let *us* make man in *our* image, after *our* likeness."

"Let *us* make man," refers to the body of man. "In *our* image, after *our* likeness," refers to his soul. "This was made in the image and likeness of God." As the divine Being is infinite, He is neither limited by parts, nor definable by passions: therefore He can have no corporeal image after which He made the body of man. The image and likeness must necessarily be intellectual: his mind, his soul must have been formed after the nature and perfections of his God. The human mind is still endowed with most extraordinary capacities: it was more so when issuing out of the hands of its Creator. God was now producing a spirit, and a spirit, too, formed after the perfections of his own nature. God is the fountain whence this spirit issued. Hence, the stream must resemble the spring which produced it. God is holy, just, wise, and perfect; so must the soul be which sprang from Him: there could be in it nothing impure, unjust, ignorant, evil, low, base, mean, or vile. It was created after the image of God; and that image, St. Paul tells us, consisted in righteousness, true holiness, and knowledge. *(a.) Eph.* iv. 24. *(b.) Col.* iii. 10. *(a.)* "And that ye put on the new man, which after God is created in righteousness and true holiness." *(b.)* "And have put on the new man, which is renewed in knowledge after the image of Him who created him." Hence man was wise in his mind, holy in his heart, and righteous in his actions. Were even the word of God silent on this subject, we could not infer less from the lights held out to us by reason and common sense. The text tells us he was the work of Elohim, the divine Plurality, marked more distinctly by the plural pronouns US and OUR: and to show that he was the masterpiece of God's Creation, all the persons in the Godhead are represented as united in counsel and effort to produce this astonishing creature."

Genesis ii. 7.—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." "In the most distinct manner God shows to us that man is a compound being, having a body and soul distinctly and separately created; the body out of the dust of the earth, the soul immediately breathed from God himself. Does not this strongly mark that the soul and body are not the same thing? The body derives its origin from the earth, as *aphar* implies the dust: hence, because it is earthy, it is decomposable and perishable. Of the soul it is said, God breathed into his nostrils the breath of life, *nishmath chaiyim,* the breath of lives, *i.e.,* animal and intellectual. While the breath of God expanded the lungs and set them in play, his inspirtion gave both spirit and understanding."

Genesis ii. 4.—"These are the generations of the heavens and of the earth when they were created, in the day in which the Lord God made the earth and the heavens."

"The .Lord God," &c.—The word Jehovah is for the first time mentioned here. The word occurs in *Exodus* xxxiv. 5-6, when God descended in a cloud to meet Moses on Mount Sinai, and stood with him there, and passed by before him, and proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." It would be much better to read the verse thus, "And the Lord passed by before him and proclaimed 'Jehovah'"—that is, showed fully to Moses what was meant in that august name. It has long been a question what is the meaning of the word Jehovah, Yehovah, Yehue, Yehveh, or Yeve, Jeue, Jao, I'ao, Jhue, and Jove: for it has been as variously pronounced as it has been differently interpreted. Some deny that it can be interpreted; others think that it means the essence of the divine nature; others maintain that it expresses the doctrine of the Trinity. These opinions are not satisfactory. The word is explained by God himself, when He passed by and proclaimed Himself to Moses, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and who will by no means clear the guilty: visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—v. 7.

These eleven attributes, as they have been termed, are all included in the name JEHOVAH, and are, as

we have before seen, the proper interpretation of it: but the meaning of several of these words has been variously understood.

The Saxon ancestors of our mingled race used the vulgate, which translates the word Jehovah by the word Dominus, by which word they render the word Elohim. Our rendering of the words Jehovah-Elohim is Lord God. These two words, Lord God, are of Saxon origin. God means the good Being, and is a contraction of the word good. Lord means a dispenser of bread, and is a contraction of Lovard. The Saxon nobility kept open house. Their custom of open house-keeping existed in England till a very late period. About fifty years since, it appears that "there are about three of the ancient nobility who still keep up this honorable custom from which the very name of their nobility is derived. God is the good Being, and the Lord is the dispenser of bread, the giver of every good and perfect gift, who liberally affords the bread which perisheth to every man, and has amply provided the bread which endures unto eternal life to every human soul. I know that Mr. H. Tooke has endeavoured to render this derivation contemptible: but this has little weight with me. I have traced the word through the most accredited writers in Saxony and on Saxon affairs, and I am satisfied that this, and this only, is the proper etymology and derivation."—*See Dr. A. Clarke.*

(16.) 1 *Thessalonians* v. 2 *Thessalonians* ii.

1 *Thes.* v. 1-3.—"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

"However, concerning the time of the duration of the world, and the particular season at which Christ will come to judgment, brethren, ye have no need that I write to you; for, from the words of Christ which I formerly repeated in your hearing, yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; cometh suddenly and unexpectedly, and will occasion the greatest consternation to the wicked. For, at the very time when they shall promise to one another uninterrupted peace and perfect safety, even then sudden destruction and irresistible cometh upon them, as the pains of childbearing on her who is with child; and they shall not escape the judgment and punishment of that terrible day."

2 *Thes.* ii. 1-15.—"Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all which is called God, or which is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, while I was yet with you, I told to you these things? And ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth *will let* (hinder), until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *even him*, whose coming is after the working of Satan with all power and signs and lying wonders, and with deceivableness of unrighteousness in them who perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send to them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth: whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our epistle."

"Now, because there are some who affirm that the end of the world is at hand, we beseech you, brethren, in relation to the coming of our Lord Jesus Christ to judge the world, whereof I have written in this and in my former letter, and to our gathering together around Him after the judgment, that ye be not soon shaken from your purpose of following the business of the present life, nor be put into confusion, neither by any revelation of the Spirit, which these deceivers may feign, nor by any verbal message, nor by letter which they bring to you as from us, importing that the day of Christ's coming to raise the dead and to destroy the world is at hand. Let no man deceive you by any of these methods which I have mentioned: for that day shall not come, unless there come the apostacy first, that great defection from the true faith and worship of which I formerly spake to you: and there be revealed in the Church that man of sin, that wicked tyranny, which, because it will destroy the Saints, and is itself devoted to destruction, I call "that son of perdition," who will first oppose, and after that exalt himself above every one in heaven and on earth who is called a God, or an object of worship, civil or religious: so that he, in the Church of God, as a God, sitteth, receiving from his deluded followers the honour which belongs to God, with great pomp shewing that he is a God, by exercising the prerogatives of God. Do ye not remember, that, when I was formerly with you, I told to you these things? How then could ye interpret any expression in my letter as implying that I thought the end of the world was at hand? And ye know, for I told it likewise to you, what now restraineth the man of sin from exercising his impious tyranny, in order that there may be a more full display of his wickedness in the season allotted to him. For the hidden scheme of

orrupt doctrine on which that wicked tyranny is ounded, and the pride, ambition, and sensuality hich are nourished thereby, already inwardly work- th among the false teachers, only till the heathen agistrates, who now restrain them, be taken out of he way: and then shall be revealed that lawless ne, who will openly exalt himself above every one vho is called a God. Him the Lord will gradually ut utterly consume by the breath of his month (His peech in the Scriptures), and will render his vile acts neffectual for deluding mankind any longer, by evi- lent interposition of his power. Of that spiritual yranny, the establishment will be after the manner n which the devil hath strongly wrought to establish is empire: namely, by the exercise of every kind of power, real and fictitious, in the production of signs nd miracles, which are false, or, if true, are wrought o establish false doctrines: and by every deceit which wickedness can suggest, for the purpose of persuasion, among them who perish, because they do not cherish the love of true doctrine, by which they might be saved, but delight in error, that they may be at liberty to gratify their vicious inclinations. And for this cause, God, as a punishment of their wickedness, will permit the inworking of error in the minds of these false teachers, to lead them to believe a lie the most monstrous and pernicious which ever was invented; so that all, both teachers and people, shall be con- demned who have not believed the truth concerning the things which procure the pardon of sin and the favour of God, because they have taken pleasure in iniquity. But I do not mean that ye, Thessalonians, will be concerned either in this revolt against God, or in the punishment thereof; for we are bound, as I told to you before (chap. i. 3), to give thanks to God always concerning you, brethren, greatly beloved of the Lord Jesus, because God hath chosen you from the begin- ning to obtain salvation, through sanctification of your spirit, and through belief of the truth, to which he called you, by means of our Gospel, in order to your obtaining a share of the glorious inheritance which our Lord Jesus Christ will bestow on his faithful ser- vants. Well then, since they shall perish who love not the truth, brethren, stand firm, and hold fast those precepts and doctrines which ye have been taught, whether by our preaching or by our letter, and give no ear to those who say the end of the world is at hand."—*Macknight.*

Article XIX. Of the Church.—The visible Church of Christ is a congregation of faithful men, *in the which the pure word of God is preached, and the Sacra- ments be duly ministered according to Christ's ordinance in all those things which, of necessity, are requisite to the same.*

As the Church of Jerusalem, Alexandria, and Antioch have erred, *so also the Church of Rome hath erred,* not only in their living and manner of cere- monies, but also in matters of faith.

Article XXII. Of Purgatory.—The Romish doc- trine [there is no English doctrine] concerning Purga- tory, pardons, worshipping, and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented and grounded upon no warranty of Scripture, *but rather repugnant to the Word of God.*

Article XXIV. Of speaking in the congregation in such a tongue as the people understandeth.—"It is a thing plainly repugnant to the Word of God and the custom of the Primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understanded by the people."

Article VIII. Of the Three Creeds.—The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture.

The plain meaning of the articles is enjoined upon all teachers in the Church of England by His Majes- ty's declaration at the commencement of the thirty- nine articles.

II.—Examples of Creeds from the New Testament.

1. Matthew xiv. 33.
2. Matthew xvi. 16.
3. John i. 29-34-36.
4. John i. 2.
5. John iv. 29-42.
6. John xi. 27.
7. Acts iii. 26.
8. Acts v. 30-32.
9. Acts viii. 37.
10. Acts xxvi. 22-23.
11. 2 Cor. v. 17-21.
12. 1 Tim. i. 15.
13. 1 Tim. iii. 16.
14. Titus ii. 11-14.
15. Heb. xii. 18-29.
16. Heb. viii.

[15.] Heb. ix. 27-28.

1. *Matthew* xiv. 33.—"Then they who were in the ship came and worshipped him, saying, *Of a truth thou art the Son of God.*"

2. *Matthew* xvi. 16.—"And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.*"

3. *John* i. 29.—"The next day John seeth Jesus coming unto him, and saith, *Behold the Lamb of God who taketh (beareth) away the sin of the world.*" 34: "*And I saw, and bare record that this is the Son of God.*" 36: "And looking upon Jesus as he walked, he saith, *Behold the Lamb of God!*"

4. *John* i. 2.—"*The same was in the beginning with God.*"

5. *John* iv. 29.—"*Come, see a man who told to me all things whichever I did: is not this the Christ?* 42: "And said unto the woman, *Now we believe, not because of thy saying (merely): for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.*"

6. *John* xi. 27.—"She (Martha) saith unto Him, yea, Lord, *I believe that thou art the Christ, the Son of God, who should come into the world.*"

7. *Acts* iii. 26.—"*Unto you first, God, having raised up his Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.*"

8. *Acts* v. 30-32.—*And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them who obey Him.*"

9.—*Acts* viii. 37.—"And Philip said, If thou be- lievest with all thy heart, thou mayest (be baptised.) And he (the Eunuch) answered and said, *I believe that Jesus Christ is the Son of God.*"

10. *Acts* xxvi. 22-23.—"Having therefore obtained help of God, I continue unto this day, witnessing both

to small and great, saying none other things than those which the Prophets and Moses did say should come: *that Christ should suffer, and that He should be the first who should rise from the dead, and should shew light unto the people, and to the Gentiles.*"

11. 2 *Corinthians* v. 17-21.—"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God. For He hath made Him to be sin [a sin offering] for us, who knew no sin; that we might be made the righteousness of God in him."

"For if any man be united to Christ by faith, he is a new creature, whether he be a Jew or a Greek. Old things, his former vicious inclinations, bad practices, and corrupt principles, have passed away: behold all things have become new; but all these new things are the work of God, who hath reconciled us, Jews and Gentiles, to Himself through Jesus Christ, and hath committed to us Apostles the ministry of the Gospel, whereby this happy reconciliation is produced, which consists in preaching that God is by Christ bringing back the world to Himself, promising not to punish them for their trespasses, but to pardon them upon their faith and repentance, and by inspiration hath put in us Apostles the doctrine of the reconciliation. In Christ's stead, therefore, who is God's chief ambassador, we execute the office of subordinate ambassadors. And seeing God beseeches by us, we pray in Christ's stead, saying to all men, Be ye reconciled to God: lay aside past enmity, and accept the pardon *which* He offers to you by us, for this strongest of all reasons, that Him, even Christ, who knew no sin, God hath made a sin-offering for us, that we might be righteous in the sight of God, through the merits of His (Christ's) death, and the influence of His spirit."—*Macknight.*

12. 1 *Timothy* i. 15.—"This is a faithful saying, and worthy of all acceptation, *that 'Christ Jesus came into the world to save sinners,'* of whom I am chief."

"This saying is true, and worthy of cordial and universal reception, that Christ Jesus came into the world to save sinners; of whom, on account of my rage against Christ and His disciples, I reckon myself the chief, I mean of those who have sinned through ignorance."—*Macknight.*

13. 1 *Timothy* iii. 16.—"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

"Thou oughtest to behave properly in the Church, for, confessedly, most important is the doctrine of the gospel which is kept therein; namely, that, to save sinners by His death, the Son of God was manifested in the flesh; was justified through the spirit who raised Him from the dead; was, after his resurrection, seen by the Apostles, his messengers (angels); was preached to the Gentiles as their Saviour; was believed on in many parts of the world; was taken up into heaven in a glorious manner."—*Macknight.*

14. *Titus* ii. 11-14.—"For the grace of God which bringeth salvation hath appeared to all men (margin, which bringeth salvation to all men hath appeared), teaching us that, denying ungodliness and wordly lusts, *we should live* soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and (even) our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

"These things I command, because the gospel of God, which bringeth the knowledge and the means of salvation, hath shone forth to all men, to Jews and Gentiles, rich and poor, masters and slaves, without distinction, teaching us that, renouncing ungodliness, especially Atheism and idolatry, and putting away worldly lusts, we should live temperately, righteously and godly in the present world. Expecting not any temporal rewards, such as the Law promised, but the accomplishment of the blessed hope of the appearing of the glory of the great God, and even our Saviour Jesus Christ, who will bestow eternal life on all who deny ungodliness and worldly lusts; who, during his first appearing on earth, gave himself to death for us, that He might redeem us from the power as well as from the punishment of all iniquity, and purify unto Himself a peculiar people, not by circumcision, and other ceremonial observances, but by being zealous of good works."—*Macknight.*

This clause, literally translated, is as follows: "And the appearing of the glory of the great God, even our Saviour Jesus Christ."—*Dr. A. Clarke.*

Επεφανη γαρ η χαρις του θεου η σωτηριος πασιν ανθρωποις. Literally translated, the words stand thus: "For the grace of God, that which saves, hath shone forth upon all men."—*Dr. A. Clarke.*

[15.] *Hebrews* ix. 27-28.—"And as it is appointed unto men once to die, but, after this, the judgment: so Christ was once offered to bear the sins of many; and unto them who look for Him shall He appear the second time without sin [a sin offering] unto salvation."

"And for as much as it is appointed by God that men shall die but once, as the punishment of the sin of the first man, and that, after death, every man shall be judged and punished but once (everlasting) for his own sins: even so Christ, being once offered in order to carry away the guilt of the sins of many, justice required no more sin offering for them; and therefore, He will, to them who wait for Him, appear a second time on earth, without dying as a sin offering, in order, as their king and judge, to bestow on them salvation."—*Macknight.*

15. *Hebrews* xii. 18-29.—"For ye are not come unto the mount which might be touched, and which burned

with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they who heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, who are written (margin, enrolled) in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant (margin, testament), and to the blood of sprinkling, which speaketh better things than that of Abel. See that ye refuse not him who speaketh. For if they escaped not who refused him who spake on earth, much more shall not we escape, if we turn away from Him who speaketh from heaven, whose voice then shook the earth; but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things which are shaken (margin, may be shaken), that those things which cannot be shaken may remain. Wherefore we, receiving a kingdom which cannot be moved, let us have grace (margin, let us hold fast) whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

"Now ye shall not come to a tangible mountain which burned with fire, and to blackness, and to darkness, and to tempest. Now, that ye may understand the value of your birthrights as Abraham's seed (*Gal.* iii. 18), which I am exhorting you not to throw away, know that ye shall not, like to your fathers, come to a tangible mountain, which burned with fire, to shew that God is a consuming fire to the impenitent, and to blackness, and to darkness—which was an emblem of the obscurity of the Mosaic dispensation; and to tempest, and the voice of a trumpet, like to that by which the angels called the Israelites together to hear the Law, and which, by waxing louder and louder, terrified the Israelites exceedingly; and to the sound of words, uttered by God Himself, the hearers of which, strongly impressed by the holiness and power of their lawgiver and judge, earnestly entreated to hear not a word more (*Exod.* xx. 18-19): although, before they were affrighted by the voice of God, they could not hear that which was strictly commanded, even if a beast touch the mountain, while the symbol of the divine presence rests on it, it shall be stoned, or thrust through by an arrow (*Exod.* xix. 13). It seems they expected, by drawing near, to see God without being terrified. And so terrible was that manifestation of the divine presence, that Moses cried to God, I am exceedingly afraid and quake. But ye shall come to a place which I call mount Zion, because there God will appear to you, not in the terribleness of his greatness as on Mount Sinai, but in the beauties of his goodness; and instead of being brought to any earthly city to worship, ye shall be brought to the city of the living God, the heavenly Jerusalem, and, in your worship, shall associate with ten thousands of angels: to the general assembly and church of the first-born, brought from the different parts of the universe to worship God. These are enrolled in heaven as citizens; and, instead of standing afar off, as your fathers did at Sinia, ye shall come near to God, the Supreme Ruler of the whole universe; and to the spirits of just men made perfect by their union with their glorified bodies, and by their introduction into heaven; and to Jesus the mediator of the new covenant, and to *His blood*, which is the true blood of sprinkling typified by the Levitical sprinklings, *and which, by crying for mercy for penitents, speaketh better things than the blood of Abel, which cried for vengeance on his murderer.* Take care that ye disobey not God who is now speaking to you from heaven by His Son. For, if the Israelites did not escape punishment who disobeyed God, delivering an oracle on earth by Moses, commanding them to go into Canaan, much more shall not we escape punishment, who turn away from God, speaking to us the gospel from heaven by His Son. God's voice, at the giving of the law, shook the earth, in token that idolatry was to be shaken in Canaan by the law of Moses. But now, concerning His speaking by His Son, He hath promised, saying, Yet once, I shall not shake the earth only—the heathen idolatry and the powers which support it—but also the heaven, the Mosaic worship and Jewish state. Now, this speech, Yet once, signifyeth the removing of the things shaken; the abolition of the former religions, and the destruction of the powers which uphold them, as of things which were made by hands—things of an inferior and imperfect nature—that the things not to be shaken, the Gospel Church and worship, may remain to the end of the world. Wherefore we, the disciples of God's Son, having, in the Gospel dispensation, received the kingdom foretold by Daniel to be given to the saints, and which is never to be shaken, let us hold fast that gift, that excellent dispensation of religion by which we can worship God acceptably, if we do it with reverence and religious fear. For even under the Gospel our God is as much a consuming fire to infidels and apostates, as under the law."—*Macknight.*

Better things than that of Abel: Heb. xii. 24.—"God accepted Abel's sacrifice, and was well pleased with it; for Abel was a righteous man, and offered his sacrifice *by faith* in the great promise."

"But the blood of Christ's sacrifice was infinitely more precious than the blood of Abel's sacrifice, as Jesus is infinitely greater than Abel; and the blood of Christ avails for the sins of *the whole world*, whereas the blood of Abel's sacrifice could avail only for *himself.*"

"Many have supposed that *the blood of Abel* means here the blood which was shed by Cain in the murder of this holy man, and that the *blood of Jesus speaks better things than it (the blood of Abel) does*, because the blood of Abel *called for vengeance*, but the blood of

Christ [*called*] *for pardon*. This interpretation reflects little credit on the understanding of the Apostle."

"To say that the blood of Christ *spake better things than that of Abel* [meaning Abel's own blood, shed by his murderer, his own brother Cain] is saying little indeed; it might speak very little good to any soul of man, and yet *speak better things than that blood of Abel*, which spake no good to any human creature, and called for vengeance only against him who shed it. The truth is, *the sacrifice* offered by Abel is that which is intended; *that*, as we have already seen, was pleasing in the sight of God, and was accepted in behalf of him who offered it; but *the blood of Christ* is infinitely more acceptable with [to?] God; it was shed for the whole human race, and cleanses from all unrighteousness all who believe."—*Dr. A. Clarke.*

I prefer the above interpretation given by Dr. A. Clarke to that given by Dr. Macknight.

Προσεληλυθατε, 2, pl. perf. Ye have come. Macknight translates it with a future tense signification, Ye shall come. If we understand St. Paul to address persons not yet converted to Christianity, the translation may be correct. But if St. Paul be understood to address those who are not of those who draw back unto perdition, but of those who believe to the saving of the soul, the perfect tense and its correct translation must be preferred, "Ye have come." How great is the duty of Christian worship! How exalted is the condition of the humble believer in Christ!

In order to enter fully into the Apostle's meaning, we must observe, 1. That the Church, which is called here "the city of the living God," the heavenly Jerusalem, and Mount Sion, is represented under the notion of a city. 2. That the great assembly of believers in Christ is here opposed to the congregation of Israelites assembled at Mount Sinai. 3. That the innumerable company of angels is here opposed to those angels by whom the law was ushered in: *Acts* vii. 53; *Gal.* iii. 19. 4. That the Gospel first-born, whose names are written in heaven, are here opposed to the enrolled first-born among the Israelites: *Exodus* xxiv. 5; xix. 22. 5. That the Mediator of the new covenant, the Lord Jesus, is here opposed to Moses, the mediator of the old. 6. And that the blood of sprinkling of Christ our High Priest refers to the act of Moses. *Exodus* xxiv. 8: "And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words."

1. The description in these verses does not refer to a heavenly state, for the terrible nature of the Mosaic dispensation is never opposed to heaven or life eternal, but to the economy of the New Testament. 2. In heaven there is no need of a Mediator or sprinkling of blood, but these are mentioned in the state which the Apostle describes. "The heavenly Jerusalem," is a phrase which means "The Church of the New Testament," as Schœttgen has amply proved in his dissertation on this subject.

"Better things than the blood of Abel."—"God accepted Abel's sacrifice, and was well pleased with it; for Abel was a righteous man, and offered his sacrifice by faith in the great promise. But the blood of Christ's sacrifice was infinitely more precious than the blood of Abel's sacrifice, as Jesus is infinitely greater than Abel; and the blood of Christ avails for the sins of the whole world, whereas the blood of Abel's sacrifice could avail only for himself."—*Dr. A. Clarke.*

Dr. Macknight has made "the blood of Abel" refer to Abel's own blood, shed by his brother Cain. Dr. A. Clarke has made "the blood of Abel" refer to the blood of the lamb which Abel offered in sacrifice to God. Dr. Macknight, by translating in the future instead of in the perfect tense, Προσεληλυθατε, gives the notion of a future state; whereas Dr. A. Clarke, by translating the same word literally, as our translators have done, gives the correct notion of a present, of a Church existing in this world. *In both matters*, that of "the blood of Abel," and that of the Church, *I agree with Dr. A. Clarke.*

16. *Hebrews* viii.—"Now of the things which we have spoken, this is the sum: We have such a High Priest who is set on the right hand of the throne of the Majesty in the heavens—a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For, if he were on earth, he should not be a priest, seeing that there are priests who offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished by God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern shewed to thee on the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For, if that first covenant had been faultless, then should no place have been found for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant which I made with their fathers when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant which I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, 'A new covenant,' he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

"Now, of the things spoken concerning the priesthood of Christ, the chief is, that in him such a high-priest as described, chap. vii. 26 (now such a high-

priest as Christ was suited to our exigencies, who, being holy in affection, harmless in conduct, undefiled by those with whom he conversed, separated from sinners, and higher than all the inhabitants of the heavens, the angels), who, after offering the sacrifice of himself for us in the true tabernacle, sat down at the right hand of the manifestation of the divine presence in the heavens, as having by that sacrifice made a complete atonement, and as an abiding minister of the real holy places, namely, of the heavenly tabernacle, which, being erected by the Lord, and not by man, must be unspeakably more magnificent than the Mosaic tabernacle. The sitting down of Christ at the right hand of God, as the minister of the true holy places, is a demonstration that he offered an acceptable sacrifice for sin in heaven: for every high-priest being constituted to offer both free-will offerings and propitiatory sacrifices, it was necessary that this high-priest, who was constituted by an oath, should have some sacrifice which he might offer in heaven, the only place where he could officiate. For, verily, if he were by the oath of God constituted a priest on earth to offer sacrifice, he, who was of the tribe of Judah, could not be a priest, there being in the only temple of God on earth priests who offer sacrifices according to the law which limits the priest's office to the tribe of Levi, the sons of Aaron. Farther, that Christ exercises his priesthood in heaven appears from this also, that these priests perform the service of the tabernacle with sacrifices which are a representation and shadow of the sacrifice and intercession of Christ in heaven; as is plain from this, that Moses, when about to construct the tabernacle, and appoint the services, was admonished by God: See now, saith he, that thou make all things according to the pattern which was showed to thee in the Mount. Besides, Jesus, our high-priest, hath now obtained a more excellent ministry than the Levitical high-priests, inasmuch as he is the mediator of a better covenant than the Sinaitic, of which they were the mediators; because it is established on better promises—promises better suited to our exigencies as sinners. For, if the Sinaitic covenant had been faultless, if sinners could have been sanctified and pardoned thereby, there would have been no need of introducing a second covenant; but, finding fault with the first covenant, and to shew its inefficacy for sanctifying and pardoning sinners, God saith to the Israelites (*Jer.* xxxi. 31): 'Behold the days come, saith the Lord, when I will complete a new covenant with the whole of the spiritual Israel among the Gentiles, and with believers among the Jews: even a covenant entirely different from the covenant which I made with their fathers, at the time of my taking them by the hand to lead them out of the land of Egypt into Canaan, when they did not abide in my covenant, but broke it repeatedly by their idolatries. Therefore, I rejected them; I suffered them to be carried into captivity, saith the Lord. For, agreeably to my practice, that in Abraham's seed all nations shall be blessed, this is the covenant which I will make with the believers of all nations in future times, saith the Lord: Under the Gospel dispensation I will put my laws into their mind, and write them upon their hearts, instead of writing them upon stone as under the former covenant; and I will be the object of their worship and their protection, and they who believe shall become my obedient people, whom I will bless through all eternity. And, comparatively speaking, there shall be no occasion for what was commanded under the former covenant, in which no constant public instruction was provided: they shall not need to teach each other to know the Lord (*Deut.* vi. 8), for all shall know me, from the lowest of them to the highest of them. These things I will bring to pass, because I will pardon the unrighteousness of my people, and their sins and their iniquities I will remember no more, as I did under the former covenant by appointing animal atonements for them. By saying, I will make a new covenant, God hath declared the former covenant old. Now, that which decayeth and waxeth old is ready to be laid aside as useless. Wherefore, by promising a new covenant, God hath intimated the abrogation of the whole Mosaic Dispensation.'"—*Macknight.*

When the Apostle said, "all shall know the Lord, from the least to the greatest," he had copious authority for saying so from the Rabbies themselves. In *Sohar Chadash*, fol. 42, it is said, "In the days of the Messiah knowledge shall be renewed in the world, and the law shall be made plain among all, as it is written (*Jer.* xxxi. 33), 'All shall know me, from the least to the greatest.'" We find the following legend in *Midrash Yalcut Simioni*, part 2, fol. 46, "The Holy blessed God shall sit in paradise and explain the law: all the righteous shall sit before Him, and the whole heavenly family shall stand on their feet; and the holy, blessed God, shall sit, and the New Law which he is to give by the Messiah shall be interpreted."

In *Sohar Genen*, fol. 74, col. 291, we find these remarkable words, "When the days of the Messiah shall approach, even the little children in this world shall find out the hidden things of wisdom; and, in that time, all things shall be revealed to all men."

And in *Sohar Levit*, fol. 24, col. 95, "There shall be no time like this 'till the Messiah comes, and then the knowledge of God shall be found in every part of the world."

"This day are all these sayings fulfilled in our ears: the word of God is multiplied: many run to and fro, and knowledge is increased: all the nations of the earth are receiving the book of God; and men of every clime and of every degree—Parthians and Medes and Elamites, the dwellers in Mesapotamia, in Judea, in Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and Libya, strangers of Rome, Jews and Proselytes, Cretes and Arabians, Armenians, Indians, and Chinese, hear, in their own tongues, the wonderful works of God."—*Dr. A. Clarke.*

Titus iii. 8.—"This is a faithful saying, and these things I will that thou affirm constantly, that they

who have believed in God might be careful to maintain good works. These things are good and profitable unto men."

"This is a true doctrine: the doctrine which cannot fail." And I will, or desire, thee to maintain earnestly what concerns these points. The things to which the Apostle refers are those of which he had just been writing, and may be thus summed up:—

1. The ruined state of man, both in soul and body.
2. The infinite goodness of God, which devised man's salvation.
3. The manifestation of this goodness by the incarnation of Jesus Christ.
4. The justification which they, *who believed*, received through his blood.
5. The mission of the Holy Spirit, and the purification of the heart by his influence.
6. The hope of the resurrection of the body, and the final glorification *of it and the soul* through all eternity.
7. The necessity of obedience to the will of God, and of walking worthy of the vocation wherewith they had been called.
8. And all these points he wills him to press continually on the attention of believers; and to keep constantly in view, that all good comes from God's infinite kindness by and through Christ Jesus.—*Dr. A. Clarke.*

Titus iii. 9.—"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

In these the Jews particularly delighted; they abounded in the most frivolous questions; and, as they had little piety themselves, they were solicitous to show that they were descended from godly ancestors. Of their frivolous questions, and the answers given to them by the wisest and most reputable of their Rabbies, the following is a specimen:—

Rabbi Hillel was asked, "Why have the Babylonians round heads?" To which he answered, "This is a difficult question, but I will tell the reason: their heads are round, because they have but little wit."

Q. "Why are the eyes of the Tarmudians so soft?"

A. "Because they inhabit a sandy country."

Q. "Why have the Africans broad feet?"

A. "Because they inhabit a marshy country."

See more in Schoettgen.

But, ridiculous and trifling as these are, they are little in comparison to those solemly proposed and most gravely answered by those who are called the schoolmen. Here is a specimen which I leave the reader to translate, "Utrum essent excrementa in Paradiso? Utrum sancti resurgent cum intestinis? Utrum, si deipara fuisset vir, potuisset esse naturalis parens Christi?"

These, with many thousands of others, of equal use to religion and common sense, may be found in their writings. See the *Summa of Thomas Aquinas, passim.* Might not the spirit have these religious trifiers in view, rather than the *less* ridiculous Jews?

"Contentions and strivings about the law."—"Of legal contentions, and different and conflicting opinions, the Talmud is full."—*Dr. A. Clarke.*

Titus iii. 10.—"A man who is a heretic."—"Generally defined, one who is obstinately attached to an opinion contrary to the peace and comfort of society, and will submit neither to scripture nor reason. Here it means a person who maintains Judaism in opposition to christianity, or who insists on the necessity of circumcision, &c., in order to be saved. This is obviously the meaning of the word 'heretic,' in the only place in which it occurs in the sacred writings."

v. 11.—"*Knowing that he who is such is subverted, and sinneth, being condemned of himself.*"—He is turned out of the way in which he may be saved, and consequently sinneth, enters into that way which leads to destruction. "Being condemned of himself," refers to the Judaizing teacher, who maintained his party and opinions for filthy lucre's sake. He was conscious of his own insincerity, and that he proclaimed not his system from a conscientious love of truth, but from a desire to get his livelihood. Were the Church in all countries, whether established by law or unestablished, strictly scrutinized, multitudes of 'heretics' of this kind would be found; and, perhaps, this is the only bad sense in which the word should be understood."—*Dr. A. Clarke.*

The Three Creeds—1. *The Apostles' Creed;* 2. *The Nicene Creed;* 3. *The Creed of Athanasius*—prove the existence of Christianity from very early periods of the history of the Church of Christ. They shew how necessary it was that Christians should have a form of doctrine expressive of their belief in the truths of the Gospel.

The Apostles' Creed may have been in use very soon after the decease of St. John, or very early in the second century of the Christian era. The Nicene Creed, A.D. 325, proves that Christianity had existed from the very time stated by the evangelists, and makes known the increase of error on the subject of the Deity of our blessed Lord, and of the Deity and personality of the Holy Ghost. The Athanasian Creed states and opposes the erroneous opinions which existed when it was compiled from the writings of Athanasius before the close of the fourth century, that is, about sixty years after the publication of the Nicene Creed. An examination of the New Testament, such as I have given upon this subject, proves that creeds existed in the age of the Apostles, and that the formation of creeds was in accordance with the views entertained by our Lord and by his Apostles. The defence of the use of the Three Creeds must be based on the authority of him who said, "Believest thou this?" and of him who said, "If thou believest with all thy heart, thou mayest." The defenders of revealed religion maintain the use of the Creeds. The opponents of revealed religion deny the use of the Creeds, and deny the doctrines which are well stated and defended in the Three Creeds. A compromise with error is dangerous. Some would yield to the opponents of revealed religion, and remove from the Liturgy of the Church these declarations of

rine truth. How vain the effort to conciliate may seen by the fact, that the Scriptures which I have oted in support of the use of the Creeds must be agreeable to the opponents of revealed religion. they demand a compromise in this matter also, can e most compliant liberalism in religion agree to ke from the Word of God the most solemn declara- ns of inspiration, and incur the dreadful penalty the curse pronounced upon such by our blessed rd in the last chapter of the Book of the Revelation St. John the Divine? Nothing can satisfy the believer but an agreement with him in his views; d what these views may be when put into the form a Creed may be seen in the following extract from *orne's Introduction*, vol. 1, p. 381 :—

"The Unbelievers' Creed."

"I believe that there is no God, but that matter is God, and God is matter: and that it is no matter whether there is any God or no.

"I believe that the world was not made, that the world made itself, and that it had no beginning: that it will last for ever, world without end.

"I believe that man is a beast: that the soul is the body, and the body the soul: and that, after death, there is neither body nor soul.

"I believe that there is no religion: that natural religion is the only religion, and that all religion is unnatural.

"I believe not in Moses: I believe in the First Philosophy: I believe not the Evangelists: I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Hobbes, Shaftesbury: I believe in Lord Bolingbroke, Hume, Voltaire, Diderot, Boulanger, Volney, and Thomas Paine: I believe not St. Paul.

"I believe not Revelation: I believe in Tradition; I believe in the Talmud; I believe in the Koran; I believe not the Bible; I believe in Socrates; I believe in Confucius; I believe in Sanchoniathon; I believe in Mahomet; I believe not in Christ.

"Lastly, I believe in all unbelief." Connoisseur, No. 9.—*(Chalmers' Edition of the British Essayists, vol.* xxx. *p.* 48.)

The Death of Infidels—"They show in their own characters the effect of their unbelief, and probably the chief cause of it. Blount committed suicide because he was prevented from an incestuous marriage. Tyndal was notoriously infamous. Hobbes changed his principles with his interests. Morgan continued to profess Christianity whilst he wrote against it. The moral character of Voltaire was mean and detestable. Bolingbroke was a rake, and a flagitious politician. Hume was revengeful, disgustingly vain, and an advocate of adultery and self-murder. Paine was the slave of low and degrading habits. Rosseau was an abandoned sensualist, and guilty of the basest actions, which he scruples not to state and palliate. Yet, even some of these have admitted the superior purity of the morals of the Christian Revelation."—*Rev. Richard Watson, Th. Inst., vol.* 1. *p.* 248.

Voltaire endured horrors never to be expressed. The Mareschal De Richeleu fled from his bedside, declaring it to be a sight too terrible to be endured; and Dr. Tronchin observed, that the furies of Orestes could give but a faint idea of those of Voltaire. The last hours of D'Alembert were like those of Voltaire. Condorcet boasts that he refused admission to the *Curé* on his second visit. Such a refusal evidently shews that he feared what an interview would disclose. Hume, instead of meeting death with the calmness of a philosopher, played the buffoon in that awful hour, proving, by his comic actions, his anxiety to drown serious thought. Diderot and Gibbon discovered the same anxiety, by deeply interesting themselves in the most trivial amusements. The last hours of Paine were such as might have been expected from his previous immoral and unprincipled habits. He declared that he had no wish to believe that Jesus Christ is the Son of God. At length he expired, undeplored and detested by his adopted countrymen. A conduct like to this proves that there was one spark of horror in the souls of these antagonists of Revelation, which all their philosophical efforts were unequal to extinguish.

The whole of the Atheist's Creed, with respect to the future world, is comprised in the following summary: That his body, begun by chance or necessity, is continued without design, and perishes without hope: that his soul is a mere attribute of his body, useless and worthless while he lives, and destined at his death to rottenness and corruption; and that the sooner it is returned to its parent mould the better. And, by his mandate, he consigns mankind to the dark and desolate regions of annihilation. By this sweeping sentence which he passes on the human race, he takes away from himself and his fellow-men every motive, furnished by the fear of future punishment, or by the hope of future rewards, to virtuous, upright, or amicable conduct.

"Hopes and consolations have, in every age of Christianity, supported the minds of millions of Christians in the humble and retired walks of life, as well as in exalted stations. They cheered and animated the minds of such men as the Lord Chief Justice Hale, Pascal, Newton, Boyle, Locke, Addison, Bœrhave, Lord Lyttleton, Baron Haller, Sir William Jones, Beattie, and many other distinguished laymen (divines are designedly omitted), both British and foreign, who applied their mighty intellects to the investigation and elucidation of the evidences of the Christian records, and whose lives and writings will continue to instruct and edify the world so long as the art of printing shall perpetuate them."—*Horne's Introduction, vol.* 1, *pp.* 424-426.

The other side of error is superstition. It also has its Creed. It must have such an edition to the Nicene Creed as will express its notions. This desire of error was fulfilled by the publication of the Creed of Pope Pius IV., soon after the termination of the sittings of the Council of Trent, A.D. 1563. The Nicene Creed is first given, and the subsequent articles form that which is especially the Creed of Pope Pius IV.

The Creed and Oath of Pope Pius IV., A.D. 1564.

2. "I most fully admit and embrace Apostolical and Ecclesiastical Traditions, and all other constitutions and observances of the same Church."
3. "I also admit the sacred Scriptures, according to the sense which the Holy Mother Church has held, and does hold: to whom it belongs to judge of the true sense and interpretation of the holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers."
4. "I profess also that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all not necessary for every one, namely: 1. Baptism; 2. Confirmation; 3. Eucharist; 4. Penance; 5. Extreme Unction; 6. Orders; 7. Matrimony; and that they confer grace; and that, of these, (1.) Baptism, (2.) Confirmation, (3.) Orders, cannot be reiterated without sacrilege."
5. "I also receive and admit the ceremonies of the Catholic Church received and approved in the solemn administration of all the above said sacraments."
6. "I receive and embrace all and every one of the things which have been defined and declared in the Holy Council of Trent concerning original sin and justification."
7. "I profess, likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most Holy Sacrifice of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation."
8. "I confess also that, under either kind alone, whole and entire, Christ and a true sacrament are received."
9. "I constantly hold that there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful."
10. "Likewise, that the saints reigning together with Christ are to be honoured and invocated: that they offer prayers to God for us: and that their relics are to be venerated."
11. "I most firmly assert that the images of Christ, and of the mother of God, ever virgin, and also of the other saints, are to be had and retained, and that due honour and veneration are to be given to them."
12. "I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people."
13. "I acknowledge the holy Catholic and Apostolical Roman Church, *the mother and mistress of all churches: and I promise and swear true obedience to the Roman Bishop*, the successor of St. Peter, the prince of the Apostles, and Vicar of Jesus Christ."
14. "I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy council of Trent: and likewise I also condemn, reject, and anathematize all things contrary thereto, and heresies whatsoever, condemned, rejected, and anathematized by the church."
15. "This true Catholic faith, *without which none can be saved*, which I now freely profess, and truly hold, I, N., promise, vow, and swear most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life; *and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are intrusted to my care, by virtue of my office.* So help me God, and these holy gospels of God."

"Such is the famous Creed of Pope Pius IV., which comprises the whole faith of a Romanist. In addition to the twelve articles of the Apostles' Creed, it is made the basis of several catechisms. On its contents we will now remark: (1.) It includes unequivocally the intolerant principles of the Church of Rome; namely, that of excluding all from salvation, except the members of their church. (2.) It binds every Roman priest to believe both parts of a contradiction. He swears to believe all which has been delivered by general councils, many of whose decrees, canons, and definitions are contradictory. How then can a man receive and obey them all without surrendering his reason? (3.) The Romanist professes never to receive or interpret the holy scriptures otherwise than according to the *unanimous consent* of the fathers. Such a consent never existed: and when a priest swears that he will never receive them otherwise, it is the same as to swear he will never receive them at all."—*Elliott's Delineation of Romanism.*

The Nicene Creed is placed at the head of the Creed of Pope Pius IV., and is numbered 1. I transcribe a copy of that creed for the benefit of those who may not have seen it:

1. "I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, *born of the Father before all worlds:* God of God, light of light, true God of true God, begotten, not made, consubstantial to the Father, by whom all things were made, who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate; suffered, and was buried, and rose again the third day, according to the scriptures, and ascended into heaven; sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end; and in the Holy Ghost the Lord and life-giver who proceeds from the Father and the Son, who, together with the Father and the Son, is adored

nd glorified, who spoke by the prophets, and one oly Catholic and Apostolic Church. I confess one Baptism for the remission of sins, and I expect the esurrection of the body [of the dead, mortuorum] nd the life of the world to come. Amen."

The date of the Nicene Creed is A.D. 325. The ate of the Creed of Pope Pius IV. is A.D., 1564. An nterval of twelve hundred and thirty-nine years lie etween these two creeds. During that long period he Nicene Creed was the Creed of the Roman hurch, which received it from the Greek Church. When the Roman Church added the fourteen articles f Pope Pius IV. to the Nicene Creed, *it lost its ntiquity as a Church, and became the modern Church of ome.*

The creed of the infidel, and the creed of the odern Church of Rome, are opposed to each other. he Protestant Church of England protests against he errors of infidelity and the errors of the modern hurch of Rome. The Scriptures of the New Testaent already quoted support the doctrines contained n the Apostles' Creed, in the Nicene Creed, and in he Creed of Athanasius. *The same Scriptures overhrow infidelity, and denounce the apostacy of the modern hurch of Rome.*

Baptism. The Lord's Supper. The Lord's Day.

[i.] "It is a well-known fact, that in all countries here the Christian faith is held, its professors are nitiated by *Baptism;* and that, by submitting to his rite, they renounce every other religious institution, and bind themselves to the profession of the Gospel alone. Now Baptism, being performed in the ame of the Father, of the Son, and of the Holy Ghost, plainly signifies the firm persuasion of the hristian Church that their religion is from God, the ountain of all good; that it was published to manind by Jesus Christ the Son of God, the voluntary essenger of this dispensation; and that it was conrmed by many great signs, miracles, and gifts of he Holy Ghost. Particularly, on the part of those ho administer this rite, it signifies that they act greeably to the will of the Father who appointed he Christian religion, and by express commandment rom him and from his Son who published it, as well s from the Holy Ghost who confirmed it, when hey baptize men into the belief and profession of hristianity. On the part of God, this rite is a eclaration by his ministers, that he accepts and ardons the baptized person, provided he gives the nswer of a good conscience, and in his subsequent ife acts agreeably to the obligations of Baptism. nd, lastly, on the part of the baptized, their eceiving of this rite is understood to be an affectionte and solemn declaration of *their* sense of the elation in which they stand to God the Father as heir Creator, to God the Son as their Redeemer, and o God the Holy Ghost as their Sanctifier, according o the views which the Christian religion gives of hese relations: and also of their firm resolution aithfully to perform all the duties resulting from hese relations."

[ii.] "That *the Lord's Supper* is often celebrated in all Christian countries is a fact which cannot be questioned; neither can it be questioned that Christians consider this rite to be essentially connected with the profession of their religion. Our fathers entertained the same opinion of its importance, and their fathers viewed it in the same light. But what claims and deserves particular notice with reference to this institution is, that by the common consent of Christians now living, and of all in former ages of whose opinion we have any knowledge, the importance of the Lord's Supper arises from being a *commemoration* of the life, sufferings, death, and resurrection, and second coming of the founder of their religion, and from its having been expressly enjoined to all his disciples by his dying request, with a view to perpetuate the memory and demonstrate the truth of these events."

[iii.] "The stated observance of *the first day of the week*, as a sacred festival in honour of Christ's resurrection from the dead—on which day Christians abstain from all secular labours and affairs, and hold solemn assemblies for the public worship of God—preserves that grand event from falling into oblivion." —*Horne's Introduction: Macknight's Harmony.*

The Order for the Burial of the Dead. "Hope of the party's salvation. How much it necessarily implies."—"Against the last of these prayers, it is often objected that we make declaration of *hope* that all we bury are saved. In order to appease the scruples about which, as far as the nature of the question will bear, we desire it may be considered that there are very different degrees of *hope*, the lowest of which is but one remove from *despair*. Now, there are but very few, with whom we are concerned, who die in a state so utterly desperate, as that we may positively affirm they are damned, which yet we might do, did we absolutely and entirely despair of their salvation. It remains, therefore, that we must have some, though very faint, hopes of their salvation; and this seems sufficient to warrant this declaration, especially if it be pronounced as faintly as the hope itself is entertained. However, it must be confessed, that it is very plain, from the whole tenor of this office, that the compilers of it, presuming upon a due exercise of discipline, never supposed that any would be offered to Christian burial, who had not led Christian lives. But since iniquity hath so far prevailed over the discipline of the Church, that schismatics, heretics, and all manner of vicious livers escape its censures, this gloss comes the best which our present circumstances well admit of. And, if it be not satisfactory, there seems to be no other remedy left, than that our governors should leave us to a discretionary use of these expressions, either till they be altered by public authority, or, which is much rather to be wished, till discipline be so vigorously exercised, that there be no offence in the use of them."

The words used in committing the body to the ground are worthy of very serious consideration. They are understood by many to have reference solely to the departed.

"And, indeed, the whole form of words which the priest is to use, whilst the ceremony is performing, [is being performed] is very pertinent and significant. The phrase of "Commit his body to the ground," implies that we deliver it into safe custody, and into such hands as will faithfully restore it again. We do not cast it away as a lost and perished carcass, but carefully lay it in the ground, as having in it a seed of eternity, and *in sure and certain hope of the resurrection to eternal life;* not that we believe that every one we bury shall rise again to joy and felicity, or profess this sure and certain hope of the resurrection of the person who is now interred. It is not his resurrection, but *the resurrection* which is here expressed; nor do we go on to mention the change of *his* body in the singular number, but of *our vile body*, which comprehends *the bodies of Christians in general.* That this is the sense and meaning of the words, may be shewn from the other parallel form which the Church has appointed to be used at the burial of the dead at sea: ["We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come, through our Lord Jesus Christ, who, at his coming, shall change our vile body, &c."] And this being a principal article of our faith, it is highly reasonable that we should publicly acknowledge and declare our steadfastness in it, when we lay the body of any Christian in the grave."—*Wheatley, on Common Prayer.*

"Forasmuch as it hath pleased Almighty God, of his great mercy, to take unto himself the soul of our dear brother here departed, we therefore commit," &c., are words which express the belief that the soul of the departed is with God in heaven. All attempts to explain away the word *hope* must fail. The particular is included in the universal.

The Churching of Women.—One would think that, after an office for the burial of the dead, no other should be expected; and yet we see here another rises to our view, which the church has appointed for the use of such women as have been safe delivered from the great pain and peril of childbirth, and which she (the church) has placed in her Liturgy after the office for "The Burial of the Dead," to intimate, as it were, that such a woman's recovery is next to a revival or resurrection from the dead. For, indeed the birth of man is so truly wonderful, that it seems to be designed as a standing demonstration of the omnipotence of God. And, therefore, that the frequency of it may not diminish our admiration, the church orders a public and solemn acknowledgment to be made on every such occasion by the woman on whom the miracle is wrought, who still feels the bruise of our first parents' fall, and labours under the curse which Eve then entailed upon her whole sex.—*Wheatley.*

"The woman who comes to give her thanks must offer accustomed offerings."—The Chrisom was a white garment put upon the child at the time of its Baptism, as a token of innocency. By the first book of King Edward VI. it was ordered that the chrisom be brought to the Church, and delivered to the priests after the accustomed manner, at the purification of the mother of every child. The chrisom took its name from the chrisom or ointment with which the child was anointed when the chrisom was put on. If the child died before it could be brought to the church for Baptism, it was customary to wrap the child in the chrisom, in the nature of a shroud, when the child was to be carried to its grave. In the Scotch Liturgy the order for offerings is entirely left out. The whole of the rubric is: "The woman who cometh to give her thanks, it is covenient that she receive the holy communion, if there be any at that time." The chrisom was laid up in the church to be produced as evidence against any of the baptized who were living without God and without hope in the world.—*See Wheatley.*

1. "Prevent us, O Lord," &c. "Go before us, O Lord, as our guide."

2. "In all time of our tribulation; in all time of our wealth." Wealth means happiness.

3. "The kindly fruits of the earth." Kindly means the various kinds "of the fruits of the earth."

THE CHURCH'S YEAR.

BOOK VI.

INTRODUCTION.

I transcribe the following from a small work on Rhetoric, published A.D. 1786, in Dublin, for the use of Schools, by John Starling, and by John Holmes. The importance of Theme writing is very great. Mr. Holmes gives an example of a Theme in English. He describes a Theme as a short, elegant, and flowery Treatise on a given subject. He describes the parts of which a Theme consists, and counts them seven: 1. Proposition; 2. Reason; 3. Confirmation; 4. Simile; 5. Example; 6. Testimony; 7. Conclusion.

Example.

A Theme in English. The Thesis and substance taken from 1 *Esdras* iv. :—

"Great is the truth, and stronger than all things."

[1. Proposition.] Truth endureth, and is always strong; it liveth, and conquereth for evermore; the earth calleth upon it, the heaven blesseth it, and with it is no unrighteous thing. All works shake and tremble at it.

[2. Reason.] With her there is no accepting of persons or reward; she doeth the things which are just; and all men approve of her works.

[3. Confirmation.] In her judgment there is no unrighteousness; and she is the strength, dominion, power, and majesty of all ages.

[4. Simile.] Great is the earth, high is the heavens, swift is the sun in his course: Is he not great who made these things? So is truth greater and stronger than all things.

[5. Example.] David, calling upon the Lord, his Rock, his fortress, his deliverer, and his strength, uses these words: "I have hated those who confide in *lying* vanities: but I trust in the Lord: O Lord God of Truth!"

[6. Testimony.] Our Saviour Christ himself, to shew the greatness of superiority, and eternity of truth, calls himself The Truth: "I am the way, the Life, and the TRUTH."

[7. Conclusion.] Wine is wicked, kings are wicked, women are wicked, all the children of men are wicked; and such are all their wicked works, for there is no truth in them. In their unrighteousness also they shall perish. Therefore, great is the truth, and mighty above all things. Blessed be the God of truth.

1. Elocution is the proper, polite, and ornamental expression of our thoughts.

2. The parts of Elocution are, Composition, Elegance, and Dignity.

3. Composition regards grammatical plainness and propriety by imitating the phrase, idiom, and order of words made use of by the authors who wrote in the same *style*.

4. Elegance consists in the purity, perspicuity, and politeness of language, and is chiefly gained by studying the most correct writers, by conversing with gentlemen and scholars, and by accurate and frequent composition.

5. Dignity is that which adorns language with sublime thoughts and rhetorical flowers, such as noble tropes, moving figures, and beautiful turns.

6. Tropes affect only single words. Figures affect whole sentences.

A Trope (so called from τρεπω, to turn) is the elegant turning of a word from its native and proper sense to a relative improved sense. The chief Tropes are seven: 1. Metaphor; 2. Allegory; 3. Metonymy; 4. Synechdoche; 5. Irony; 6. Hyperbole; 7. Catachrēsis.

1. Metaphor.—A Metaphor brings resemblance for words. Example: "The Lord is my rock, my fortress and my deliverer: my God, my strength, in whom I will put my trust: my buckler, and the horn of my salvation, and my high tower." *Psalm* xviii. 2. "And he said unto them, Go ye and tell that fox," i.e. Herod. [Fox is the hieroglyphic for tyrant.] *Luke* xiii. 32. A metaphor brings resemblance for proper words.

2. Allegory.—An Allegory likens things to things. Example: "A whore is a deep ditch, and a strange woman is a narrow pit." *Prov.* xxiii. 27. See *Gen.* xl. and xli. A representation made by continued metaphors.

3. Metonymy.—A Metonymy imposes name for name. Example: "Thy right hand, O Lord, is become glorious in power. Thy right hand, O Lord, hath dashed in pieces the enemy." *Exod.* x. 6. "Drink this cup." 1 *Cor.* xi. 26. The name of something relating thereto, instead of the thing itself.

4. Synechdŏche.—Synechdŏche confounds the whole with part. Example: "Give to us this day our daily bread." A part for the whole. "They have taken away my Lord;" meaning only the body of Jesus. *John* xx. 13. See *Gen.* vi. 12, *Matt.* viii. 3. The whole for a part.

5. Irony.—An Irony dissembles and slily wounds. Example: "Sleep on now, and take your rest." *Matt.* xxvii. 29. See *Judges* x. 14, 1 *Kings* xviii. 27. When sneering, we intend the contrary to what we speak.

6. Hyperbole.—A Hyperbole, in speech, outflies the truth. Example: "For ye shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the forest shall clap their hands." *Isaiah* lv. 12. See *Job* xli. 18, &c. Exceeding the bounds of absolute truth.

7. Catachrēsis.—A Catechrēsis applies abused words. Example: "And I turned to *see the voice* which spake with me." *Rev.* i. 12. "And thou didst drink the pure *blood* of the grape." *Deut.* xxxii. 14. See *Psalm* cxxxvii. 5. Using an improper term boldly for a proper.

The faults of Tropes are nine.

Of Tropes: 1. Perplext; 2. Harsh; 3. Frequent; 4. Swoln; 5. Fetch'd-far; 6. Ill-representing; 7. Forced; 8. Low; 9. Lewd. Beware.

There is a general analogy and relation between all Tropes, and in them all we use a foreign or strange word instead of a proper; and, therefore, we say one thing and mean something different.

1. When we say one thing, and mean another almost the same, it is *a Synechdŏche.*

2. When we say one thing and mean another mutually depending, it is *a Metonymy.*

3. When we say one thing, and mean another opposite, or contrary, it is *an Irony.*

4. When we say one thing, and mean another like to it, it is *a Metaphor.*

5. A Metaphor continued and often repeated becomes *an Allegory.*

6. A Metaphor carried to a great degree of boldness, is *a Hyperbole.*

7. A Metaphor, when *at first sound* it seems a little harsh and shocking, and may be imagined to carry some impropriety in it, is *a Catachrēsis.*

Rhetoric is the art of speaking or writing well and elegantly. It's principal end is to instruct, persuade, and please. It's chief office is to seek what may be most conducive to persuasion. It consists of four parts: 1. Invention; 2. Disposition; 3. Elocution; 4. Pronunciation.

1. Invention is the finding out of proper arguments to instruct, persuade, or move. All arguments are grounded on (and, therefore, are to be sought from) reason, morality, or the affections.

2. Disposition is the proper ranging of the arguments or parts of an oration. The parts of an oration or declamation are usually reckoned six, and generally stand in this order: 1. Exordium; 2. Narration; 3. Proposition; 4. Confirmation; 5. Refutation; 6. Peroration.

Elocution has been already explained; pronunciation is explained by a reference to the society of those who have great advantages from polite and refined society.

An explanation of the following words is given in *Horne's Introduction, vol. ii.:* 1. Analogy, p. 406; 2. Allegory, p. 468; 3. Hyperbole, p. 491; 4. Irony, p. 490; 5. Metaphor, p. 461; 6. Metonymy, p. 454; 7. Parable, p. 474. Mr. Horne has given very full explanations of these tropes. A very concise expression of his opinions shall be now given:—

I. Analogy, p. 406, is divided into two principal kinds: First, Analogy of Languages; second, Analogy of Faith. Each part is explained in a separate section.

(1.) *Analogy of Languages* is an important aid in enabling us to judge of the signification of words. Analogy means similitude. In many cases we agree to establish a similarity of meaning between two languages, where the phenomena in both are the same. This analogy is the foundation of all the rules of grammar. This kind of analogy has been termed 1. Grammatical Analogy. 2. The Analogy of Kindred Languages.

(2.) *The use of Grammatical Analogy.*—We may judge of the especial force or power of the word by the aid of Grammatical Analogy. The word ἐθελοθρησκεια, *Col.* ii. 23, is rendered will-worship. The meaning of this word may be ascertained by comparing it with words compounded with the word ἐθελω. The result of the comparison is, the word means an affected or superstitious zeal for religion.

(3.) *Analogy of Kindred Languages.*—Another Analogy is that of Kindred Languages, either as descended from one common stock, as the Hebrew, Syriac, Chaldee, and Arabic; or derived the one from the other, as Latin and Greek. Besides the critical use to which the cognate or kindred languages may be applied, they afford very considerable assistance in interpreting the sacred writings.

(4.) In considering the cognate languages, however, much care and attention are requisite, lest we should be led away by any verbal or literal resemblance which may strike the mind, and, above all, by mere etymologies, which, though in some instances they may be advantageously referred to, are often uncertain guides. The resemblance or analogy must be a real one.

(5.) *The Analogy of Faith.*—Of all the various aids

which can be employed for investigating and ascertaining the sense of Scripture, the Analogy of Faith is one of the most important. We may define it to be *the constant and perpetual harmony of Scripture in the fundamental points of faith and practice* deduced from those passages, in which they are discussed by the inspired penmen, either directly or expressly, and in clear, plain, and intelligible language. Or more briefly, the Analogy of Faith may be defined to be *that proportion which the doctrines of the gospel bear to each other*, or *the close connection between the truths of revealed religion.*

II. Allegory, p. 468.—Another branch of the figurative language of Scripture is the Allegory which, under the literal sense of the words, conceals a foreign or distant meaning. Of this species of figure Bishop Lowth has three kinds, viz:

1. The allegory properly so called, and which he terms a continued metaphor.

2. The parable or similitude (παραβολη, from παραβαλλειν, to collate, to compare together, to assimilate) is a similitude taken from natural things in order to instruct us in things spiritual.

3. The mystical allegory, in which a double meaning is couched under the same words, or when the same prediction, according as it is differently interpreted, relates to different events, distant in time, and distinct in their nature.

III. Hyperbole, p. 491.—This figure, in its representation of things or objects, either magnifies or diminishes them beyond or below their proper limits; it is common in all languages, and is of frequent occurence in the Scriptures.

IV. Irony, p. 491.—An Irony is a figure in which we speak one thing and design another, in order to give the greater force and vehemence to our meaning. An irony is distinguished from the real sentiments of the speaker or writer by the accent, the air, the extravagance of the praise, the character of the person, or the nature of the discourse. Very numerous instances of irony are to be found in the Scriptures, which might be produced, but the following will suffice to show the nature of this figure:—

1. Thus Elijah speaks in irony to the prophets of Baal, "Cry aloud, for he is a God; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." *Kings* xviii. 27. 2. So the prophet Micaiah bids Ahab go to battle against Rameth-Gilead and *prosper*. *Kings* xxii. 15. 3. We meet with an irony in *Job* xii. 2: "*No doubt ye are the people, and wisdom shall die with you.*"

V. Metaphor, p. 461.—A Metaphor is a trope, by which a word is diverted from its proper and genuine signification to another meaning, for the sake of comparison, or because there is some analogy between the similitude and the thing signified. Of all the figures of rhetoric, the metaphor is that which is most frequently employed, not only in the Scriptures, but likewise in every language; for, independently of the pleasure which it affords, it enriches the mind with two ideas at the same time, the truth and the similitude. Two passages will suffice to illustrate this definition:—

In *Deut.* xxxii. 42, we read, "*I will make mine arrows drunk with blood, and my sword shall devour flesh.*" Here the first metaphor is borrowed from excessive and intemperate drinking, to intimate the very great effusion of blood, and the exceeding greatness of the ruin and destruction which would befall the disobedient Israelites. The second metaphor is drawn from the voracious appetite of a hungry beast, which, in a lively manner, presents to the mind the impossibility of their escaping the edge of the sword, when the wrath of God should be provoked. Again, in *Psalm* cxxxix. we read, "*Thou understandest my thoughts afar off.*" In this verse the metaphor is taken from the prospect of a distant object; but, in a proper sense, the phrase assures us that Jehovah, by his prescience (fore-knowledge), knows our thoughts before they spring up in our souls.

VI. Metonymy, p. 454.—Metonymy is a trope by which we substitute one appellation for another, as the *cause* for the *effect*, the *effect* for the *cause*, the *subject* for the *adjunct*, or the *adjunct* for the *subject*.

1. *A Metonymy of the cause* is used in Scripture when the person acting is put for the thing done, or the instrument by which a thing is done is put for the thing effected, or when a thing or action is put for the effect produced by the action.

2. A Metonymy of the effect occurs when the effect is put for the efficient cause.

3. A Metonymy of the subject is when the subject is put for the adjunct, that is, for some circumstance or appendage belonging to the subject; when the thing or place containing is put for the thing contained or placed; when the possessor is put for the thing possessed; when the object is put for the thing conversant about it; or, when the thing signified is put for its sign.

4. A Metaphor of the adjunct is, when that which belongs to any thing serves to represent the thing itself.

VII. Parable, p. 474.—The word is variously used in the Scriptures to denote a proverb or short saying, [1] *Luke* iv. 23; a famous or received saying, (1) 1 *Sam.* x. 12, (2) *Ezek.* xviii. 2; a thing gravely spoken, and comprehending important matters in a few words, (3) *Job* xxvii. 1, (4) *Numb.* xxiii. 7. 18, (5) *Psalm* xlix. 4, and (6) *Psalm* lxxviii. 2; a thing darkly or figuratively expressed, (7) *Ezek.* xx. 49, (8) *Matt.* xv. 15; a visible type or emblem, representing something different from and beyond itself, (9) *Heb.* ix. 9, and (10) *Heb.* xi. 19; a special instruction, (11) *Luke* xiv. 17; and a similitude of comparison, (12) *Matt.* xxiv. 32, (13) *Mark* iii. 23.

I give the words referred to. There are thirteen references. Few persons refer to their Bibles to learn the words to which reference is made.

[1.] "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country."

(1.) "And one of the same place answered and said, But who is their father? Therefore, it became a proverb, Is Saul also among the prophets?"

(2.) "What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?"

(3.) "Moreover, Job continued his parable, and said."

(4.) "And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse (for) me Jacob, and come, defy Israel."

(5.) "I will incline mine ear unto a parable: I will open my dark saying upon the harp."

(6.) "I will open my mouth in a parable: I will utter dark sayings of old."

(7.) "Then said I, Ah! Lord God! They say of me, Doth he not speak parables?"

(8.) "Then answered Peter, and said unto him, Declare unto us this parable."

(9.) [The tabernacle], "which was a figure for the time then present, in which were offered both gifts and sacrifices, which could not make him who did the service perfect as pertaining to the conscience."

(10.) [Isaac], "accounting that God was able to raise *him* up even from the dead, whence also he [Abraham] received him in a figure."

(11.) "And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them."

(12.) "Now learn a parable of the fig tree: When his branch is tender, and putteth forth leaves, ye know that summer is nigh."

(13.) "And he called them unto him, and said unto them in parables, How can Satan cast out Satan?"

I recommend to the attention of those who may have a desire and an intention to become ministers in the Church of Christ, to procure a copy of "*Sturtevant's Preacher's Manual.*" I have a copy of this work, 8vo., published in London by Thomas Ward and Co., Paternoster Row, A.D. 1838. I can give merely one or two extracts from this work, suitable to my present design:—

1. "The most perfect science is but a well-ordered arrangement of thoughts and observations framed for practical utility, or, as Dr. Chalmers says, 'it is a record of observed phenomena.' Science had birth, not in theoretical books, but in the anima and genius of competent experimentalists, which must necessarily direct to the safest and readiest way to practice. The science of preaching thus rose to view, furnishing valuable facilities to the Gospel publisher; for, with the advantage of an arranged system, and any tolerable ability for communication, great superiority must be acquired over the desultory preacher."

"Claude's *Essay on the Composition of a Sermon* was, at length, introduced into this country; and it is supposed that Dr. Blair, of Edinburgh, obtained his high reputation, which spread over both Scotland and England, by adopting the rules of that celebrated essay. He understood the French language, and no doubt derived great advantage from Claude long before an English translation was printed. Claude was a protestant.

"We are indebted to Mr. R. Robinson, a Baptist minister, of Cambridge, for the first English translation of that celebrated work. Mr. Sturtevant states that Mr. Robinson's work lost the circulation which it deserved in consequence of very objectionable attacks upon all religious establishments contained in a mass of notes added to the translation. Mr. Simeon, of Cambridge, published the translation without the notes; and afterwards published it with great amendments. He afterwards published twenty-two thick volumes of closely printed skeletons of sermons to exemplify the principles advocated in Claude's essay, and to furnish assistance to the junior clergy on entering upon their respective charges. Such a work in its kind was never before attempted: and it is not too much to suppose that the rapid increase of evangelical preachers in the establishment is in a great measure owing to this performance."—*Preface, pp.* 1, 2, 3.

2. "The gospel is of a restorative or remedial character; its design being to remove defects which once had no place in man's body or mind. Our Lord opened his ministry in this view. He was moved with compassion for the diseased bodies of men, but especially for the ruin of their minds: hence his holy teaching, and his opening of the eyes of the blind with its spiritual signification."—*Introduction, p.* 17.

3. "The choice of texts is a point of considerable importance. In making your selection, you should be careful to choose such as you fully understand: and, in composing and preaching your sermon, to explain to the congregation the literal meaning of your text. For to affix a fanciful (not to say fantastical) meaning to a passage of God's word, under the idea of spiritualizing the text, is abominable. By such a method, errors have been, and still are, propagated: and many congregations are kept in ignorance of the very first principles of the oracles of God. You ought to avoid the fashionable error of selecting a portion of Scripture merely as a motto. Every passage chosen for a text ought to contain at least one distinct proposition, and that proposition should be the subject of the discourse. Nor should passages be selected from which no important matter, having a direct bearing upon the spiritual and eternal interests of the people, can be drawn. A minister of no ordinary celebrity once preached from 1 *Kings* x. 22: 'Gold and silver, ivory, and apes, and peacocks.' An angel might have wept over the woful prostitution of an office expressly instituted to beseech sinners to be reconciled to God, and to build up the Church of Christ in the faith and hope of the gospel."—*Lecture* i., *p.* 1.

Rev. Daniel Isaacs was the minister. A company of players had arrived in Leeds. Mr. Isaacs warned his people of the great danger to their spiritual interests incurred by attending theatres, and by cultivating a taste for theatrical amusements. The players heard of Mr. Isaacs' preaching in this manner, and determined to go in a body to hear him. They gave

to him notice of their intention. He was prepared. It was generally understood that the players were prepared to "*outface*" Mr. Isaacs. The day and the hour arrived. The congergation was very large. The text was that mentioned by Mr. Sturtevant. The sermon was worthy of Mr. Isaacs. All were astonished by his bold and fearless denunciations against folly and sin; and were charmed by his persuasions to repentance, and to receive remission of sins by faith in Christ Jesus. Mr. Sturtevant may not have understood the circumstances under which Mr. Isaacs was fairly challenged by the players, and find for them a suitable text, and to preach to them a suitable sermon. Who can say that Mr. Isaacs' sermon may not have told upon the hearts of the players who challenged him to preach to them? Nearly forty-three years have passed away since I heard the story of the sermon and text. I do think that any minister of religion who makes himself acquainted with the history of the Bible may understand that the text chosen by Mr. Isaacs was most applicable and full of example in proof of the evils of human vanity and folly.

The selection of texts which I have made for mine own use has been serviceable to me during a period of thirty-one years nearly ended. The selection was made to suit the Church's year, and to serve for four years consecutively. Whether the minister read his written sermon, or commit to memory what he has written, or trust to his nervous system for power of speech to express extempore what he has studied—a selection of texts such as I have made and used cannot fail to be very serviceable. A blank book, quarto size, containing upwards of five hundred pages, may serve for copying into it a text on each page, leaving a large space for brief notes, and a small space for marking when and where the text was selected and used for the foundation of a public discourse. This arrangement will lead to the formation of a record of the services performed in the sanctuary, which, as years roll on, must become interesting in proportion to the diligence and industry of the minister who records his labours. Thus briefly, in "*preaching the word*," I have selected the following two examples for the filling up of a blank book, from the appendix in that book which I have made for mine own use:—

Matthew xxvi. 52.

52. "Then said Jesus unto him, Put up thy sword into its place, for all they who take the sword shall perish by the sword."

Pride rebuked. I. War. II. Peace. III. The Gospel. IV. Its Progress. V. Its Triumph. 1. *Prayer.* 2. *Peace.* 3. *Righteousness.*

Day of humiliation. War with Russia. Wednesday, April 26, 1854.

NOTES.

Dates.—1. Preached in St. Alban's Church, Wed. mg., Ap. 26, 1854, Liverpool.

Psalm xc. 15, 16, 17.

15. "*Make us glad* according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."

16. "Let thy work *appear* unto thy servants, and thy glory unto their children."

17. "*And let the beauty of the Lord our God be upon us*, and *establish* thou the work of our hands upon us; yea, the work of our hands, establish thou it."

a. Comfort us. *b*. The glorious Majesty. *c*. Prosper. Prayer Book Translation.

The Divine Reconciliation. I. Comfort. II. Manifestation. III. Righteousness. IV. Prosperity. 1. *Turn to the Lord.* 2. *Enjoy his blessing.*

Day of Thanksgiving. Peace with Russia. March 21, 1855.

NOTES.

Dates.—Preached in St. Alban's Church, Wed. mg., March 21, 1855, Liverpool.

"The ancient Hebrew character, as exhibited in the shekels of Jerusalem, and still preserved by the descendents of the Samaritans, is, in fact, nearly identical in form with the Greek, if written facing to the left, as in the alternate lines of the ancient Βουστροφηδου inscriptions. The Hebrews adopted their more modern character from the Chaldeans after the captivity, and this character is itself formed from the older, disguised by a fuller and blacker mode of writing, just as the black Gothic character was formed from the Roman."—*Conybeare, p.* 248.

Human Nature.—"If we inquire how far the just ascendent of the rational principle is preserved, the general answer will, I fear, be conveyed in language which, from the common feeling of its justice, has become proverbial—"Video Meliora proboque, deteriora sequor:" I see and I approve the better things; I follow the worse things; or, as the philosopher will more fully describe it: φαινεται και ἄλλο τι παρὰ τὸν λογον πεφυκὸσ, ὅ μάχεται τε και ἀντιτείνει τῷ λὸγω· ἀτεχνωσ γαρ καθἀπερ τα παραλελυμενα τὸυ σώματοσ μόρια εισ τὰ δεξιἄ προαιρουμενων κινἦσαι, τοὺναντίον εἰσ τὰ ἀριστερὰ παραφέρεαι και επὶ τἦσ ψυχἦσ οὕτωσ.—*Aristotle,* Ητικ Νικομ A. ιγ.

"There appears, besides reason, another principle innate in the human soul, which resists and opposes itself to reason; and just as the limbs of the body, when afflicted by the palsy, are torn aside in a direction contrary to that in which we designed to move them, the like also happens with regard to the soul." Plurtarch still more closely traces this corruption to its source, when he says, "Φυμένοισ μιγνυται τισ εν πᾶσι κακὸν μὸιρα· τὰ γαρ σπέρματα, εὐθὺσ θνητα ὄντα ταὑτησ κοινωνεῖ τῆσ αἰτἵασ, ἐξ ἦσ ἀφὕἵα μέν Ψυχἦσ, νοσοι τε και κήδεα ἐκεἰθεν ἡμἵν ἔρπει." *De Consol. ad Apoll.* "Some portion of evil is mingled in the nature of all, from our birth; for since the very seeds of our being are mortal, they bear a common part in causing this; whence *depravity of soul,* diseases and cares assail us."—*Conybeare, p.* 337.

THE FIRST YEAR.

The First Sunday in Advent.

Isaiah xxxii. 1-2. 1. "Behold, a king shall reign in righteousness, and princes shall rule in judgment. 2. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

The Reign of the Messiah. I. The king. II. The princes. III. The benefits. IV. The requirements. 1. See your privileges. 2. Enjoy them.

Galatians i. 3-5. 3. "Grace be to you and peace, from God the Father, and from our Lord Jesus Christ, 4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 5. To whom be glory for ever and ever. Amen."

A Felt Salvation. I. The prayer. II. The work. III. The design. IV. The praise. 1. "Behold the Lamb." 2. Pray in faith. 3. Praise.

The Second Sunday in Advent.

Micah v. 2. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me who is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

The Ruler in Israel. I. The place. II. The time. III. The ruler. IV. His going forth. 1. How great the ruler. 2. Submit to his authority.

1 *Timothy* i. 15. 15. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

The Faithful Saying. I. The saying. II. Its faithfulness. III. Its worth. IV. The chief. 1. Salvation. 2. Receive it. 3. Be humble.

The Third Sunday in Advent.

Isaiah xlii. 1-4. 1. "Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2. He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 4. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

God's Elect Servant. I. His appointment. II. His meekness. III. His mercy. IV. His triumph. 1. Seek his mercy. 2. Experience his salvation.

Titus ii. 11-14. 11. "For the grace of God that bringeth salvation hath appeared to all men, 12. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13. Looking for that blessed hope, and the glorious appearing of the great God and (even) our Saviour Jesus Christ; 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The Gospel Dispensation. I. The manifestation. II. The doctrine. III. The waiting. IV. The redemption. 1. Learn. 2. Practice. 3. Wait.

The Fourth Sunday in Advent.

Isaiah lv. 1. 1. "Ho, every one who thirsteth, come ye to the waters, and he who hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

The Gospel Invitation. I. The distress. II. Relief. III. The invitation. IV. The terms. 1. Come. 2. Drink and eat. 3. Live for ever.

Matthew i. 22-23. 22. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23. Behold, a virgin shall be with child, and shall bring forth a son, and

they shall call his name Emmanuel, which being interpreted is, God with us."

Emmanuel. I. The prophecy. II. Its fulfilment. III. God with us. IV. We with God. 1. Is God with us? 2. Are we with God?

Christmas.

Daniel ix. 24. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins (sin-offerings), and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

Daniel's Seventy Weeks. I. The time. II. The place. III. The person. IV. The acts. 1. The truth of God. 2. Have faith. 3. Be saved.

Matthew i. 21. "And she shall bring forth a son, and thou shall call his name Jesus: for he shall save his people from their sins."

The Name of Jesus. I. The Birth. II. The name. III. The reason. IV. The religion. 1. Feel your sins. 2. Seek and find salvation.

Old Year.

Proverbs xxvii. 1. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

The Uncertainty of Life. I. Life. II. Humility. III. Religion. IV. Eternity. 1. Boast not. 2. Have faith in God.

Mark xiii. 37. "And what I say unto you I say unto all, watch."

The Universal Command. I. The command. II. Its necessity. III. Its universality. IV. Its result. 1. Time flies. 2. Sin and satan tempt. 3. Watch.

New Year.

Isaiah lix. 1-2. 1. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

The Real Hinderances to Salvation. I. The saving. II. The hearing. III. The separation. IV. The hiding. 1. Forsake sin. 2. Seek mercy. 3. Enjoy salvation.

Luke ii. 29-32. 29. "Lord, now lettest thou thy servant depart in peace, according to thy word: 30. For mine eyes have seen thy salvation, 31. Which thou hast prepared before the face of all people; 32. A light to lighten the Gentiles, and the glory of thy people Israel."

The Divine Faithfulness. I. The departure. II. The salvation. III. The preparation. IV. The light. 1. See God's salvation. 2. Rejoice. 3. Persevere.

The First Sunday after the Epiphany.

Isaiah lxiii. 1. "Who is this who cometh from Edom, with dyed garments from Bozrah? This who is glorious in his apparel, travelling in the greatness of his strength? I who speak in righteousness, mighty to save."

The Mighty Saviour. I. The inquirer. II. The person seen. III. His speech. IV. His strength. 1. Seek and find the Saviour. 2. Feel his righteousness and salvation.

Matthew ii. 1-2. 1. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2. Saying, Where is he who is born King of the Jews? for we have seen his star in the east, and are come to worship him."

The Guiding Star. I. The nativity. II. The wise men. III. The star. IV. The worship. 1. Behold the Saviour. 2. Worship him.

The Second Sunday after the Epiphany.

Psalm xxii. 27-28. 27. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before him. 28. For the kingdom is the Lord's: and he is the governor among the nations."

Universal Repentance. I. The repentance. II. The worship. III. The kingdom. IV. The governor. 1. Remember. 2. Repent. 3. Worship.

Galations iii. 13-14. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one who hangeth on a tree: 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Christ's Redemption. I. The redemption. II. The curse. III. The blessing. IV. The promise. 1. See the price. 2. Feel your sins. 3. Seek the blessing and the promise.

The Third Sunday after the Epiphany.

Micah vii. 18. "Who is a God like unto thee, who pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy."

The God who Delights in Mercy. I. Sinners. II. Their desert. III. God's mercy. IV. Their pardon. 1. Love God. 2. Enjoy his pardon.

Romans iii. 21-23. 21. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. 22. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them who believe: for there is no difference: 23 For all have sinned, and come short of the glory of God."

The Righteousness of God. I. The righteousness. II. Its witness. III. Its application. IV. Its necessity. 1. Have humility. 2. Have faith.

The Fourth Sunday after the Epiphany.

Psalm xxvii. 4. "One thing have I desired of the Lord: that I will seek after; that I may dwell in the house of the Lord all the days of my life, to be-

hold the beauty of the Lord, and to enquire in his temple."

The One Thing Desired. I. The desire. II. The seeking. III. The dwelling and beholding. IV. The enquiry. 1. Desire and seek. 2. Behold and enquire.

1 *Thessalonians* i. 9-10. 9. "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; 10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come."

Conversion Demonstrated. I. The Ministry. II. The conversion. III. The waiting. IV. The deliverance. 1. Turn. 2. Wait. 3. Experience the deliverance.

The Fifth Sunday after the Epiphany.

Leviticus x. 3. "Then Moses said unto Aaron, This is it which the Lord spake, saying, I will be sanctified in them who come nigh to me, and before all the people I will be glorified."

The Reverence Due to God. I. The sin. II. The punishment. III. God's requirement. IV. The obedience. 1. Serve God. 2. Be holy.

Acts viii. 28. "Was returning, and sitting in his chariot read Esaias the prophet."

The Scripture Reader. I. The reading. II. The teaching. III. Faith. IV. Evidence. 1. Read. 2. Exhort. 3. Receive.

The Sixth Sunday after the Epiphany.

Joshua i. 17. "According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses."

Obedience to Revealed Truth. I. The revelation. II. The teaching. III. The obedience. IV. The divine presence. 1. Hear the word. 2. Obey the word.

Romans xv. 4. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

Sacred Learning. I. The writing. II. The learning. III. The hope. IV. The means. 1. Learn. 2. Hope.

The Sunday called Septuagesima.

Hosea xiii. 9. "O Israel, thou hast destroyed thyself; but in me is thine help."

Spiritual Self Destruction. I. The Church. II. Its destruction. III. Its hope. IV. The author of its hope. 1. Feel your ruin. 2. Seek help from God.

Philippians iii. 13-14. 13. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14. I press toward the mark for the prize of the high calling of God in Christ Jesus."

The One Thing to be Done. I. Things past. II. Things present. III. The mark. IV. The prize. 1. Behold the prize. 2. Persevere.

The Sunday called Sexagesima.

Jeremiah vi. 8. "Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited."

Instruction, or Destruction. I. The privileges. II. Their abuse. III. The command. IV. The warning. 1. Be warned. 2. Be instructed.

John v. 28-29. "Marvel not at this: for the hour is coming in the which all who are in the graves shall hear his voice, 29. And shall come forth; they who have done good, unto the resurrection of life; and they who have done evil, unto the resurrection of damnation."

The Coming Hour. I. The command. II. The hour coming. III. The good. IV. The evil. 1. Hear his voice now. 2. Await the time in hope.

The Sunday called Quinquagesima.

Isaiah lv. 6-7. "Seek ye the Lord while he may be found, call ye upon him while he is near: 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

Timely Repentance. I. The seeking. II. The forsaking. III. The conversion. IV. The reconciliation. 1. Repent. 2. Seek. 3. Believe.

1 *Corinthians* xiii. 13. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

The Three Companions. I. Faith. II. Hope. III. Charity. IV. The greatest. 1. Seek these three. 2. Live for ever.

The First Sunday in Lent.

Daniel ix. 9-10. 9. "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; 10. Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets."

What belong to God. I. The laws. II. The disobedient. III. The rebellion. IV. The mercy. 1. Love of God's word. 2. Find mercy.

Mark xi. 22. "And Jesus answering saith unto them, 'Have faith in God.'"

Faith in God. I. Faith. II. Its object. III. Its work. IV. Its end. 1. Despair not in difficulties. 2. Have faith in God.

The Second Sunday in Lent.

Ezekiel xvi. 62-63. 62. "And I will establish my covenant with thee; and thou shalt know that I am the Lord: 63. That thou mayest remember, and be confounded, and not open thy mouth any more because of thy shame, when I am pacified toward thee for all which thou hast done, saith the Lord God."

The Covenant Established. I. The covenant. II. The knowledge. III. The humiliation. IV. The

pacification. 1. Know God. 2. Be humble. 3. Feel the peace of God.

Matthew iv. 1. "Then was Jesus led up by the spirit into the wilderness to be tempted by the devil."

Our Lord's Temptation. I. The leading. II. The temptation. III. The support. IV. The victory. 1. Prayer. 2. Faith. 3. The Word of God.

The Third Sunday in Lent.

Psalm xxxviii. 18. "For I will declare mine iniquity; I will be sorry for my sin."

A Godly Promise. I. Sin. II. Sorrow. III. Confession. IV. Pardon. 1. Confess your sins to God. 2. Seek mercy through Christ.

Matthew x. 32-33. "Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven. 33. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

The Saviour's Determination. I. Christ confessed. II. The reward. III. Christ denied IV. The punishment. 1. Deny not your Saviour. 2. Confess him.

The Fourth Sunday in Lent.

Jeremiah vi. 14. "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace: when there is no peace."

The False Remedy. I. The hurt. II. The healing. III. The offenders. IV. The true remedy. 1. Feel your hurt. 2. Seek the true remedy.

Revelation iii. 15-16. 15. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Spiritual Lukewarmness. I. The works. II. The wish. III. The punishment. IV. The reason. 1. Zeal in repentance. 2. The promised mercy.

The Fifth Sunday in Lent.

Amos iv. *part of* 12*th verse.* "Prepare to meet thy God, O Israel."

The Divine Challenge.—I. The sin. II. The impenitence. III. The challenge. IV. The peace. 1. Prepare. 2. Submit.

Galatians ii. 20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The Christian's Life. I. Our crucifixion. II. Our life. III. Its author. IV. Our faith. 1. Be crucified with Christ. 2. Live. 3. Have faith.

The Sixth Sunday in Lent.

Proverbs iii. 5-6. 5. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. 6. In all thy ways acknowledge him, and he shall direct thy paths."

Confidence in God; and its Promise. I. Trust. II. Humility. III. Acknowledgment. IV. Direction. 1. Renounce self. 2. Trust in God. 3. Honour God. 4. He will guide.

1 *Thessalonians* v. 23. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Entire Sanctification. I. Sanctification. II. Its author. III. The preservation. IV. The coming. 1. Feel your necessity. 2. Pray for mercy and grace.

Good Friday.

Isaiah liii. 6. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

The Universal Sin and its Remedy. I. Sin. II. Atonement. III. Repentance. IV. Faith. 1. Consider and turn from your wanderings. 2. Behold the Lamb of God!

Hebrews v. 7-10. 7. "Who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him who was able to save him from death, and was heard in that he feared; 8. Though he were a Son, yet *learned* he obedience by the things which he suffered, 9. And being made perfect, he *became* the author of eternal salvation unto all them who obey him; 10. Called of God a high priest after the order of Melchisedec."

The Author of Eternal Salvation.—I. Suffering. II. Discipline. III. Perfection. IV. Dignity. 1. Suffer. 2. Believe. 3. Obey. 4. Receive eternal life.

Easter Day.

Acts ii. 32. "This Jesus hath God raised up, whereof we all are witnesses."

The Risen Saviour. I. Our Lord's resurrection. II. The witnesses. III. Their evidence. IV. Our faith. 1. Faith. 2. Peace. 3. Joy. 4. Hope.

1 *Peter* i. 3-5. 3. "Blessed be the God and Father our Lord Jesus Christ, who, according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4. To an inheritance incorruptible, and undefiled, and which fadeth not away, reserved in heaven for you, 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Regeneration's Hope. I. Our regeneration. II. It's author. III. Our inheritance. IV. Our resurrection. 1. Your regeneration? 2. Your inheritance? 3. Seek grace.

The First Sunday after Easter.

Isaiah xlv. 22. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

The Universal Command. I. The necessity. II. The remedy. III. The application. IV. The possession. 1. Feel your sin. 2. Look to God through Christ.

Luke xxiv. 26-27. 26. "Ought not Christ to have suffered these things, and to enter into his glory? 27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

The Saviour's Exposition. I. The suffering. II. The glorification. III. The testimony. IV. The faith. 1. Christ suffered for you. 2. He intercedes for you. 3. Believe.

The Second Sunday after Easter.

Psalm xvi. 9-11. 9. "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10. For thou wilt not leave my soul in hell; neither wilt thou suffer thy holy one to see corruption. 11. Thou wilt shew to me the path of life: in thy presence is the fulness of joy! at thy right hand there are pleasures for evermore."

Spiritual Rejoicing. I. The hope. II. The reason. III. The path. IV. The presence. 1. Hope. 2. Rejoice. 3. God will fulfil his promise.

Acts xvi. 30-31. 30. "And said, sirs, what must I do to be saved? 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

How to be Saved. I. The fear. II. The question. III. The answer. IV. The promise. 1. Fear. 2. Enquire. 3. Believe. 4. Experience the salvation of God.

The Third Sunday after Easter.

Isaiah liii. 12. (IV.) "Therefore will I divide (for) him a portion with the great, and he shall divide the spoil with the strong; (II.) because he hath poured out his soul unto death: (I.) And he was numbered with the transgressors; and he bare the sins of many, (III.) And made intercession for the transgressors."

The Work and the Reward. I. The transgressors. II. The offering. III. The intercession. IV. The reward. 1. Behold the Saviour. 2. Seek God through him. 3. Be his people.

Romans viii. 32. "He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give to us all things?"

God's Willingness to Give. I. Our necessities. II. The not sparing. III. The delivering up. IV. The free gift. 1. Feel your necessities. 2. Fly to God for mercy and grace through Christ.

The Fourth Sunday after Easter.

Job xix. 25-26. 25. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: 26. And though after my skin worms destroy this body, yet in my flesh shall I see God."

The Knowledge which Consoles. I. Knowledge. II. Appearing. III. Death. IV. Resurrection. 1. Faith. 2. Comfort. 3. Declaration.

John xi. 25-27. 25. "Jesus said unto her, I am the resurrection, and the life: he who believeth in me, though he were dead, yet shall he live: 26. And whosoever liveth and believeth in me shall never die. *Believest thou this?* 27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, who should come into the world."

Faith and Confession. I. The character. II. The faith. III. The privileges. IV. The confession. 1. Believe. 2. Confess. 3. Declare the faith.

The Fifth Sunday after Easter.

Isaiah lix. 20-21. 20. "And the Redeemer shall come to Zion, and unto them who turn from transgression in Jacob, saith the Lord. 21. As for me, this is my covenant with them, saith the Lord; my spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

The Redeemer and His People. I. The Redeemer. II. The people. III. The covenant. IV. The benefits. 1. Turn from iniquity. 2. Receive the promise.

Matthew xxviii. 18-20. 18. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

The Redeemer and the Apostles. I. Power. II. Commission. III. Doctrine. IV. Promise. 1. Look to Jesus. 2. Obey his Gospel. 3. Receive his promise.

The Sunday after Ascension Day.

Acts i. 9-11. 9. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11. Who also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Our Lord's Ascension. I. The ascension. II. The witnesses. III. The promise. IV. The hope. 1. The heart in heaven. 2. Hope for the grace.

1 *Thessalonians* iv. 16-18. 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18. Wherefore comfort one another with these words."

The Final Ascension. I. The descent. II. The resurrection. III. The ascension. IV. The comfort. 1. Comfort. 2. Preparation.

Whit Sunday.

Zechariah xii. 10. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in bitterness for him, as one who is in bitterness for his firstborn."

The Promise of the Holy Spirit. I. Impenitence. II. The Holy Spirit. III. Repentance. IV. Faith. 1. Seek the Holy Spirit. 2. Repent. 3. Believe.

Acts ii. 1-4. 1. "And when the day of Pentecost was fully come, they were all with one accord in one place. 2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave to them utterance"

The Descent of the Holy Ghost. I. The day. II. The sound. III. The appearance. IV. The influence. 1. The Holy Spirit. 2. Prayer.

Trinity Sunday.

Matthew iii. 16-17. 16. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he [John] saw the Spirit of God descending like to a dove, and lighting upon him: 17. And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

The Three Persons in Unity. I. The Son. II. The Spirit. III. The Father. IV. The Trinity. 1. Faith. 2. Come to God through Christ.

1 *John* v. 20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him who is true, and we are in him who is true, even in his Son Jesus Christ. This is the true God, and eternal life."

The Deity of the Saviour. I. The coming. II. The gift. III. The union. IV. The revelation. 1. Know the gospel. 2. Feel life in Christ.

The First Sunday after Trinity.

Hosea vi. 1-3. 1. "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up 2. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. 3. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Faith's Resolution. I. The resolution. II. The reason. III. The promise. IV. The confidence. 1. Resolve. 2. Perform. 3. Seek God's grace.

Titus iii. 4-7. 4. "But after that the kindness and love of God our Saviour toward man appeared, 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6. Which he shed on us abundantly through Jesus Christ our Saviour; 7. That being justified by his grace, we should be made heirs according to the hope of eternal life."

How God Saves. I. The manifestation. II. The salvation. III. The outpouring. IV. The design. 1. God's love. 2. Our gratitude.

The Second Sunday after Trinity.

Proverbs iv. 18. "But the path of the just is as shining light, which shineth more and more unto the perfect day."

The Path of the Just. I. The just. II. Their path. III. It's Light. IV. Their rest. 1. Go onward. 2. Your rest in heaven.

Luke v. 26. "And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day."

The Man taken with a Palsy. I. What they heard. II. What they saw. III. How they felt. IV. What they did. 1. Seek forgiveness. 2. Glorify God.

The Third Sunday after Trinity.

Psalm xlii. 11. "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

Faith's Encouragement. I. Trouble. II. Why? III. Hope. IV. Assurance. 1. Encouragement. 2. Hope in God.

John ix. 25. "He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."

The Man who was Born Blind. I. The past. II. The present. III. The change. IV. The power. 1. Grace. 2. Its power. 3. Seek it.

The Fourth Sunday after Trinity.

2 *Chronicles* xv. 1-2. 1. "And the Spirit of the Lord came upon Azariah the son of Oded: 2. And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

The Word of Azariah the Son of Oded. I. The hearing. II. The union. III. The seeking. IV. The forsaking. 1. Hear. 2. Be with God. 3. Forsake him not.

Acts vii. 59-60. 59. "And they stoned Stephen, calling upon [God], and saying, Lord Jesus, receive my spirit. 60. And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he fell asleep"

The Death of the First Martyr. I. The Lord Jesus. II. The human soul. III. The piety. IV. The sleep. 1. Look to Jesus. 2. Love your enemies. 2. Die in peace.

The Fifth Sunday after Trinity.

Proverbs xxviii. 13. "He who covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

The True Confession. I. Sin. II. Concealment. III. Confession and repentance. IV. Mercy. 1. Feel your sins. 2. Confess and forsake them. 3. Seek and find mercy.

Romans i. 16. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one who believeth; to the Jew first, and also to the Greek."

The Power of the Gospel. I. The gospel. II. What? III. To whom? IV. The shame. 1. The gospel. 2. Be not ashamed of it.

The Sixth Sunday after Trinity.

Ezekiel xi. 19-21. 19. "And I will give to them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give to them a heart of flesh: 20. That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. 21. But as for them whose heart walketh after the heart of their delectable things and their abominations, I will recompense their way upon their own heads, saith the Lord God"

God's Righteous Dealing. I. The obedient. II. The gift. III. The purpose. IV. The disobedient. 1. Disobey not. 2. Obey God.

Matthew xxii., *first part of* 42 *verse.* "What think ye of Christ?"

Thoughts on Christ. I. His nature. II. His grace. III. His service. IV. His rewards. 1. Your thoughts on Christ? 2. Your faith and hope?

The Seventh Sunday after Trinity.

Genesis iii. 14-15. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The First Promise. I. Temptation. II. Sin. III. Contest. IV. Victory. 1. Seek grace. 2. Strive against sin. 3. Hope for the crown.

Luke viii. 18. "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

The Importance of Hearing. I. What is heard. II. Attention. III. Giving IV. Taking. 1. The word. 2. The attention. 3. The end.

The Eighth Sunday after Trinity.

Exodus vii. 3-5. 3. "And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. 4. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. 5. And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them."

God in Egypt I. Impenitence. II. Miracles. III. Deliverance. IV. Knowledge. 1. Submit to God. 2. Acknowledge him.

John viii. 12. "Then spake Jesus again unto them, saying, I am the light of the world: he who followeth me shall not walk in darkness, but shall have the light of life."

The Light of the World. I. The world. II. Its light. III. Christ's follower. IV. His privilege. 1. Know the darkness. 2. Behold the light.

The Ninth Sunday after Trinity.

Proverbs ix. 6. "Forsake the foolish, and live; and go in the way of understanding."

The Wise Counsel. I. The foolish. II. The forsaking. III. The living. IV. The journey. 1. Forsake. 2. Live. 3. Go.

Matthew xiii. 24-25. 24. "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field: 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way."

The Parable of the Tares and the Wheat. I. The field. II. The seed. III. The tares. IV. The command. 1. See the danger. 2. Learn to escape it.

The Tenth Sunday after Trinity.

Jeremiah iii. 22. "Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God."

The Invitation Accepted. I. The command. II. The promise. III. The reply. IV. The reason. 1. Return. 2. Resolve. 3. Come.

Romans vii. 24-25. 24. (II.) "O wretched man that I am! (III.) who shall deliver me from the body of this death? (IV.) I thank God through Jesus Christ our Lord. (I.) So then with the mind I myself serve the law of God; but with the flesh the law of sin."

The Captive Delivered. I. The servitude. II. The misery. III. The question. IV. The gratitude. 1. Feel your misery. 2. Obtain deliverance.

The Eleventh Sunday after Trinity.

Ezekiel xviii. 31-32. 31. "Cast away from you all your transgressions, whereby ye have transgressed; and make [for] you a new heart and a new spirit; for why will ye die, O house of Israel? 33. For I have no pleasure in the death of him who dieth, saith the Lord God: wherefore turn yourselves, and live ye."

God's Appeal to Sinners. I. The command. II. The question. III. The declaration. IV. The entreaty. 1. Obey. 2. Why? 3. God's mercy. 4. Listen.

Matthew xxv. 13. "Watch therefore, for ye know

neither the day nor the hour wherein the Son of man cometh."

The Parable of the Ten Virgins. I. The preparation. II. The sleeping. III. The examination. IV. The command. 1. Prepare. 2. Watch.

The Twelfth Sunday after Trinity.

Ecclesiastes ix. 10. "Whatsoever thy hand findeth to do, do it with thy might; for their is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Spiritual Industry. I. The work. II. The manner. III. The reason. IV. The way. 1. Remember death. 2. Work.

Romans vi. 23. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The Wages and the Gift. I. Sin. II. Its wages. III. The gift. IV. Its means. 1. Flee from sin. 2. Lay hold on eternal life.

The Thirteenth Sunday after Trinity.

Genesis iii. 24. "So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

The Loss and the Restoration. I. The banishment. II. The sword. III. The atonement. IV. The restoration. 1. Our fall. 2. Our recovery. 3. Look to Jesus.

Luke xiii. 23-24. 23. "Then said one unto him, Lord, are there few who be saved? And he said unto them, 24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

The Curious Inquiry. I. The Question. II. The gate. III. The command. IV. The reason. 1. Strive. 2. Overcome. 3. Persevere.

The Fourteenth Sunday after Trinity.

Exodus iii. 3. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt."

The Burning Bush. I. The inquiry. II. The fire. III. The emblem. IV. The faith. 1. Trial. 2. Deliverance.

1 *Corinthians* vi. 11. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

The Divine Change. I. The former state. II. The latter state. III. The name. IV. The spirit. 1. Remember. 2. Have faith. 3. Be grateful.

The Fifteenth Sunday after Trinity.

1 *Samuel* ii. 2. "There is none holy as the Lord: for there is none beside thee: neither is there any rock like to our God."

Hannah's Gratitude. I. The Lord. II. His holiness. III. His unity. IV. His salvation. 1. Be holy. 2. Serve God.

Ephesians ii. 1-2. 1. "And you hath he quickened, who were dead in trespasses and sins; 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit who now worketh in the children of disobedience."

The Dead Quickened. I. The dead. II. Their walk. III. Their quickening IV. Their obedience. 1. Live. 2. Seek mercy and grace.

The Sixteenth Sunday after Trinity.

Genesis vi. 8. "But Noah found grace in the eyes of the Lord."

The Gospel before the Flood. I. The Antedeluvians. II. Noah III. Sinners. IV. Christ. 1. Feel sin. 2. Fly to Christ.

Ephesians v. 1-2. 1. "Be ye therefore followers of God, as dear children; 2. And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour."

Christian Duty. I. The followers. II. The children. III. The walk. IV. The gift. 1. Follow. 2. Love.

The Seventeenth Sunday after Trinity.

2 *Samuel* vi. 12. "And it was told to king David, saying, the Lord hath blessed the house of Obed-edom, and all which pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness."

The Ark of God in the house of Obed-edom. I. Uzzah. II. Obedience. III. David. IV. Our ark. 1. Honour God. 2. Lay hold on life.

1 *Corinthians* iii. 11-15. 11. "For other foundation can no man lay than [that] which is laid, which is Jesus Christ. 12. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14. If any man's work abide which he hath built thereupon, he shall receive a reward. 15. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

The only Foundation. I. The foundation. II. The building. III. The trial. IV. The result. 1. Rest on Christ. 2. Endure unto the end.

The Eighteenth Sunday after Trinity.

1 *Kings* vi. 7. "And the house, when it was building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building."

The Building of Solomon's Temple. I. The temple on earth. II. The temple in heaven. III. The preparation. IV. The building. 1. Prepare on earth. 2. Be built up in heaven.

2 *Corinthians* xiii. 5. "Examine yourselves, whether

ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Self Examination. I. The faith. II. The examination. III. The indwelling. IV. The exception. 1. Examine. 2. Is Christ in you?

The Nineteenth Sunday after Trinity.

Exodus xxxii., *part of verse* 26. "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me."

The Golden Calf. I. The cause. II. The place. III. The question. IV. The command. 1. Be on the Lord's side. 2. Come and work for God.

Hebrews x. 10. "By the which will we are sanctified through the offering of the body of Jesus Christ *once for all.*"

How we are Sanctified. I. The will. II. The sanctification. III. The offering. IV. The manner. 1. The offering. 2. The sanctification. 3. Your experience.

The Twentieth Sunday after Trinity.

Genesis xix. 14. "And Lot went out, and spake unto his sons-in-law, who married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. *But* he seemed as one who mocked *unto his sons in law.*"

Good Counsel Rejected. I. The warning. II. The rejection. III. The consequence. IV. The refuge. 1. The danger. 2. Fly for refuge.

John xv. 5. "I am the vine, ye are the branches: He who abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The Vine and the Branches. I. The vine. II. The branches. III. The union. IV. The fruit. 1. Abide in Christ. 2. Bear fruit.

The Twenty-first Sunday after Trinity.

Psalm xx. 5. "We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions."

Spiritual Fortitude. I. Salvation. II. Joy. III. Resolution. IV. Prayer. 1. Rejoice. 2. Resolve. 3. Pray.

Matthew xv. 28. "Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

The Woman of Canaan. I. The petition. II. The perseverance. III. The faith. IV. The result. 1. Have faith. 2. Persevere.

The Twenty-second Sunday after Trinity.

Psalm xxiii. 4. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me."

Consolation in Death. I. The walk. II. The evil. III. The resolution. IV. The reason. 1. Death. 2. Faith. 3. Fear not.

1 *John* i. 8-9. 8. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Spiritual Honesty. I. The denial. II. The deception. III. The confession. IV. The consequence. 1. Concealment. 2. Confess to God. 3. Have peace with God, through our Lord Jesus Christ.

The Twenty-third Sunday after Trinity.

Hosea iv. 17. "Ephraim is joined to idols: let him alone."

Judicial Blindness. I. The people. II. Their sin. III. The decree. IV. The misery. 1. Wrath. 2. Repentance. 3. Mercy.

Matthew xi. 2-6. 2. "Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3. And said unto him, Art thou he who should come, or do we look for another? 4. Jesus answered and said unto them, Go and shew to John again those things which ye do hear and see: 5. The blind receive their sight, (2.) and the lame walk, (3.) the leapers are cleansed, and (4.) the deaf hear, (5.) the dead are raised up, and (6.) the poor have the gospel preached to them. 6. And blessed is he whosoever shall not be offended in me."

John's Disciples with Christ. I. The hearing. II. The question. III. The message. IV. The blessing. 1. The Redeemer. 2. His blessing.

The Twenty-fourth Sunday after Trinity.

Micah vi. 6-8. 6. "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? 7. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgressions, the fruit of my body for the sin of my soul? 8. He hath shewed to thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The Anxious Inquiry. I. Sin. II. Atonement. III. Instruction. IV. Requirement. 1. Be humble. 2. Learn. 3. Obey.

Hebrews ii., *part of verse* 3. "How shall we escape if we neglect so great salvation?"

Salvation Neglected. I. Salvation. II. Neglect. III. Punishment. IV. Escape. 1. Neglect not. 2. Fear. 3. Escape.

Dispensations.—1. The Mosaic. 2. The Christian. 1. The Jewish or Mosaic dispensation was for a nation only. 2. The Christian dispensation was for all nations. 3. The Mosaic dispensation consisted of Types. 4. The Christian dispensation was the fulfilment of those Types. 5. The Mosaic dispensation affected the body, enjoining washings, &c. 6. The Christian dispensation affects the soul, by pro-

holiness. 7. The Mosaic dispensation gave temporal and bodily happiness. 8. The Christian dispensation "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." 9. The Mosaic dispensation gave things of time. 10. The Christian dispensation gives things of eternity. For "the gift of God is eternal life through Jesus Christ our Lord." 11. The Mosaic dispensation gave and had glory. 12. The Christian dispensation gives and has an exceeding great and eternal weight of glory. 13. The Mosaic dispensation came by Moses, a servant. 14. The Christian dispensation came by Jesus Christ, the Master. 15. The Mosaic dispensation was great. 16. The Christain dispensation is greater. "How shall we escape, if we neglect so great salvation?"

The Twenty-fifth Sunday after Trinity.

Psalm lxxiii. 24. "Thou shalt guide me with thy counsel, and afterward receive me to glory."

The Safe Guide. I. Ignorance. II. Guidance. III. Confidence. IV. Glory. 1. See your ignorance. 2. Seek guidance. 3. Live.

Revelation xix. 16. "And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords."

The Reigning Saviour. I. The person. II. His enemies. III. His contest. IV. His triumph. 1. Love the Saviour. 2. Serve Him.

"If there be any more Sundays before Advent Sunday, the Texts of some of those Sundays which were omitted after the Epiphany may be taken in to supply so many as are here wanting."

THE SECOND YEAR.

The First Sunday in Advent.

Isaiah xl. 3-5. 3. "The voice of him who crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. 4. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

The Voice in the Wilderness. I. The preparation. II. The glory. III. The seeing. IV. The reason. 1. The revelation. 2. See it.

Ephesians ii. 12-13. 12. "That, at that time, ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world: 13. "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ."

The New Association. I. The past. II. The present. III. The means. IV. The duty. 1. God's mercy. 2. Our gratitude.

The Second Sunday in Advent.

Isaiah lii. 7-8. 7. "How beautiful upon the mountains are the feet of him who bringeth good tidings, who publisheth peace; who bringeth good tidings of good, who publisheth salvation; who saith unto Zion, Thy God reigneth! 8. Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

Good Tidings of Good. I. The messenger. II. The tidings. III. The watchmen. IV. The time. 1. Hear. 2. Believe. 3. Obey.

1 *Corinthians* i. 22-24. 22. "For the Jews require a sign, and the Greeks seek after wisdom: 23. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; 24. But unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

The Subject of Preaching. I. The sign. II. The wisdom. III. The preaching. IV. The called. 1. Humility. 2. Faith.

The Third Sunday in Advent.

Malachi iii. 1. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

Christ in the Temple. I. The messenger. II. The preparation. III. The Lord. IV. His coming. 1. Advent. 2. Preparation.

2 *Corinthians* iv. 6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Lights in our Hearts. I. The shining. II. The place. III. The purpose. IV. The manner. 1. The gift. 2. Receive it.

The Fourth Sunday in Advent.

Isaiah xxx. 18. "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they who wait for him."

God's Patient Mercy. I. The waiting. II. The exalting. III. The judgment. IV. The blessing. 1. Faith. 2. Prayer.

Romans xvi. 25-27. 25. "Now to him who is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 27. To God only wise, be glory through Jesus Christ for ever."

Praise to God. 1. The mystery. II. The manifestation. III. The stablishing. IV. The glory.

1. Behold the grace. 2. Believe. 3. Give glory to God. 4. Serve the Lord.

Christmas.

Genesis xlix. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Jacob's Prophecy of Messiah. I. Judah. II. Departure. III. Shiloh. IV. Gathering. 1. The Saviour. 2. Receive him.

Luke ii. 10-11. 10. "And the angel said unto them, Fear not: for, behold, I bring to you good tidings of great joy, which shall be to all people. 11. For unto you is born this day in the city of David a Saviour, who is Christ the Lord."

The Birth of Christ. I. The birth. II. The place. III. The command. IV. The reason. 1. The tidings. 2. Fear not.

Old Year.

Jeremiah viii. 20. "The harvest is past, the summer is ended, and we are not saved."

Time Wasted. I. Salvation offered. II. Time fled. III. Opportunity neglected. IV. A call to repentance. 1. Repent. 2. Believe.

2 *Peter* iii. 14. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

The Diligent Preparation. I. Coming. II. Expectation. III. Diligence. IV. Condition. 1. Expect. 2. Prepare.

New Year.

Jeremiah vi. 16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

Inquire for Truth. I. Inquiry. II. Action. III. Benefit. IV. Refusal. 1. Inquire. 2. Find rest. 3. Refuse not God's mercy.

The First Sunday after the Epiphany.

Isaiah xxv. 6-8. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. 7. And he will destroy in this mountain the face of the covering cast over all people, and the vail which is spread over all nations. 8. He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

The Triumph of the Gospel. I. The feast. II. The destruction. III. The triumph. IV. The consolation. 1. Come to the feast. 2. Enjoy the consolation.

Ephesians ii. 19-22. 19. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21. In whom all the building fitly framed together groweth unto a holy temple in the Lord: 22. In whom ye also are builded together for an habitation of God through the Spirit."

The Holy Temple. I. A state. II. A building. III. A growth. IV. A habitation. 1. Your state. 2. Grow. 3. Feel the indwelling.

The Second Sunday after the Epiphany.

Psalm xl. 1-3. "I waited patiently for the Lord; and he inclined his ear to me and heard my cry. 2. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. 3. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

The Patient Waiting. I. The waiting. II. The answer. III. The song. IV. The result. 1. Pray. 2. Have faith. 3. Rejoice.

John i. 14. "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth."

Christ Manifested. I. The Word. II. The incarnation. III. The dwelling. IV. The Glory. 1. The Saviour. 2. Receive him.

The Third Sunday after the Epiphany.

Daniel xii. 1-3. 1. "And at that time shall Michael stand up, the great prince who standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one who shall be found written in the book. 2. And many of them who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3. And they who be wise shall shine as the brightness of the firmanent; and they who turn many to righteousness as the stars for ever and ever."

Christ Preached in Babylon. I. The time. II. The prince. III. The awaking. IV. The shining. 1. Time flies. 2. Prepare for judgment.

Luke xxiv. 45-48. 45. "Then opened he their understandings, that they might understand the scriptures, 46. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48. And ye are witnesses of these things."

The Understanding Opened. I. The opening. II. The necessity. III. The preaching. IV. The beginning. V. The witnesses. 1. Hear. 2. Believe. 3. Obey. 4. Witness.

The Fourth Sunday after the Epiphany.

Genesis xii. 1-3. 1. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy

kindred, and from thy father's house, unto a land which I will shew to thee: 2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3. And I will bless them who bless thee, and curse him who curseth thee: and in thee shall all families of the earth be blessed."

The Call of Abraham. I. The command. II. The promise. III The faith. IV. The blessing. 1. Believe. 2. Obey. 3. Receive the blessing.

Titus i. 2-3. 2. "In hope of eternal life, which God, who cannot lie, promised before the world began; 3. But hath in due time manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour."

The Manifestation of the Word. I. The hope. II. The promise. III. The manifestation. IV. The commandment. 1. Hear. 2. Lay hold on life. 3. Hope.

The Fifth Sunday after the Epiphany.

2 *Kings* viii. 13. "And Hazael said, But what! is thy servant a dog, that he should do this great thing? And Elisha answered, the Lord hath shewed to me that thou shalt be king over Syria."

What we may be. I. Sin. II. Circumstances. III. Faith. IV. Prayer. 1. Fear. 2. Seek grace.

Ephesians i. 7. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

The Riches of the Grace of Christ. I. The person. II. The redemption. III. The cause. IV. The manner. 1. Feel sin. 2. Seek pardon.

The Sixth Sunday after the Epiphany.

Judges v. 23. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

The Curse on Meroz. I. The sin. II. The curse. III. The obedience. IV. The blessing. 1. Serve God. 2. Seek and find the blessing.

2 *Corinthians* v. 8. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

The Believer's Confidence. I. Life. II. Faith. III. Death. IV. Glory. 1. Live in faith. 2. Rejoice in hope.

The Sunday called Septuagesima.

Jeremiah iv. 14. "O Jerusalem, wash thine heart from wickedness that thou mayst be saved. How long shall thy vain thoughts lodge within thee?"

The Washing which Saves. I. The people. II. The command. III. The design. IV. The inquiry. 1. How long? 2. Repent. 3. Believe.

2 *Corinthians* iv. 3-4. 3. "But if our Gospel be hid, it is hid to them who are lost: 4. In whom the God of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Spiritual Blindness. I. Concealment. II. Blindness. III. Light. IV. Eye sight. 1. Fear the blindness. 2. Behold the light.

The Sunday called Sexagesima.

Micah ii. 7. "O thou who art named the house of Jacob, is the spirit of the Lord straitened? are these his doings? do not my words do good to him who walketh uprightly?"

The Divine Reproof. I. The naming. II. The straitening. III. The doings. IV. The words. 1. Hear God's words. 2. Receive his Spirit.

Matthew xi. 21-22. 21. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

Neglected Privileges. I. Mercies granted. II. Mercies neglected. III. Judgment threatened. IV. Repentance enforced. 1. Remember. 2. Repent. 3. Fly for refuge.

The Sunday called Quinquagesima.

Proverbs xiv. 32. "The wicked is driven away in his wickedness: but the righteous hath hope in his death."

The Wicked and the Righteous. I. The wicked. II. His condition. III. The righteous. IV. His hope. 1. Flee from sin. 2. Lay hold on hope.

Luke x. 42. "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

The One Thing Needful. I. Our necessities. II. The one thing. III. The choice. IV. The promise. 1. Choose. 2. Have faith.

The First Sunday in Lent.

Psalm cxix. 57-60. 57. "Thou art my portion, O Lord: I have said that I would keep thy words. 58. I entreated thy favour with my whole heart: be merciful unto me according to thy word. 59. I thought on my ways, and turned my feet unto thy testimonies. 60. I made haste, and delayed not to keep thy commandments."

Earnestness in Religion. I. Determination, v. 57. II. Entreaty, v. 58. III. Consideration, v. 59. IV. Decision, v. 60. 1. Pray. 2. Consider. 3. Decide.

Revelation ii. 7. (IV.) "He that hath an ear, let him hear what the Spirit saith unto the churches; (I.) To him who overcometh (II.) will I give to eat of the tree of life, (III.) which is in the midst of the paradise of God."

A Word to the Wise. I. The person. II. The gift. III. The place. IV. The command. 1. Overcome. 2. Obey. 3. Obtain the promised gift.

The Second Sunday in Lent.

Genesis xix. 15-16. 15. "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, who are here; lest thou be consumed in the iniquity of the city. 16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city."

A Sinner Saved. I. Danger. II. Direction. III. Lingering. IV. Mercy. 1. See your danger. 2. Obey the command of mercy.

Hebrews vii. 25. "Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them."

The Ever-living Intercessor. I. The priesthood. II. The power. III. The salvation. IV. The reason. 1. Come. 2. Be saved.

The Third Sunday in Lent.

Exodus xxiii. 20-21. 20. "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

The Guardian Angel. I. The angel. II. The office. III. The command. IV. The reason. 1. The Saviour. 2. Beware. 3. Obey.

Matthew vi. 33. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

What is to be Sought First. I. The kingdom. II. The righteousness. III. The seeking. IV. The promise. 1. Seek. 2. Trust. 3. God will save.

The Fourth Sunday in Lent.

1 *Samuel* iii. 18. "And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord; let him do what seemeth to him good."

Samuel's Mission to Eli. I. Sin. II. Punishment. III. Submission. IV. Mercy. 1. Humility. 2. Repentance. 3. Pardon.

Luke xiii. 11. "And, behold, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself."

The Woman who had a Spirit of Infirmity. I. The infirmity. II. The cure. III. The opposition. IV. The rejoicing. 1. The compassion of Jesus. 2. Come to him.

The Fifth Sunday in Lent.

1 *Chronicles* xxviii. 9. "And thou, Solomon my son, *know* thou the God of thy father, and *serve* him with a perfect heart and with a willing mind: *for* the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; *but if* thou forsake him, he will cast thee off for ever."

David's Address to Solomon. I. The knowledge. II. The service. III. The reason. IV. The declaration. 1. Know. 2. Serve. 3. Seek. 4. Forsake not God.

Luke xix. 41-42. 41. "And when he was come near, he beheld the city, and wept over it, 42. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

Christ Weeping over Jerusalem. I. Compassion. II. Regret. III. Despair. IV. Mercy. 1. Jesus pities sinners. 2. Come to him.

The Sixth Sunday in Lent.

Job xlii. 5-6. 5. "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. 6. Wherefore I abhor myself, and repent in dust and ashes."

True Humiliation. I. Hearing. II. Seeing. III. Humiliation. IV. Repentance. 1. Humble yourselves. 2. Repent.

Matthew viii. 23-27. 23. "And when he was entered into a ship, his disciples followed him. 24. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with [by] the waves: but he was asleep. 25. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm. 27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!"

Christ Calming the Tempest. I. The tempest. II. The prayer. III. The answer. IV. The amazement. 1. Have faith. 2. Pray.

Good Friday.

Leviticus xvi. 21-22. 21. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: 22. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

The Scape Goat. I. Sin. II. Confession. III. Atonement. IV. Pardon. 1. Confess. 2. Seek pardon.

Hebrews ix. 13-14. 13. "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

The Blood of Christ. I. The law. II. The purifying. III. The gospel. IV. The cleansing. 1. Look to Jesus. 2. Rejoice in him.

Easter day.

Acts v. 32. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them who obey him."

The Witnesses. I. The things. II. The witnesses. III. The Holy Ghost. IV. The obedient. 1. Receive the Spirit. 2. Be witnesses.

1 *Corinthians* xv. 20. "But now is Christ risen from the dead, and become the first fruits of them who slept."

The First Fruit of them who Slept. I. The resurrection. II. The proof. III. The first fruits. IV. The hope. 1. Death. 2. Preparation. 3. Eternal life. 4. Hope.

The First Sunday after Easter.

Psalm xvii. 15. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, *with* [by] thy likeness."

Faith in Action. I. Determination. II. Manner. III. Satisfaction. IV. Time. 1. Resolve. 2. Enjoy God's favour.

2 *Thessalonians* ii. 16-17. 16. "Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given to us everlasting consolation and good hope through grace, 17. Comfort your hearts, and stablish you in every good word and work."

The Happiness of Believers. I. Love. II. Hope. III. Comfort. IV. Stability. 1. Comfort. 2. Strength.

The Second Sunday after Easter.

Isaiah xxviii. 5-6. 5. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, 6. And for a spirit of judgment to him who sitteth in judgment, and for strength to them who turn the battle to the gate."

The Condition of the Faithful. I. The day. II. The people. III. The blessings. IV. The receivers. 1. Seek. 2. Receive. 3. Retain.

Romans vi. 3-4. 3. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

What Baptism means. I. Baptism. II. Burial. III. Resurrection. IV. Life. 1. Die unto sin. 2. Live unto righteousness.

The Third Sunday after Easter.

Isaiah lix. 19. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

The Christian's Safeguard. I. The fear. II. The enemy. III. The spirit. IV. The victory. 1. Fear. 2. Faith.

1 *Peter* iii. 21-22. 21. "The like figure whereunto even baptism doth also now *save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), *by the resurrection of Jesus Christ from the dead:* 22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Which Baptism Saves? I. Resurrection. II. Session. III. Baptism. IV. Definition. 1. Know Christ. 2. Know the power of his resurrection.

The Fourth Sunday after Easter.

Isaiah xxviii. 16-17. 16. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he who believeth in him shall not make haste. 17. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."

The Foundation in Zion. I. The foundation. II. The believer. III. The Church. IV. Her enemies. 1. Build on Christ. 2. Fear not.

1 *Corinthians* i. 30-31. 30. (III.) "But of Him are ye in Christ Jesus, (I.) who of God is made unto us (II.) wisdom, and righteousness, and santification, and redemption: 31. (IV.) That according as it is written, He who glorieth, let him glory in the Lord."

The True Glorying. I. God's mercy. II. Christ's offices. III. Believers. IV. Their glorying. 1. Believe. 2. Glory in the Lord.

The Fifth Sunday after Easter.

Ezekiel xxxvii. 9. "Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breath upon these slain, that they may live."

The Vision of the Dry Bones. I. The slain. II. The mercy. III. The command. IV. The resurrection. 1. Hear. 2. Believe. 3. Obey.

2 *Timothy* ii. 11-13. 11. "It is a faithful saying: For if we be dead with him, we shall also live with him: 12. If we suffer, we shall also reign with him: if we deny him, he also will deny us: 13. If we believe not, yet he abideth faithful: he cannot deny himself."

The Faithfulness of Christ. I. Death. II. Suffering. III. Denial. IV. Unbelief. 1. A faithful saying. 2. Keep it.

The Sunday after Ascension Day.

Psalm lxviii. 18. "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

The Ascension Prophesied. I. The Ascension. II. The Captivity. III. The gifts. IV. The design. 1. Have faith. 2. Ask. 3. Receive.

Revelation xxii. *part of 5th verse.* "And there shall be no night there."

Heaven. I. The Church. II. Heaven. III. Night. IV. Day. 1. Believe. 2. Hope. 3. Rejoice.

Whit-Sunday.

Isaiah xliv. 3-4. 3. "For I will pour water upon him who is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: 4. And they shall spring up as among the grass, as willows by the water courses."

The Increase of the Church. I. The Church. II. The Spirit. III. The succour. IV. The increase. 1. Ask and have. 2. Grow in grace.

Matthew iii. 11. "He shall baptize you with the Holy Ghost, and with fire."

Christ's Baptism. I. The prophecy. II. The fulfilment. III. The evidence. IV. The result. 1. Seek the Spirit. 2. Enjoy his presence.

Trinity Sunday.

John viii. 58. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

The Pre-existence of Christ. I. Christ's pre-existence. II. His Deity. III. The Trinity. IV. The worship. 1. Love the Saviour. 2. Seek his salvation.

John xiv. 26. "But the Comforter, who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Comforter, who is the Holy Ghost. I. The Saviour. II. The Comforter. III. The Father. IV. The Trinity. 1. Feel sin. 2. Come to God, through Christ, for the Holy Ghost.

The First Sunday after Trinity.

Genesis v. 24. "And Enoch walked with God: and he was not; for God took him."

Holiness. I. Holiness. II. Its increase. III. Its testimony. IV. Its reward. 1. Be holy. 2. Inherit the promises.

Matthew v. 16. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

Good Works. I. The light. II. The shining. III. The seeing. IV. The glorifying. 1. Have light. 2. Let it shine.

The Second Sunday after Trinity.

2 *Kings* ii. 11. "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

The Translation of Elijah. I. The communion. II. The separation. III. The translation. IV. The Type. 1. Prepare. 2. Lay hold on eternal life.

John iv. 10. "Jesus answered and said unto her, If thou knewest the gift of God, and who it is who saith to thee, Give [to me] me to drink; thou wouldest have asked of him, and he would have given to thee living water."

Living Water. I. The gift. II. The knowledge. III. The prayer. IV. The answer. 1. Know. 2. Ask. 3. Have.

The Third Sunday after Trinity.

1 *Samuel* xv. 22-23. 22. "And Samuel said, Hath the Lord as great delight in burut offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being kingly."

The Rejection of Saul. I. Ceremony. II. Obedience. III. Impenitence. IV. Rejection. 1. Submit to God. 2. Obey his voice.

Romans iii. 24. "Being justified freely by his grace through the redemption which is in Jesus Christ."

Justification. I. Justification. II. Its source. III. Redemption. IV. Its author. 1. Believe 2. Obey. 3. Rejoice.

The Fourth Sunday after Trinity.

Numbers xxxii. 23. "But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out."

The Universal Informer. I. Obedience. II. Reward. III. Sin. IV. Punishment. 1. Sin not. 2. Obey. 3. Be happy.

Luke iv. 18-19. *(Isaiah* lxi. 1.*)* 18. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them who are bruised, 19. To preach the acceptable year of the Lord."

The Great Preacher. I. The anointing. II. The mission. III. The ministry. IV. The results. 1. Hear the message. 2. Have faith.

The Fifth Sunday after Trinity.

Exodus xiii. 21-22. 21. "And the Lord went before them by day in the pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: 22. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

The Wilderness. I. God's people. II. Their way. III. Their guidance. IV. Their rest. 1. Be under God's guidance. 2. Have faith.

Ephesians ii. 8-9. 8. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9. Not of works, lest any man should boast." (Or, so that no man can boast.)

Salvation. I. Salvation. II. The source. III. The means. IV. The gift. 1. The gift. 2. Receive it by faith.

The Sixth Sunday after Trinity.

Deuteronomy xxxii. 29-31. 29. "O that they were

wise, that they understood this, that they would consider their latter end! 30. How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up? 31. For their rock is not as our rock, even our enemies themselves being judges."

The Safety of Religion. I. Wisdom. II. Victory. III. Defeat. IV. Strength. 1. Seek Wisdom. 2. Have faith in God.

Acts ii. 37-38. 37. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The Wounded Conscience Healed. I. The conviction. II. The inquiry. III. The direction. IV. The promise. 1. Feel. 2. Inquire. 3. Repent. 4. Believe.

The Seventh Sunday after Trinity.

Deuteronomy vi. 6-7. 6. "And these words, which I command thee this day, shall be in thy heart: 7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Religion Communicated. I. The words. II. The depository. III. The teaching. IV. The conversation. 1. Know the words. 2. Keep them. 3. Use them.

Romans viii. 16-17. 16. "The Spirit itself beareth witness with our spirit, that we are children of God: 17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

The Witness of the Spirit. I. The witness. II. The inheritance. III. The suffering. IV. The glory. 1. Have the witness. 2. Seek the glory.

The Eighth Sunday after Trinity.

2 *Kings* iv. 25-26. 25. "So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: 25. Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well."

Elisha and the Shunammite. I. The traveller. II. The inquirer. III. The question. IV. The answer. 1. Submit. 2. Have faith.

John v. 14. "Afterwards Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

Jesus at Bethesda. I. The disease. II. The cure. III. The command. IV. The reason. 1. Sin no more. 2. Danger.

The Ninth Sunday after Trinity.

Exodus xxxiii. 14. "And he said, My presence shall go with thee, and I will give to thee rest."

The Divine Presence. I. The dangers. II. The desire. III. The presence. IV. The rest. 1. Seek the presence. 2. Find the rest.

Romans ii. 4-6. 4. "Or *despisest* thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance? 5. But after thy hardness and impenitent heart *treasurest* up unto thyself wrath against *the day* of wrath and revelation of the righteous judgment of God; 6. Who will *render* to every man according to his deeds."

A Question to Sinners. I. The contempt. II. The treasure. III. The day. IV. The reckoning. 1. Despise not. 2. Prepare.

The Tenth Sunday after Trinity.

1 *Samuel* xvi. 7. "But the Lord said unto Samuel, Look not upon his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

True Judgment. I. Outward appearance. II. Human judgment. III. Divine judgment. IV. The heart. 1. Examine your heart. 2. Seek the holy Spirit.

John i. 29. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, who taketh away the sin of the world."

The Testimony of John. I. Sin. II. Sacrifice. III. Pardon. IV. Faith. 1. Feel your sin. 2. Repent. 3. Believe.

The Eleventh Sunday after Trinity.

Numbers x. 29. "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it to you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

The good Invitation. I. The journey. II. The invitation. III. The promise. IV. The reason. 1. We journey. 2. Come with us.

Acts iii. 19-21. 19. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20. And he shall send Jesus Christ, who before was preached unto you: 21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The Times of Refreshing. I. The command. II. The times. III. The mission. IV. The reception. 1. Repent. 2. Prepare.

The Twelfth Sunday after Trinity.

1 *Kings* xiii. 20-22. 20. "And it came to pass, as they sat at the table, that the word of the Lord came

unto the prophet who brought him back; 21. And he cried unto the man of God who came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, 22. But camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers."

The Two Prophets. I. The commandment. II. The disobedience. III. The punishment. IV. The warning. 1. Hear God. 2. Obey. 3. Be safe.

John i. 12-13. "But as many as received him, to them gave he power to become the sons of God, even to them who believe on his name: 13. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Christ's Gift to Believers. I. Sin. II. Regeneration. III. Faith. IV. Adoption. 1. Christ comes. 2. Receive him.

The Thirteenth Sunday after Trinity.

Genesis xxviii. 12. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

Jacob's Dream. I. Dream. II. Providence. III. Grace. IV. Christ. 1. Learn. 2. Believe. 3. Live in Christ.

1 *Corinthians* iii. 16-17. 16. "Know ye not that ye are the temple of God, and that the temple of God dwelleth in you? 17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The Temple of God. I. The temple. II. The indwelling. III. The punishment. IV. The reason. 1. God is holy. 2. Stand in awe. 3. Sin not.

The Fourteenth Sunday after Trinity.

Psalm lxiv. 9-10. 9. "And all men shall *fear*, and shall declare the work of God; for they shall wisely *consider* of his doing. 10. The righteous shall be glad in the Lord, and shall *trust* in him; and all the upright in heart shall *glory*."

The Security of the Righteous. I. Fear. II. Consideration. III. Trust. IV. Glory. 1. Consider. 2. Trust. 3. Praise.

John iii. 5. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Regeneration. I. Nature. II. Grace. III. Baptism. IV. Privilege. 1. Feel your want. 2. Seek the supply.

The Fifteenth Sunday after Trinity.

1 *Samuel* xxv., *part of* v. 1. "And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah."

The Death of Samuel. I. Obedience. II. Reward. III. Example. IV. Hope. 1. Serve God. 2. Hope for his glory.

1 *Corinthians* v., *part of* v. 7 *and* 8. 7. "For even Christ our passover is sacrificed for us: 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Christ our Passover. I. Our passover. II. Our sacrifice. III. The feast. IV. The manner. 1 Faith in Christ. 2. Live to him.

The Sixteenth Sunday after Trinity.

2 *Samuel* i. 19. "The beauty of Israel is slain upon thy high places: how are the mighty fallen!"

The Death of Saul. I. Sin. II. Punishment. III. Warning. IV. Mercy. 1. Flee from wrath. 2. Lay hold on life.

John iii. 14-15. 14. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15. That whosoever believeth in him should not perish, but have everlasting life."

The Sacrifice of Christ. I. Sacrifice. II. Faith. III. Death. IV. Life. 1. Christ is lifted up. 2. Behold him. 3. Live.

The Seventeenth Sunday after Trinity.

Genesis ix. 16. "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh which is upon the earth."

The Bow in the Cloud. I. Mercy. II. Covenant. III. Token. IV. Promise. 1. The Covenant. 2. The refuge.

John iii. 19. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

The Condemnation. I. The light. II. The love. III. The reason. IV. The condemnation. 1. Flee from darkness. 2. Love the light.

The Eighteenth Sunday after Trinity.

Exodus xxxiii. 18. "And he said, I beseech thee, shew to me thy glory."

The Great Desire. I. The glory. II. The prayer. III. Christ. IV. Faith. 1. Desire God's glory. 2. Seek it.

1 *Corinthians* iii. 21-23. 21. "Therefore let no man glory in men. For all things are yours; 22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23. And ye are Christ's; and Christ is God's."

Believers Exalted. I. Yours. II. Christ's. III. God's. IV. The command. 1. Know your privilege. 2. Glory in the Lord.

The Nineteenth Sunday after Trinity.

Hosea v. 15. "I will go and return to my place till they acknowledge their offence, and seek my face: in their affliction they will seek me early."

God's Forbearance towards Sinners. I. Sin. II. Withdrawal. III. Affliction. IV. Repentance. 1. Feel the reproof. 2. Seek the Lord.

Galatians vi. 14. "But God forbid that I should *glory*, save in the *cross* of our Lord Jesus Christ, by whom the *world* is crucified unto me, and *I* unto the world."

True Devotion. I. The Crucifixion. II. The world. III. The believer. IV. The glory. 1. Renounce the world. 2. Glory in Christ.

The Twentieth Sunday after Trinity.

Isaiah i. 18. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Mercy for the Lost. I. Sin. II. Danger. III. Invitation. IV. Promise. 1. Come and reason. 2. Seek and find the promised mercy.

John iv. 24. "God is a Spirit: and they who worship him must worship him in spirit and in truth."

God and His Worship. I. God. II. Faith. III. Worship. IV. Holiness. 1. Know God. 2. Worship him.

The Twenty-first Sunday after Trinity.

Genesis xv. 6. "And he believed in the Lord: and he counted it to him for righteousness."

Abraham's Justification. I. Truth. II. Faith. III. Righteousness. IV. Peace. 1. Hear. 2. Believe. 3. Have peace.

John iv. 42. "And said unto the woman, Now we believe, not because of thy saying [merely], for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Christ at Sychar. I. Saying. II. Belief. III. Hearing. IV. Knowledge. 1. Believe. 2. Know.

Twenty-second Sunday after Trinity.

Job i. 21. "And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Job's Submission. I. Affliction. II. Submission. III. Faith. IV. Hope. 1. Submit. 2. Believe. 3. Hope.

John xvi. 8-11. 8. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9. Of sin, because they believe not on me; 10. Of righteousness, because I go to my Father, and ye see me no more; 11. Of judgment, because the prince of this world is judged."

The Holy Spirit's Work. I. The reprover. II. Sin. III. Righteousness. IV. Judgment. 1. Feel reproof. 2. Seek mercy.

The Twenty-third Sunday after Trinity.

Micah iv. 5. "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

True Religion. 1. Ignorance. II. Superstition. III. Knowledge. IV. Worship. 1. Know God. 2. Worship him.

Acts iv. 11-12. 11. "This is the stone which was set at nought by you builders, which is become the head of the corner. 12. Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved."

The only Name which Saves. I. The stone. II. The builders. III. The salvation. IV. The reason. 1. Despise not. 2. Come to Christ.

The Twenty-fourth Sunday after Trinity.

Psalm cxix. 129. "Thy testimonies are wonderful: therefore doth my soul keep them."

The Divine Testimonies. I. Testimonies. II. Wonder. III. Love. IV. Service. 1. Love God. 2. Serve him.

Matthew xi. 28. "Come unto me, all ye who labour and are heavy-laden, and I will give to you rest."

Comfort for Mourners. I. The afflicted. II. The speaker. III. The invitation. IV. The promise. 1. Come to Christ. 2. Find rest.

The Twenty-fifth Sunday after Trinity.

Hosea viii. 3. "Israel hath cast off the thing which is good; the enemy shall pursue him."

The Voice of Warning. I. Goodness. II. Relapse. III. Pardon. IV. Repentance. 1. Fear God. 2. Turn from sin. 3. Have faith.

Acts v. 31. "Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins."

The Redeemer's Exaltation. I. Christ. II. Exaltation. III. Repentance. IV. Forgiveness. 1. Repent. 2. Believe. 3. Look to Jesus.

"If there be any more Sundays before Advent Sunday, the Texts of some of those Sundays which were omitted after the Epiphany may be taken in to supply so many as are here wanting."

THE THIRD YEAR.

The First Sunday in Advent.

Isaiah xii. 1. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me."

The Consciousness of Pardon. I. Anger. II. Removal. III. Praise. IV. Time. 1. Faith. 2. Joy. 3. Hope.

Romans i. 17. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

Increase in Divine Knowledge. I. Gospel. II. Righteousness. III. Revelation. IV. Life. 1. Believe. 2. Live by faith.

The Second Sunday in Advent.

Isaiah xxv. 9. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

A Revealed Saviour. I. The time. II. The person. III. The faith. IV. The joy. 1. Have faith. 2. Rejoice.

John v. 17. "But Jesus answered them, My Father worketh hitherto, and I work."

The Divine Unity. I. Creation. II. Providence. III. Mercy. IV. Messiah. 1. Faith. 2. Gratitude.

The Third Sunday in Advent.

Isaiah xxxiii. 17. "Thine eyes shall see the king in his beauty: they shall behold the land which is very far off."

The Beatific Vision. I. The king. II. The beauty. III. The land. IV. The seeing. 1. Love the Saviour. 2. Enjoy the promise.

John v. 24. "Verily, verily, I say unto you, He who heareth my word, and believeth on him who sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

Saving Faith. I. Hearing. II. Believing. III. Possession. IV. Deliverance. 1. Hear. 2. Believe. 3. Possess.

The Fourth Sunday in Advent.

Genesis xlix. 18. "I have waited for thy salvation, O Lord."

Salvation Desired. I. Salvation. II. Faith. III. Hope. IV. Possession. 1. Consider God's promises. 2. Be faithful.

Romans x. 10. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Faith and Salvation. I. Faith. II. Justification. III. Confession. IV. Salvation. 1. Believe. 2. Confess. 3. Find mercy.

Christmas Day.

Deuteronomy xviii. 15-16. 15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16. According to all which thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not."

The Prophet like unto Moses. I. The desire. II. The prophet. III. The character. IV. The obedience. 1. The prophet. 2. Hear him.

Galatians iv. 4-5. 4. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5. To redeem them who were under the law, that we might receive the adoption of sons."

The Fulness of the Time. I. The time. II. The mission. III. The redemption. IV. The adoption. 1. Seek redemption. 2. Receive adoption.

Old Year.

Isaiah xxxviii. 1-2. 1. "In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the Lord, Set thy house in order: for thou shalt die, and not live. 2. Then Hezekiah turned his face to the wall, and prayed unto the Lord."

Hezekiah's Sickness. I. The command. II. The reason. III. The prayer. IV. The answer. 1. Obey the command. 2. Seek heaven.

Matthew xxii. 11-14. 11. "And when the king came in to see the guests, he saw there a man who had not on a wedding garment: 12. And he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13. Then said the king unto the servants, Bind him, hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14. For many are called, but few are chosen."

The Man who had not on a Wedding Garment. I. The king. II. The question. III. The punishment. IV. The reason. 1. See your danger. 2. Prepare.

New Year.

Isaiah xxi. 11-12. 11. "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? 12. The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."

The Burden of Dumah. I. The inquirer. II. The question. III. The answer. IV. The invitation. 1. Inquire. 2. Come.

Matthew xvi. 26. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The World and the Soul. I. The gain. II. The loss. III. The profit. IV. The exchange. 1. Love not the world. 2. Seek Christ.

The First Sunday after the Epiphany.

Psalm lxxxv. 10. "Mercy and truth are met together; righteousness and peace have kissed each other."

The Happy Meeting. I. The meeting. II. Where? III. When? IV. For what? 1. Know your misery. 2. Seek your happiness.

Luke ix. 55-56. 55. "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56. For the Son of man is not come to destroy men's lives, but to save them."

The Spirit of Christianity. I. The offence. II. The rebuke. III. The destruction. IV. The salvation. 1. Mercy. 2. Faith.

The Second Sunday after the Epiphany.

Deuteronomy xxix. 29. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."

Secret Things and Things Revealed. I. Secret things. II. Revealed things. III. The design of revelation.

IV. Its use and abuse. 1. Love God's word. 2. Obey it.

Luke ii. 13-14. 13. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14. "Glory to God in the highest, and on earth peace, good will toward men."

The Song of the Heavenly Host. I. Praise. II. Glory. III. Peace. IV. Goodwill. 1. Find mercy. 2. Praise God.

The Third Sunday after the Epiphany.

Psalm cxlv. 9. "The Lord is good to all: and his tender mercies are over all his works."

The Divine Goodness. I. Necessity. II. Goodness. III. Mercy. IV. Faith. 1. Feel your need. 2. Come to God in faith.

John ix. 39. "And Jesus said, For judgment I am come into this world, that they who see not might see; and that they who see might be made blind."

Christ come for Judgment. I. The world. II. The Saviour. III. Humility. IV. Pride. 1. The proud. 2. The humble.

The Fourth Sunday after the Epiphany.

Joshua xxiv. 15. "And if it seem evil unto you to serve the Lord, choose you, this day, whom ye will serve; whether the gods which your fathers served which were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

Decision in God's Service. I. False worship. II. True religion. III. Choice of God's service. IV. Effects of decision. 1. Renounce false religion. 2. Serve God.

Matthew ix. 13. "But go ye and learn what that meaneth: I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

What God requires. I. Mercy. II. Sacrifice. III. Learning. IV. Calling. 1. Learn. 2. Hear the call. 3. Come to Christ.

The Fifth Sunday after the Epiphany.

Exodus ix. 27-28. "And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. 28. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer."

Repentance in Trouble. I. Conviction. II. Resolution. III. Promise. IV. Performance. 1. Resolve. 2. Perform.

John xxi. 21-22. 21. "Peter seeing him, saith to Jesus, Lord, and what shall this man do? 22. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me."

Curiosity Rebuked. I. Curiosity. II. Inquiry. III. Rebuke. IV. Duty. 1. Faith. 2. Obedience.

The Sixth Sunday after the Epiphany.

Deuteronomy iii. 24-25. 24. "O Lord God, thou hast begun to shew to thy servant thy goodness, and thy mighty hand: for what God is there in heaven or in earth who can do according to thy works, and according to thy might? 25. I pray thee, let me go over and see this good land which is beyond Jordan, that goodly mountain, and Lebanon."

God Loved and Heaven Desired. I. God's power. II. Its manifestation. III. Heaven. IV. The desire. 1. Desire heaven. 2. Prepare. 3. Love God.

1 *Corinthians* ii. 4-5. 4. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5. That your faith should not stand in the wisdom of men, but in the power of God."

Apostolic Preaching. I. Preaching. II. Its character. III. Faith. IV. Its support. 1. Hear the word. 2. Have faith.

The Sunday called Septuagesima.

Jeremiah viii. 22. "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?"

Why are Sinners Unsaved? I. The disease. II. The remedy. III. The question. IV. The answer. 1. Are ye healed? 2. Seek the remedy. 3. Ye cannot seek in vain.

Romans i. 18-19. 18. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: 19. Because that which may be known of God is manifest in them; for God hath shewed it unto them."

Sinners without Excuse. I. The truth. II. The unrighteousness. III. The wrath. IV. The reason. 1. Fear God. 2. Flee from his wrath.

The Sunday called Sexagesima.

Job v. 6-8. 6. "Although affliction come not forth of the dust, neither doth trouble spring out of the ground; 7. Yet man is born unto trouble, as the sparks fly upward. 8. I would seek unto God, and unto God would I commit my cause."

The Refuge for the Afflicted. I. Sorrow. II. Whence? III. For whom? IV. The refuge. 1. Ye must have sorrow. 2. Have faith in God.

1 *Corinthians* vi. 20. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

The Redeemed and their Duty. I. The purchase. II. The duty. III. The manner. IV. The reason. 1. Ye are bought. 2. Glorify God.

The Sunday called Quinquagesima.

Jeremiah xxxi. 18. "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God."

Ephraim's Bemoaning. I. Chastisement. II. Con-

version. III. Reason. IV. Hearing. 1. Fear God. 2. Turn. 3. Pray. 4. God will hear.

Luke xvi. 31. "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Revelation our only Guide. I. Life. II. Death. III. Revelation. IV. Persuasion. 1. Be persuaded. 2. Have faith in Christ.

The First Sunday in Lent.

Genesis xix. 17. (I.) "And it came to pass, when he had brought them forth abroad, that he said, (II.) Escape for thy life; (III.) look not behind thee, neither stay thou in all the plain; escape to the mountain, (IV.) lest thou be consumed."

A direction to Sinners. I. Guidance. II. Command. III. Direction. IV. Destruction. 1. Wrath. 2. Guidance. 3. Escape.

Luke xii. 4-5. 4. "And I say unto you my friends, Be not afraid of them who kill the body, and after that have no more which they can do. 5. But I will forewarn you whom ye shall fear: Fear him, who, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."

True Fear. I. Persecution. II. Fear of man. III. Wrath to come. IV. Fear of God. 1. Fear not man. 2. Fear God.

The Second Sunday in Lent.

2 *Samuel* xv. 25-26. 25. "And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew to me both it and his habitation: 26. But if he thus say, I have no delight in thee; behold, here am I, let him do to me what seemeth good unto him."

Submission to God. I. Chastisement. II. Confession. III. Faith. IV. Submission. 1. Confess. 2. Have faith. 3. Submit.

Romans vi. 21-22. 21. "What fruit had ye then in those things whereof ye are now ashamed? for the end of these things is death. 22. But now being made free from sin, and become servants unto God, ye have your fruit unto holiness, and the end everlasting life."

The Two States. I. Sin. II. Death. III. Freedom. IV. Possession. 1. Shame. 2. Freedom. 3. Life.

The Third Sunday in Lent.

1 *Kings* xiv. 13. "And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave: because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam."

Honour in God's Service. I. Piety. II. Reward. III. Disobedience. IV. Punishment. 1. Fear God. 2. Honour him. 3. Trust in him.

Matthew xvi. 24. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

What Christ Requires. I. The will. II. The denial. III. The cross. IV. The following. 1. Resolve. 2. Seek grace. 3. Persevere.

The Fourth Sunday in Lent.

Proverbs iv. 23. "Keep thy heart with all diligence; for out of it are the issues of life."

The Keeping of the Heart. I. The heart. II. The keeping. III. The manner. IV. The reason. 1. Keep the heart. 2. Secure the promises.

Matthew xxv. 46. "And these shall go away into everlasting punishment: but the righteous into life eternal.

The Last Separation. I. The wicked. II. Their punishment. III. The righteous. IV. Their life. 1. Flee from the wrath to come. 2. Lay hold on eternal life."

The Fifth Sunday in Lent.

Psalm cxxxix. 7. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

God Everywhere. I. Omnipresence. II. Confidence. III. Terror. IV. Preparation. 1. God is here. 2. Sin not. 3. Reverence.

Luke xviii. 10. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican."

The Pharisee and the Publican. I. The two men. II. Their worship. III. The result. IV. The example. 1. Cast away pride. 2. Be humble. 3. God rejecteth the proud. 4. God giveth grace to the humble.

The Sixth Sunday in Lent.

Lamentations iii. 22. "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

The Divine Compassion. I. Sin. II. Punishment. III. Forgiveness. IV. Compassion. 1. Feel your sin. 2. Confess to God. 3. Find mercy.

John xvii. 20-24. 20. (I.) "Neither pray I for these alone, but for them also who shall believe on me through their word; 21. (II.) That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: (III.) that the world may believe that thou hast sent me. 22. And the glory which thou gavest to me I have given to them; that they may be one, even as we are one: 23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24. (IV.) Father, I will that they also, whom thou hast given to me, be with me where I am; that they may behold my glory, which thou hast given to me: for thou lovedst me before the foundation of the world."

The Church. I. The Church's existence. II. The Church's unity. III. The Church's unity a testimony to Christ. IV. The Church's rest with Christ in heaven. 1. Faith. 2. Unity. 3. Glory.

Good Friday.

Isaiah liii. 10. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his

seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

The Offering for Sin. I. Sacrifice. II. Atonement. III. Conversion. IV. Prosperity. 1. Come to Christ. 2. Feel his grace.

Hebrews vii. 26-27. 26. "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once [for all], when he offered up himself."

Our High Priest. I. Our high priest. II. His character. III. The legal sacrifices. IV. The Christian sacrifice. 1. Behold the mercy. 2. Repent. 3. Believe.

Easter Day.

Acts iii. 26. "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

The Mission of Jesus. I. The Saviour. II. The resurrection. III. The mission. IV. The manner. 1. God's goodness. 2. Turn and live.

Revelation i. 18-20. 18. "I am he who liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death. 19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

The Glorified Saviour. I. The speaker. II. The command. III. The mystery. IV. The explanation. 1. Look to Jesus. 2. Have faith in him. 3. Serve him faithfully.

The First Sunday after Easter.

2 *Samuel* xxiii. 5. "Although my house be not so with God; yet hath he made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."

Faith Triumphant. I. The Types. II. The covenant. III. The faith. IV. The triumph. 1. Trouble. 2. Comfort. 3. Triumph.

Matthew xvii. 9. "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."

The Transfiguration. I. The transfiguration. II. The evidence. III. The command. IV. The resurrection. 1. Believe. 2. Hope. 3. Persevere.

The Second Sunday after Easter.

1 *Kings* xviii. 21. "And Elijah came to all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him."

Halters Rebuked. I. Indecision. II. Danger. III. Decision. IV. Security. 1. Halt not. 2. Be on the Lord's side.

Matthew v. 8. "Blessed are the pure in heart; for they shall see God."

Purity of Heart. I. The heart. II. Its purity. III. The cause. IV. The blessing. 1. Feel your sin. 2. Seek purity of heart. 3. The peace of God will keep your heart.

The Third Sunday after Easter.

2 *Samuel* xii. 22-23. 22. "And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? 23. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

True Religion Consoles. I. Humiliation. II. Benefit. III. Death. IV. Immortality. 1. Humble yourselves. 2. Prepare for eternal life.

Matthew v. 48. "Be ye therefore perfect, even as your Father who is in heaven is perfect."

Christian Perfection. I. God's perfection. II. Our imitation. III. Our strength. IV. Our profit. 1. Die to sin. 2. Live to God. 3. Be perfect.

The Fourth Sunday after Easter.

2 *Kings* v. 13. "And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, then, when he saith unto thee, Wash, and be clean?"

Unbelief Reproved. I. Necessity. II. Remedy. III. Unbelief. IV. Reproof. 1. Feel your necessity. 2. Have faith.

John xx. 21-23. 21. "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. 23. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

The Apostolic Commission. 1. The mission. II. The breathing. III. The receiving. IV. The remission. 1. Receive the Spirit. 2. Have forgiveness.

The Fifth Sunday after Easter.

Ezekiel xxix. 18-19. 18. "Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service which he had served against it: 19. Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon, and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army."

The Great Paymaster. I. Service. II. Distress. III. Disappointment. IV. Reward. 1. Serve God. 2. Persevere. 3. Lay hold on eternal life.

John xx. 30-31. 30. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name."

The Design of Holy Scripture. I. Signs omitted. II. Signs recorded. III. Faith. IV. Life. 1. Have faith. 2. Have life.

The Sunday after Ascension Day.

1 *Peter* i. 9. "Receiving the end of your faith, even the salvation of your souls."

The End of Faith. I. Faith. II. Trial. III. Joy. IV. Salvation. 1. Believe. 2. Endure. 3. Be saved.

Hebrews xii. 1-2. 1. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us, 2. Looking unto Jesus, the author and finisher of our faith; who, for the joy which was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The Cloud of Witnesses. I. The witnesses. II. The Race. III. The looking. IV. The joy. 1. Run. 2. Look. 3. Win.

Whitsunday.

Isaiah xii. 3. "Therefore with joy shall ye draw water out of the wells of salvation."

The Happiness of Religion. I. The wells. II. The drawing. III. The people. IV. The joy. 1. Come to the Saviour. 2. Feel his salvation.

Acts ii. 33. "Therefore, being by the right hand of God exalted, and having received from the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

The Promise Fulfilled. I. The exaltation. II. The promise. III. The shedding forth. IV. The evidence. 1. Pray for the Spirit. 2. Rejoice in hope.

Trinity Sunday.

Revelation xxii. 16. "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

The Testimony of Jesus. I. The titles. II. The mission. III. The deity. IV. The testimony. 1. Understand the titles. 2. Receive the testimony.

John x. 30. "I and my Father are one."

The Deity of the Son. I. The Father. II. The Son. III. The Unity. IV. The Trinity. 1. Faith. 2. Obedience. 3. Consolation.

The First Sunday after Trinity.

Genesis xxxii. 28. "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

Prevailing Prayer. I. Temptation. II. Prayer. III. Perseverance. IV. Success. 1. Fear not. 2. Have faith. 3. Persevere.

Acts x. 29. "Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me."

The Willing Minister. I. The preacher. II. The mission. III. The intention. IV. The message. 1. Hear. 2. Believe. 3. Obey.

The Second Sunday after Trinity.

2 *Samuel* xiv. 14. "For we must needs *die*, and be as water spilt upon the ground, which cannot be gathered up again; neither doth God *respect* any person: yet doth he devise means, that his *banished* be not *expelled* from him." [*Because God hath not taken away his life, he hath also devised means, &c.*] *Margin.*

The Thought which Humbles. I. Death. II. *Respect.* III. Exile. IV. Return. 1. Behold the means. 2. Return.

Acts x. 33. "Immediately therefore I sent to thee; and thou hast well done that thou hast come. Now therefore are we all here present before God, to hear all things which are commanded thee by God."

The Willing Hearers. I. The mission. II. The coming. III. The congregation. IV. The hearing. 1. In God's presence. 2. The word. 3. Hear it.

The Third Sunday after Trinity.

2 *Kings* xxii. 19. "Because thy heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord."

Josiah's Humiliation. I. Sin. II. Wrath. III. Humiliation. IV. Pardon. 1. Feel sin. 2. Flee from wrath. 3. Humble yourselves. 4. Find mercy.

Romans iii. 25-26. 25. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins which are past, through the forbearance of God; 26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him who believeth in Jesus."

God's Salvation. I. The propitiation. II. The faith. III. The declaration. IV. The design. 1. See the propitiation. 2. Have faith.

The Fourth Sunday after Trinity.

Deuteronomy xxxii. 4. "He is the Rock; his work is perfect: for all his ways are judgment: a God of truth and without iniquity; just and right is he."

God our Hope. I. God. II. His work. III. His ways. IV. Our hope. 1. Faith. 2. Obedience. 3. Hope.

Acts x. 38. "How God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all who were oppressed by the devil: for God was with him."

The Ministry of Jesus. I. Jesus. II. His anointing. III. His ministry. IV. His companionship. 1. Look to Jesus. 2. Have faith in him.

The Fifth Sunday after Trinity.

Numbers xiv. 24. "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

Fidelity to God. I. The character. II. The spirit. III. The following. IV. The inheritance. 1. Serve God. 2. Have faith. 3. Hope in God.

John v. 40. "And ye will not come to me that ye might have life."

The Plain Truth. I. Unbelief. II. Loss. III. Faith. IV. Gain. 1. Unbeliever, draw back from perdition. 2. Believer, receive the end of your faith, even the salvation of your soul.

The Sixth Sunday after Trinity.

Deuteronomy xxxii. 9. "For the Lord's portion is his people; Jacob is the lot of his inheritance."

God's Love to His People. I. The people. II. The portion. III. The peace. IV. The rest. 1. Be God's people. 2 Have peace. 3. Find rest.

Matthew vii. 12. "Therefore all things whatsoever ye would which men should do to you, do ye even so to them; for this is the law and the prophets."

The Golden Rule. I. The rule. II. The authority. III. The obedience. IV. The power. 1. Seek grace. 2. Obey the rule.

The Seventh Sunday after Trinity.

Judges iii., *part of* v. 20. "I have a message from God unto thee."

The Divine Message. I. Character. II. Message. III. Deliverance. IV. Result. 1. Hear the message. 2. Have faith.

Ehud Acted Treacherously.

I. Character: 1. Profane. 2. Careless. 3. Undecided. 4. Lukewarm 5. Faithful.
II. Message: 1. Repentance. 2. Faith. 3. Holiness. 4. Heaven.
III. Deliverance: From Sin, Death, Hell.
IV. Result: Rest in Time and in Eternity.

Luke vii. 16. "And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and that God hath visited his people."

The Widow of Nain. I. The meeting. II. The Saviour. III. The young man. IV. The effect. 1. The Saviour's kindness. 2. The sinner's hope.

The Eighth Sunday after Trinity.

2 *Chronicles* xxxiii. 12-13. 12. "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, 13. And prayed unto him: and he was entreated by him, and heard his supplication, and brought him again to Jerusalem into his kingdom."

Manasseh's Repentance. I. Affliction. II. Repentance. III. Mercy. IV. Knowledge. 1. Repent. 2. Seek Mercy. 3. Know God.

Romans viii. 7. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

The Carnal Mind. I. The carnal mind. II. The law. III. The change. IV. The Saviour. 1. Feel the enmity. 2. Seek the change.

The Ninth Sunday after Trinity.

Job ix. 30-33. 30. "If I wash myself with snow water, and make my hands never so clean; 31. Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. 32. For he is not a man, as I am, that I should answer him, and (that) we should come together in judgment. 33. Neither is there any *daysman* betwixt us, who might lay his hand upon us both."

No Salvation out of Christ. I. Self righteousness. II. Sinfulness. III. Humiliation. IV. Mediation. 1. Renounce self. 2. Come to God through Christ.

1 *John* iii. 1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

The Proof of God's Love. I. The love. II. The evidence. III. The ignorance. IV. The reason. 1. Know the love of God. 2. Be his children.

The Tenth Sunday after Trinity.

2 *Samuel* x. 12. "Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth to him good."

Christian Warriors. I. Warfare. II. Courage. III. Conduct. IV. Faith.

John vi. 27. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you: for him hath God the Father sealed."

The Bread of Eternity. I. Time. II. Eternity. III. Gift. IV. Sealing. 1. Live for eternity. 2. Believe in the Saviour.

The Eleventh Sunday after Trinity.

Judges viii. 4. "And Gideon came to Jordan, and passed over, he, and the three hundred men who were with him, faint, yet pursuing them."

Faith in Weakness. I. Faith. II. Firmness. III. Perseverance. IV. Success. 1. Have faith. 2. Persevere.

Acts xi. 24. "For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord."

A Good Man and His Work. I. Goodness. II. Holy Spirit. III. Faith. IV. Increase. 1. Seek the grace. 2. Use it to God's glory.

The Twelfth Sunday after Trinity.

Psalm xix., *part of verse* 7. "The law of the Lord is perfect, converting the soul."

The Law of the Lord. I. The law. II. Its perfection. III. The soul. IV. Its conversion. 1. Know the law. 2. Enjoy conversion.

Hebrews x. 19-22. 19. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh: 21. And having a high priest over the house of God; 22. Let us draw near with a true heart, and in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The New and Living Way. I. The entrance. II. The way. III. The high priest. IV. The approach. 1. Know your privilege. 2. Draw near.

The Thirteenth Sunday after Trinity.

Psalm xix. 14. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

The Words and Thoughts. I. Words. II. Thoughts. III. Acceptableness. IV. Titles. 1. Pray for grace. 2. Think and speak to God's glory.

1 *Corinthians* x. 1-4. 1. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2. And were all baptized unto Moses in the cloud and in the sea; 3. And did all eat the same spriritual meat; 4. And did all drink the same spiritual drink: for they drank of that spiritual Rock which followed them: and that rock was Christ."

Types in the Wilderness. I. The baptism. II. The manner. III. The Rock. IV. The end. 1. Experience the reality of conversion. 2. Follow Christ to heaven.

The Fourteenth Sunday after Trinity.

Numbers xxiii., *part of verse* 10. "Let me die the death of the righteous: and let my last end be like to *his* [*theirs*]."

The Death of the Righteous. I. The righteous. II. Their death. III. The prayer. IV. Its answer. 1. Pray for the blessing. 2. Seek the means.

Philippians i. 6. "Being confident of this very thing, that he, who hath begun a good work in you, will perform it until the day of Jesus Christ."

The Good Work. I. The work. II. The beginning. III. The performance. IV. The confidence. 1. Is the work begun? 2. Seek it's performance.

The Fifteenth Sunday after Trinity.

Nehemiah viii. 10. (I.) "Then said He unto them, Go your way: (II.) eat the fat, and drink the sweet: and, (III.) send portions unto them for whom nothing is prepared: (IV.) For this day is holy unto our Lord: neither be ye sorry, for the joy of the Lord is your strength."

God's Goodness our Example. I. The feast. II. The invitation. III. Our duty. IV. Our acceptance. 1. Come to Christ. 2. Persuade others.

1 *Corinthians* ii. 12-14. 12. "Now we have received, not the spirit of the world, but the Spirit which is from God, that we might know the things which are freely given to us by God. 13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The Spirit which is of God. I. The Spirit. II. The knowledge. III. The teaching. IV. The natural man. 1. Seek the Spirit. 2. Know the truth.

The Sixteenth Sunday after Trinity.

Psalm iv. 3. "But know that the Lord hath set apart him who is godly for himself: the Lord will hear when I call unto him."

Godliness. I. The godly. II. His sanctification. III. His duty. IV. His confidence. 1. Be the Lord's servant. 2. Have faith in God.

John vi. 35. "And Jesus said unto them, I am the Bread of Life: he who cometh to me shall never hunger: and he who believeth on me shall never thirst."

The Bread of Life. I. Necessity. II. Supply. III. Faith. IV. Benefit. 1. Feel your want. 2. Come to Christ for the supply.

The Seventeenth Sunday after Trinity.

Proverbs iii. 17. "Her ways are ways of pleasantness, and all her paths are peace."

True Wisdom. I. Wisdom. II. Joy. III. Peace. IV. Triumph. 1. Seek wisdom. 2. Find and keep wisdom.

Acts xi. 26. "The disciples were called Christians first in Antioch." [Or, They, by divine command, called the disciples Christians first in Antioch.]

The Christian. I. The Christian. II. His faith. III. His duty. IV. His hope. 1. Are you a Christian? 2. Faith, Duty, Hope.

The Eighteenth Sunday after Trinity.

Hosea xiv. 1. "O! Israel, return unto the Lord thy God: for thou hast fallen by thine iniquity."

Fallen Sinners Counselled. I. The fall. II. The return. III. The manner. IV. The gratitude. 1. Feel your sin. 2. Return.

1 *Timothy* i. 13. "I obtained mercy."

Mercy. I. Necessity. II. Promise. III. Seeking. IV. Finding. 1. Feel your necessity. 2. Seek and find the promised mercy.

The Nineteenth Sunday after Trinity.

Psalm v. 7. "But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple."

Pure Worship. I. Resolution. II. Gratitude. III. Fear. IV. Worship. 1. Resolve. 2. Be grateful. 3. Worship.

John xii. 26. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour."

Christ's Service. I. The service. II. The following. III. The presence. IV. The honour. 1. Serve the Lord Christ. 2. Seek the Saviour.

The Twentieth Sunday after Trinity.

Psalm ii. 12. "Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they who put their trust in him."

Warning to Sinners. I. Danger. II. Reconciliation. III. Faith. IV. Blessing. 1. Come to Christ. 2. Trust in him.

James iv. 10. "Humble yourselves in the sight of the Lord, and he shall lift you up."

Humiliation. I. Sin. II. Humiliation. III. Mercy. IV. Grace. 1. Humble yourselves. 2. Seek the fulfilment of the promise.

The Twenty-first Sunday after Trinity.

Isaiah li. 7-8. 7. "Hearken unto me, ye who know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings. 8. For the moth shall eat them up like to a garment, and the worm shall eat them like to wool: but my righteousness shall be for ever, and my salvation from generation to generation."

The Righteous Encouraged. I. The people. II. The courage. III. The vanity. IV. The stability. 1. Be the Lord's people. 2. Have courage.

Romans xii. 1. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The Reasonable Service. I. The mercies. II. The service. III. The reasonableness. IV. The entreaty. 1. Serve God. 2. Be entreated.

The Twenty-second Sunday after Trinity.

Jeremiah ii. 19. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see that it is an evil thing and a bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts."

Persuasion to Repentance. I. Correction. II. Reproof. III. Knowledge. IV. Repentance. 1. Feel the sin. 2. Seek mercy.

Acts xxvi. 27-28. 27. "King Agrippa believest thou the prophets? I know that thou believest. 28. Then Agrippa said unto Paul, almost thou persuadest me to be a Christian."

The Almost Christian. I. Knowledge. II. Faith. III. Indecision. IV. Persuasion. 1. Be persuaded. 2. Believe. 3. Obey.

The Twenty-third Sunday after Trinity.

Zechariah xiii. 1. "In that day there shall be a fountain opened in the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness."

The Opened Fountain. I. The fountain. II. The purpose. III. The persons. IV. The time. 1. Mercy. 2. Invitation. 3. Accept.

Acts xxiv. 25. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

The Convenient Season. I. Reasoning. II. Trembling. III. Delay. IV. Promise. 1. Delay not. 2. Decide now.

The Twenty-fourth Sunday after Trinity.

Proverbs xiv. 32. "The wicked is driven away in his wickedness: but the righteous hath hope in his death."

The Wicked and the Righteous. I. The wicked. II. His punishment. III. The righteous. IV. His hope. 1. Repent. 2. Persevere.

Luke ix. 62. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

The Gospel Plough. I. Good intention. II. Indecision. III. Unfitness. IV. Decision. 1. Halt not. 2. Decide.

The Twenty-fifth Sunday after Trinity.

Job xv. 11. "Are the consolations of God small with thee? is there any secret thing with thee?"

Secret Sin. I. Consolations. II. Decrease. III. Secret sin. IV. Restoration. 1. Renounce the sin. 2. Seek the consolation.

Matthew vii. 13-14. 13. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, which leadeth to destruction, and many there be who go in thereat: 14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be who find it."

The Two Gates. I. The wide gate. II. The many. III. The strait gate. IV. The few. 1. Flee from the wide gate. 2. Enter at the strait gate.

"If there be any more Sundays before Advent Sunday, the Texts of some of those Sundays which were omitted after the Epiphany may be taken in to supply so many as are here wanting."

THE FOURTH YEAR.

The First Sunday in Advent.

Isaiah xlii. 6-7. 6. "I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. 7. To open the blind eyes, to bring out the prisoners from the prison, and them who are in darkness out of the prison house."

The Call of the Saviour. I. Call. II. Protection. III. Gift. IV. Purpose. 1. Christ is sent. 2. Receive him.

John iii. 16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

God's Love to the World. I. The world. II. The love. III. The gift. IV. The purpose. 1. Know God's love. 2. Believe. 3. Serve the Lord.

The Second Sunday in Advent.

Isaiah xl. 1. "Comfort ye, comfort ye my people, saith your God."

Divine Comfort. I. The people. II. The sorrow. III. The comfort. IV. The author. 1. Come to God through Christ. 2. Enjoy his comfort.

2 *Timothy* i. 10. "But is now made manifest by the appearing of our Saviour Jesus, who hath abolished death, and hath brought life and immortality to light through the gospel."

Christ's Appearing. I. The manifestation. II. The abolition. III. The revelation. IV. The gospel. 1. Know the grace. 2. Receive it.

The Third Sunday in Advent.

Haggai ii. 6-7. 6. "For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; 7. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

The Desire of all Nations. I. The shaking. II. The desire. III. The advent. IV. The glory. 1. Christ has come. 2. Behold his glory.

Luke i. 76-77. 76. "And thou, child, shalt be called *the prophet of the Highest:* for thou shalt go before the face of the Lord *to prepare his ways;* 77. To give knowledge of salvation unto his people by the remission of their sins, 78. Through the tender mercy of our God; whereby the dayspring from on high hath *visited us;* 79. To give light to them who sit in darkness, and in the shadow of death, to guide our feet into the way of peace."

The Dayspring. I. The name. II. The preparation. III. The knowledge. IV. The visitation. 1. Know the salvation. 2. Walk in the light.

The Fourth Sunday in Advent.

Zechariah vi. 12-13. 13. "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: 13. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

The Man whose Name is the Branch. I. The name. II. The work. III. The glory. IV. The office. 1. Seek his glory. 2. Feel his peace.

Ephesians ii. 4-7. 4. "But God, who is rich in mercy, for his great love wherewith he loved us, 5. Even when we were dead in sins, hath quickened us together with Christ *(by grace ye are saved);* 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

The Privileges of Christianity. I. Love. II. Life. III. Privilege. IV. Manifestation. 1. Know the love. 2. Rejoice in the privilege.

Christmas Day.

Numbers xxiv. 17. "I shall see him, but not now; I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

Balaam's Prophecy of Christ. I. The seeing. II. The star. III. The sceptre. IV. The work. 1. Behold the Saviour. 2. Submit to his authority.

John i. 45. "Philip findeth Nathanael, and saith unto him, We have found him of whom Moses, in the law and the prophets, did write, Jesus of Nazareth, the son of Joseph."

The Happy Discovery. I. Moses. II. Prophets. III. Jesus. IV. The discovery. 1. The Saviour. 2. Find him.

Old Year.

1 *Chronicles* xxix. 15. "For we are strangers before thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding."

Shortness of Life. I. Condition. II. Time. III. Eternity. IV. Preparation. 1. Time flies. 2. Prepare for eternity.

1 *Thessalonians* iii. 12-13. 12. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 13. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Qualifications for Heaven. I. The increase. II. The author. III. The end. IV. The coming. 1. Seek the increase. 2. Prepare.

New Year.

1 *Samuel* vii. 12. "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

Mercy Acknowledged. I. Mercy. II. Gratitude. III. Faith. IV. Decision. 1. Feel your obligation. 2. Shew your gratitude.

2 *Thessalonians* iii. 1. "Finally, *brethren,* pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

Prayer for God's Ministers. I. The word. II. Its course. III. Its glorification. IV. The prayer. 1. Pray. 2. Seek God's glory.

The First Sunday after the Epiphany.

Psalm xcviii. 2. "The Lord hath made known his

salvation; his righteousness hath he openly shewed in the sight of the heathen."

Salvation Manifested. I. Salvation. II. Publication. III. Righteousness IV. Revelation. 1. Know God's salvation. 2. Behold his righteousness.

Ephesians iii 8-12. 8. (I.) "Unto me, who am less than the least of all saints, is this grace given, that I should *preach* among the Gentiles the unsearchable riches of Christ; 9. (II.) And to make all men see what is the fellowship of *the mystery*, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10. (III.) To the intent that now unto principalities and powers in heavenly places might be [made] known by the church the manifold *wisdom* of God, 11. According to the eternal purpose which he purposed in Christ Jesus our Lord: 12. (IV.) In whom *we have* boldness and access with confidence by *the faith of him.*"

The Unsearchable Riches. I. The preaching. II. The mystery III. The wisdom. IV. Our condition. 1. Behold the grace. 2. Have faith.

The Second Sunday after the Epiphany.

Psalm xci. 9-10. 9. "Because thou hast made the Lord, who is my refuge, even the most High, thy habitation; 10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Obedience and Promise. I. Habitation. II. Choice. III. Obedience. IV. Promise. 1. Choose. 2. Be safe.

1 *Timothy* ii. 5-6. 5. "For there is one God, and one Mediator between God and man, the man Christ Jesus; 6. Who gave himself a ransom for all, to be testified in due time."

The One Mediator. I. God. II. Mediation. III. Ransom. IV. Testimony 1. Sin. 2. Ransom. 3. Mediator.

The Third Sunday after the Epiphany.

Isaiah xi. 10. "And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

The Root of Jesse. I. The root. II. Its use. III. The seeking. IV. The rest. 1. Seek. 2. Find.

Romans viii. 3-4. 3. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin [a sin-offering], condemned sin in the flesh: 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The Holiness of the Gospel. I. The law. II. Its weakness. III. The gospel. IV. Its strength. 1. Feel sin. 2. Forsake it. 3. Come to Christ for mercy and grace.

The Fourth Sunday after the Epiphany.

Isaiah lxiii. 16. "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting."

Divine Relation. I. Our father. II. Rejection. III. Redeemer. IV. Eternity. 1. Feel this divine relation. 2. Rejoice in God.

Colossians i. 19-20. 19. "For it pleased the Father that in him should all fulness dwell; 20. And, having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven."

The Pleasure of the Father. I. Fulness. II. Peace. III. Reconciliation. IV. Things. 1. Behold the Saviour. 2. Be reconciled.

The Fifth Sunday after the Epiphany.

Judges i. 6-7. 6. "Then Adoni-bezek fled; and they pursued after him and caught him, and cut off his thumbs and his great toes. 7. And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: *as I have done, so God hath requited me.* And they brought him to Jerusalem, and there he died."

The Sinner Requited. I. The sin. II. The requiting. III. Repentance. IV. Faith. 1. Flee from sin. 2. Seek mercy. 3. Serve God.

Hebrews viii. 1-2. 1. "Now of the things which we have spoken this is the sum: We have such a high priest, as is set on the right hand of the throne of the majesty in the heavens; 2. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man."

The Christian High Priest. I. Our high priest. II. His session. III. His ministry. IV. Our advantage. 1. Behold your high priest. 2. Come to Jesus.

The Sixth Sunday after the Epiphany.

Ruth i. 15-16. 15. "And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. 16. And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God."

The Safe Choice. I. God's people. II. Temptation. III. Choice. IV. Faith. 1. Choose religion. 2. Keep it.

Galatians v. 1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage."

The Liberty of the Gospel. I. The bondage. II. The liberty. III. The temptation. IV. The command. 1. Resist. 2. Yield not. 3. Overcome.

The Sunday called Septuagesima.

Amos ix. 11-12. 11. "In that day will I raise up the tabernacle of David which is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: 12. That they may possess the remnant of Edom, and of all the

heathen, who are called by my name, saith the Lord who doeth this."

The Tabernacle of David. I. The tabernacle. II. Its fall. III. Its restoration. IV. Its increase. 1. Know the Lord. 2. Give thanks.

Luke xiv. 22. "And the servant said, Lord, it is done as thou hast commanded, and yet there is room."

The Great Supper. I. Command. II. Obedience. III. Success. IV. Room. 1. Come. 2. Christ invites. 3. There is room.

The Sunday called Sexagesima.

Ezekiel xxxix. 21. "And I will set my glory among the heathen; and all the heathen shall see my judgment which I have executed, and my hand which I have laid upon them."

The Divine Glory. I. The glory. II. Its establishment. III. The punishment. IV. The seeing. 1. Recognize God. 2. Obey him.

Luke xv. 32. "It was meet that we should make merry, and be glad: for this *thy* brother was dead, and is alive again; and was lost, and is found."

The Parable of the Prodigal Son. I. The departure. II. The misery. III. The return. IV. The rejoicing. 1. Return. 2. Find mercy. 3. Remain.

The Sunday called Quinquagesima.

Hàbakkùk iii. 2. "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

The Prayer of Faith. I. Fear. II. The work. III. The time. IV. Mercy. 1. Fear. 2. Pray.

Ephesians iv. 30-32. 30. "And *grieve* not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32. *And be ye kind one to another*, tender hearted, forgiving one another, *even as God, for Christ's sake, hath forgiven you.*"

The Mildness of Christianity. I. The sealing. II. The grieving. III. The command. IV. The forgiveness. 1. Stand in awe. 2. Sin not. 3. Forgive.

The First Sunday in Lent.

Jonah i. 6. "So the shipmaster came to him and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

The Sleeper Awakened. I. Duty. II. Neglect. III. Discovery. IV. Repentance. 1. Repent. 2. Obey.

Matthew xi. 29-30. 29. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30. For my yoke is easy, and my burden is light."

Christ's Yoke. I. Invitation. II. Reason. III. Promise. IV. Description. 1. Come to Christ. 2. Submit to him.

The Second Sunday in Lent.

Jonah iii. 9. "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not."

The Repentance of Nineveh. I. Wrath. II. Fear. III. Repentance. IV. Mercy. 1. Fear. 2. Repent. 3. Seek and find mercy.

Luke vii., *part of verse* 50. "Thy faith hath saved thee, go in peace."

I. Sin. II. Faith. III. Salvation. IV. Peace. 1. Repent. 2. Believe. 3. Come to Christ.

The Third Sunday in Lent.

Job vi. 4. "For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me."

Conviction of Sin. I. Sin. II. Punishment. III. Conviction. IV. Repentance. 1. Feel sin. 2. Repent. 3. Believe.

John vi. 37. "All whom the Father giveth to me shall come to me; and him who cometh to me I will in no wise cast out."

No Sinner Rejected. I. Those given. II. Their coming. III. The believer. IV. The promise. 1. Behold God's mercies. 2. Come to Christ. 3. Seek the fulfilment of the Saviour's promise.

The Fourth Sunday in Lent.

Jeremiah l. 4-5. 4. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. 5. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant which shall not be forgotten."

The Travellers to Zion. I. The time. II. The seeking. III. The inquiry. IV. The resolution. 1. Seek. 2. Inquire. 3. Resolve.

Acts xvi. 30-31. 30. "And brought them out, and said, Sirs, what must I do to be saved? 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

The Great Question Answered. I. Conviction II. Inquiry. III. Faith. IV. Promise. 1. Inquire. 2. Believe.

The Fifth Sunday in Lent.

Haggai i. 5. "Now, therefore, thus saith the Lord of hosts, consider your ways."

Our Ways Considered. I. Ways. II. Selfishness. III. Consideration. IV. Repentance. 1. Reflect. 2. Repent. 3. Have faith.

Acts xvii. 30-31. 30. "And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31. Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The Altered Times. I. The ignorance. II. The command. III. The appointment. IV. The assurance. 1. Repent. 2. Prepare for death and judgment.

The Sixth Sunday in Lent.

Zechariah i. 5. "Your fathers, where are they? and the prophets, do they live for ever?"

Death's Call to Repentance. I. The fathers. II. The prophets. III. Repentance. IV. Salvation. 1. Resist not. 2. Be persuaded.

Acts xx. 21. "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

The Apostolic Testimony. I. Repentance. II. Faith. III. Testimony. IV. Result. 1. Hear the word. 2. Repent. 3. Believe.

Good Friday.

Leviticus xiv. 52-53. 52. "And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: 53. But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean."

Leprosy Cleansed. I. The disease. II. The sacrifice. III. The cleansing. IV. The atonement. 1. Know your disease. 2. Seek your cleansing.

Hebrews ii. 14-15. 14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him who had the power of death, that is, the devil; 15. And deliver them who through fear of death were all their lifetime subject to bondage."

The Great Deliverer. I. Incarnation. II. Death. III. Bondage. IV. Deliverance. 1. Feel your bondage. 2. Enjoy your deliverance.

Easter Day.

Acts x. 40-41. 40. "Him God raised up the third day, and shewed him openly; 41. Not to all the people, but unto witnesses chosen before by God, even to us, who did eat and drink with him after he rose from the dead."

Our Lord's Resurrection. I. The resurrection. II. The manifestation. III. The witnesses. IV. Their testimony. 1. The Lord is risen. 2. Seek those things which are above.

1 *Thessalonians* v. 9-10. 9. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10. Who died for us, that, whether we wake or sleep, we should live together with him."

The Divine Appointment. I. Wrath. II. Salvation. III. Death. IV. Life. 1. Flee from wrath. 2. Lay hold on eternal life.

The First Sunday after Easter.

Deuteronomy xxxii. 11-12. 11. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: 12. So the Lord alone did lead him, and there was no strange god with him."

God's Care of His People. I. God's people. II. Their helplessness. III. Their guidance. IV. Their purity. 1. Have faith in God. 2. Serve him.

Romans xiv. 7-9. 7. "For none of us liveth to himself, and no man dieth to himself. 8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9. For to this end Christ hath died, and rose, and revived, that he might be the Lord both of the dead and living."

The Lord of the Dead and Living. I. Life. II. Death. III. Property. IV. Dominion. 1. Live to Christ. 2. Die to Christ. 3. Be Christ's for ever.

The Second Sunday after Easter.

Zechariah ix. 12. "Turn ye to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto you."

The Prisoners of Hope. I. The prisoners. II. The stronghold. III. The turning. IV. The promise. 1. Turn. 2. Seek the promise.

Acts xiv. 21-22. 21. "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch, 22. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God."

The Apostolic Ministry. I. Preaching. II. Confirming. III. Perseverance. IV. Entrance. 1. Persevere. 2. Seek to enter heaven.

The Third Sunday after Easter.

Jeremiah ix. 23-24. 23. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 24. But let him who glorieth glory in this, that he understandeth and knoweth me, that I am the Lord who exercise loving kindness, judgment, and righteousnes, in the earth: for in these things I delight, saith the Lord."

The True Glorying. I. False glory. II. True glory. III. The exercise. IV. The delight. 1. Humility. 2. Knowledge of God.

Acts xxiv. 15-16. 15. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 16. And herein do I exercise myself, to have always a conscience void of offence toward God and toward men."

The Hope and the Exercise. I. The resurrection. II. The hope. III. The conscience. IV. The exercise. 1. Hope. 2. Exercise.

The Fourth Sunday after Easter.

Deuteronomy xxxii. 46-47. 46. "And he said unto them, Set your hearts unto all the words which I

testify among you this day, which ye shall command your children to observe to do, all the words of this law. 47. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it."

Obedience not a Vain Thing. I. The heart. II. The command. III. The reason. IV. The blessing. 1. Learn. 2. Instruct. 3. Seek the blessing.

Romans ii. 28-29. 28. "For he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh: 29. But he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Religion a Reality. I. Outward religion. II. Its worthlessness. III. Inward religion. IV. Its value. 1. Seek religion. 2. Enjoy peace with God.

The Fifth Sunday after Easter.

Jeremiah xiii. 15-16. 15. (III.) "Hear ye, give ear; be not proud: for the Lord hath spoken. 16. (IV.) Give glory to the Lord your God, (I.) before he cause darkness, and before your feet stumble upon the dark mountains, (II.) and, while ye look for light, he turn it into the shadow of death, and make it gross darkness."

God's Wrath against Sinners. I. Sin. II. Wrath. III. Invitation. IV. Repentance. 1. Come. 2. Repent. 3. Believe.

Acts xiii. 38-39. 38. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39. And by him all who believe are justified from all things, from which ye could not be justified by the law of Moses."

The Forgiveness of Sins. I. Christ. II. Repentance. III. Faith. IV. Forgiveness. 1. Hear the gospel. 2. Receive [by faith] pardon.

The Sunday after Ascension Day (No. 1.)

Psalm xi., *part of verse* 4. "The Lord is in his holy temple, the Lord's throne is in heaven."

The Abode of Christ. I. The incarnation. II. The sacrificial death. III. The resurrection and ascension. IV. The abode of Christ in heaven. 1. Know Christ in you. 2. Obey Christ. 3. Live by faith in Christ.

2 *Corinthians* ix. 15. "Thanks be to God for his unspeakable gift."

The Divine Goodness and our Gratitude. I. The gift. II. Its character. III. Our participation. IV. Our thanksgiving. 1. Take. 2. Be grateful.

The Sunday after Ascension Day (No. 2.)

Acts ii. 34-36. 34. "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 35. Until I make thy foes thy footstool. 36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Jesus, both Lord and Christ. I. The crucifixion. II. The ascension. III. The prophecy. IV. The fulfilment. 1. Come to Jesus. 2. Live to God. 3. Hope.

1 *John* iii. 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

What We shall Be. I. The present. II. The future. III. The likeness. IV. The reason. 1. Have faith. 2. Rejoice in hope.

Whitsunday.

Micah iv. 1-2. 1. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. 2. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the Lord from Jerusalem."

The Rise and Progress of Christianity. I. The time. II. The establishment. III. The resolution. IV. The instruction. 1. Resolve. 2. Receive instruction.

Acts x. 45. "And they of the circumcision who believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost."

The Gift of the Holy Ghost. I. The assembly II. The gift. III. The astonishment. IV. The reason. 1. Behold the mercy. 2. Receive the grace.

Trinity Sunday.

John xx. 28. "And Thomas answered and said unto him, My Lord and my God."

The Confession of Thomas. I. Doubt. II. Conviction. III. Confession. IV. Deity. 1. Have faith. 2. Persevere.

Philippians ii. 9-11. 9. "Wherefore God also hath highly exalted him, and hath given to him a name which is above every name: 10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the *earth;* 11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The Worship of Jesus. I. Exaltation. II. Name. III. Worship. IV. Confession. 1. Know Jesus. 2. Worship. 3. Confess.

The First Sunday after Trinity.

Psalm cxxxix. 23-24 23. "Search me, O God, and know my heart; try me, and know my thoughts: 24. And see if there be any wicked way in me, and lead me in the way everlasting."

Earnestness in Religion. I. Examination. II. Discovery. III. Guidance. IV. Safety. 1. Seek self-knowledge. 2. Seek grace.

Luke viii. 54-55. 54. "And he put them all out, and took her by the hand, and called, saying, Maid,

arise. 55. And her spirit came again, and she arose straightway: and he commanded to give to her meat"

The Daughter of Jäirus. I. The death. II. The miracle. III. The soul. IV. Faith. 1. Spiritual death. 2. Faith leads to life.

The Second Sunday after Trinity.

Psalm xxxiv. 19. "Many are the afflictions of the righteous: but the Lord delivereth him out of all."

The Safety of the Righteous. I. The righteous. II. His afflictions. III. His deliverance. IV. His gratitude. 1. Trust in God. 2. Seek his help.

Luke xi. 13. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them who ask him?"

Our Heavenly Father. I. The Holy Spirit. II. The necessity. III. The benevolence. IV. The Faith. 1. Ask in faith. 2. Grow in grace.

The Third Sunday after Trinity.

Ecclesiastes xi. 9. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the light of thine eyes: but know thou, that for all these things, God will bring thee into judgment."

Sin and Judgment. I. Youth. II. Impenitence. III. Repentance. IV. Judgment. 1. Reflect. 2. Repent. 3. Prepare.

Romans xv. 13. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

The God of Hope. I. The title. II. The fulness. III. The faith. IV. The abounding. 1. Faith. 2. Joy and peace. 3. Hope.

The Fourth Sunday after Trinity.

Deuteronomy viii. 2. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments, or no."

The Forty Years in the Wilderness. I. Trial. II. Design. III. Remembrance. IV. Faith. 1. Remember. 2. Believe.

Romans viii. 1. "There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Condemnation Withdrawn. I. Sin. II. Remission. III. Faith. IV. Obedience. 1. Repent. 2. Believe. 3. Obey.

The Fifth Sunday after Trinity.

Job xvi. 22. "When a few years are come, then shall I go the way whence I shall not return."

The Solemn Thought. I. Time. II. Death. III. Eternity. IV. Religion. 1. Time flies. 2. Eternity is at hand.

Ephesians i. 13-14. 13. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."

Trusting in Christ. I. The word. II. The faith. III. The sealing. IV. The earnest. 1. Have faith. 2. Have the earnest.

The Sixth Sunday after Trinity.

2 *Samuel* xii. 7. "And Nathan said to David, Thou art the man."

Truth Applied. I. Conviction. II. Confession. III. Pardon. IV. Punishment. 1. Feel your sin. 2. Confess to God. 3. Seek and find mercy.

Acts xxvi. 18. "To open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith which is in me."

St Paul's Commission. I. Illumination. II. Conversion. III Justification. IV. Sanctification. 1. Hear the word. 2. Live a life of faith.

The Seventh Sunday after Trinity.

Psalm xxxvi. 7. "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings."

God's Loving Kindness. I. God's loving kindness. II. Its excellence. III. Faith. IV. Protection. 1. See the loving kindness 2. Feel it. 3. Trust in God.

John vi 44-45. 44. (II.) "No man can come to me, except the Father who hath sent me *draw him:* (IV.) and I will *raise him up* at the last day. 45. (I.) It is written in the prophets, and they shall be all *taught of God;* (III.) every man, therefore, who hath heard, and hath learned of the Father, *cometh unto me.*"

Believers Saved. I. The teaching. II. The drawing. III. The coming. IV. The raising. 1. God teaches. 2. God draws. 3. Come to Christ. 4. Be saved.

The Eighth Sunday after Trinity.

Job xxii. 21. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

Acquaintance with God. I. God. II. Knowledge. III. Peace. IV. Good. 1. Know God. 2. Have peace. 3. Enjoy good.

1 *Timothy* iv. 8. "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life which now is, and of that which is to come."

The Profitableness of Godliness. I. Exercise. II. Profit? III. Godliness. IV. Profit. 1. Renounce self. 2. Seek holiness.

The Ninth Sunday after Trinity.

Jeremiah xvii. 5-8. 5. "Thus saith the Lord, Cursed

be the man who trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. 6. For he shall be like to the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. 7. Blessed is the man who trusteth in the Lord, and whose hope the Lord is. 8. For he shall be as a tree planted by the waters, and who spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

The Curse and the Blessing. I. False trust. II. Its punishment. III. True faith. IV. Its reward. 1. Trust not in man. 2. Trust in God.

2 *Timothy* iv. 7-8. 7. "I have fought a good fight, I have finished my course, I have kept the faith: 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but unto all them also who love his appearing."

The Crown of Righteousness. I. The fight. II. The course. III. The faith. IV. The crown. 1. Persevere. 2. Secure the crown.

The Tenth Sunday after Trinity.

Psalm xxxvii. 37. "Mark the perfect man, and behold the upright: for the end of that man is peace."

The Perfect Man. I. Man. II. Conversion. III. Perfection. IV. Peace. 1. Turn to God. 2. Live to God. 3. Die to God.

John xii. 27-28. 27. "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."

Our Lord's Submission. I. Trouble. II. The reasoning. III. The prayer. IV. The answer. 1. Patience. 2. Submission. 3. Faith.

The Eleventh Sunday after Trinity.

Ecclesiastes xii. 1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Religion in Youth. I. Youth. II. Old age. III. Creator. IV. Remembrance. 1. Seek God. 2. Enjoy religion.

1 *Corinthians* xv. 56-57. 56. "The sting of death is sin; and the strength of sin is the law. 57. But thanks be to God who giveth to us the victory through our Lord Jesus Christ."

The Christian's Victory. I. The sting. II. It's strength. III. The victory. IV. The gratitude. 1. Flee from sin. 2. Fly to Christ for refuge. 3. Return thanks for mercy found.

The Twelfth Sunday after Trinity.

Malachi iii. 6. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

The Divine Unchangeableness. I. Sin. II. Mercy. III. Unchangeableness. IV. Conversion. 1. God's mercy. 2. Serve him.

John xvii. 17. "Sanctify them through thy truth: thy word is truth."

The Christian's Qualification. I. Necessity. II. Sanctification. III. Truth. IV. Heaven. 1. Be holy. 2. Love the truth.

The Thirteenth Sunday after Trinity.

Jeremiah xvii. 12-13. 12. "A glorious high throne from the beginning is the place of our sanctuary. 13. O Lord, the hope of Israel, all who forsake thee shall be ashamed, and they who depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.

The Misery of Godlessness. I. The sanctuary. II. The hope. III. The punishment. IV. The reason. 1. Believe. 2. Fly to Christ for refuge. 3. Persevere.

2 *Timothy* i. 12. "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The Christian's Confidence. I. Suffering. II. Shame. III. Knowledge. IV. Perseverance. 1. Endure. 2. Know. 3. Have faith.

The Fourteenth Sunday after Trinity.

Psalm lxv. 4. "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."

The Blessedness of Religion. I. The chosen. II. The dwelling. III. The blessing. IV. The satisfaction. 1. See the blessing. 2. Enjoy it.

John xiv. 1-3. 1. "Let not your heart be troubled: ye believe in God, believe also in me. 2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The Christian's Consolation. I. Trouble. II. Faith. III. Information. IV. Promise. 1. Be happy. 2. Believe. 3. Hope.

The Fifteenth Sunday after Trinity.

Psalm lxxiii. 25-26. 25. "Whom have I in heaven but thee? and there is none upon earth whom I desire beside thee. 26. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

The Christian's Chief Good. I. The chief good. II. The weakness. III. The strength. IV. The portion. 1. Love God. 2. Seek his favour.

1 *Corinthians* xiii. 11-12. 11. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12. For now we see through a

glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

The Christian's Progress. I. Childhood. II. Manhood. III. Time. IV. Eternity. 1. Know. 2. Persevere. 3. Hope.

The Sixteenth Sunday after Trinity.

Judges xiii. 22-23. 22. "And Manōah said unto his wife, We shall surely die, because we have seen God. 23. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed to us all these things, nor would, as at this time, have shewed to us such things as these."

Trust in God. I. Fear. II. Confidence. III. Reason. IV. Happiness. 1. Have faith. 2. Be happy. 3. Remember Manōah's wife.

2 *Corinthians* ii. 15-16. 15. "For we are unto God a sweet savour of Christ, in them who are saved, and in them who perish: 16. To the one we are the savour of death unto death; and to the other of life unto life."

The Christian Ministry. I. The saved. II. The lost. III. The ministry. IV. The Saviour. 1. Hear the word. 2. Lay hold on life.

The Seventeenth Sunday after Trinity.

Haggai ii. 9. "The glory of this latter house shall be greater than [that] of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

The Christian's Peace. I. The houses. II. The glory. III. The Saviour. IV. The peace. 1. Look to Jesus. 2. Have peace.

2 *Corinthians* iii. 18. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The Christian's Change. I. The vision. II. The manner. III. The change. IV. The agent. 1. Look to Jesus. 2. Have peace.

The Eighteenth Sunday after Trinity.

Jeremiah xxiv. 3. "Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, which cannot be eaten, they are so evil."

The Divine Decision. I. The good. II. Their preservation. III. The evil. IV. Their destruction. 1. Flee from wrath. 2. Cleave to the Lord.

The Good Figs. 1. Daniel. 2. Ezekiel. 3. Shadrach. 4. Meshach. 5. Abednēgo.

The Evil Figs. 1. Jehoahaz *(Shallum).* 2. Eliakim *(Jehoiakin).* 3. Jehaiakin *(Coniah).* 4. Zedekiah. *Three Sons and one Grandson of Josiah.*

Philippians iv. 6-7. 6. "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. 7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Prayer and it's Promise. I. Anxiety. II. Prayer. III. Peace. IV. Keeping (as the sentinel on the watch tower). 1. Trust in God. 2. Seek his peace.

The Nineteenth Sunday after Trinity.

Psalm lxvi. 12-14. 12. "Thou hast caused men to ride over our heads; we went through fire and water: but thou broughtest us out into a wealthy place. 13. I will go into thy house with burnt offerings: I will pay to thee my vows, 14. Which my lips have uttered, and my mouth hath spoken, when I was in trouble."

Gratitude to God. I. Trouble. II. Deliverance. III. Gratitude. IV. Promise. 1. God has saved. 2. You have promised. 3. Be true.

Revelation iii. 20. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me:"

Christ's Call to the Unconverted. I. Knocking. II. Hearing. III. Opening. IV. Entering. 1. Christ knocks. 2. Open the door.

The Twentieth Sunday after Trinity.

Malachi iii. 16-17. 16. "Then they who feared the Lord *spake* often one to another: and the Lord hearkened, and heard it, and a *book* of remembrance was written before him for them who feared the Lord, and who thought upon his name. 17. And they shall be mine, saith the Lord of hosts, in that day when I make up my *jewels;* and I will *spare* them as a man spareth his own son who serveth him."

Communion and its Promise. I. The communion. II. The book. III. The jewels. IV. The confidence. 1. Fear God. 2. Trust in him.

Hebrews ix. 27-28. 27. "And as it is appointed unto man once to die, but after this the judgment: 28. So Christ was once offered to bear the sins of many; and unto them who look for him shall he appear the second time without sin (a sin offering) unto salvation."

The Divine Appointments. I. Death. II. Judgment. III. Offering. IV. Appearance. 1. Receive Christ. 2. Meet Christ.

The Twenty-first Sunday after Trinity.

Jeremiah xxiii. 6. "In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, The Lord our Righteousness."

The Saved and the Saviour. I. Time. II. Salvation. III. Security. IV. Name. 1. Enjoy salvation. 2. Know the Saviour.

2 *Corinthians* v. 20. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

The Christian Ambassadors. I. Rebellion. II. Reconciliation. III. Ambassadors. IV. Entreaty. 1. See God's mercy. 2. Be persuaded.

The Twenty-second Sunday after Trinity.

Psalm xc. 12. "So teach us to number our days that we may apply our hearts unto wisdom."

Arithmetic of Wisdom. I. Time. II. Instruction. III. Application. IV. Wisdom. 1. Feel your mortality. 2. Seek wisdom.

1 *Peter* iii. 15. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man who asketh you a reason of the hope which is in you with meekness and fear."

The Christian's Answer. I. Sanctification. II. Hope. III. Question. IV. Answer. 1. Reverence. 2. Hope. 3. Preparation.

The Twenty-third Sunday after Trinity.

Judges xvi. 20. "And she said, The Philistines be upon thee Samson. And he awake out of his sleep, and said, I will go out as at other times before, and shake myself And he wist not that the Lord was departed from him."

Spiritual Carlessness. I. Self-confidence. II. Fall. III. Insensibility. IV. Punishment. 1. Watch. 2. Examine. 3. Believe.

1 *Peter* v. 10. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

God's Call and Grace to His People. I. The name. II. The call. III. The suffering. IV. The grace. 1. Endure. 2. Pray. 3. Persevere.

The Twenty-fourth Sunday after Trinity.

Malachi iv. 2. "But unto you who fear my name shall the Sun of Righteousness arise with healing in his wings."

The Sun of Righteousness. I. The name. II. The fear. III. The sun. IV. The healing. 1. Fear. 2. Hope. 3. Be healed.

2 *Peter* i. 3-4. 3. "According as his divine power hath given unto us all things which pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue: 4. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption which is in the world through lust."

The Divine Benevolence. I. The gift. II. The name. III. The promise. IV. The design. 1. Know God. 2. Partake of his nature.

The Twenty-fifth Sunday after Trinity.

Malachi iv. 5-6. 5. "Behold, I will send to you Elijah the prophet before the coming of the great and dreadful day of the Lord: 6. And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."

The Mission of John the Baptist. I. The mission. II. The time. III. The conversion. IV. The curse. 1. Repent. 2. Flee from wrath. 3. Believe.

2 *Peter* i. 10-11. 10. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Spiritual Diligence and it's Promise. I. The diligence. II. The security. III. The entrance. IV. The kingdom. 1. Persevere. 2. Triumph.

"If there be any more Sundays before Advent Sunday, the Texts of some of those Sundays which were omitted after the Epiphany may be taken in to supply so many as are here wanting."

CONCLUSION.

In reading and in speaking, art must assist nature. The good to be effected by this union of nature and of art is the profit of an intellectual and moral nature gained by the hearers. The easiest method of explaining the meaning of a lesson from the Old Testament or the New is a correct and feeling method of reading. The hearer is impressed by the varied intonation of the reader, and understands, as he listens, the feelings of the persons who may be described as engaged in the conversations and actions related. I have learned this by an experience of forty years; and was warned by a kind old Lancashire woman never to alter my style of reading; for, said she, "I can understand the scriptures by your style of reading far better than I could understand them if I were listening to another explaining the same scriptures." I have to acknowledge how much I have been indebted to the same good woman (who has been in heaven for more than thirty years past) for her words of encouragement. I never studied to read. I read, that I might understand what I read, in private; and when I read in the house of God, I read as I understood, and as I felt. In speaking in the house of God, that is, in what is called "extempore address" from the pulpit, I have always endeavoured to follow the same rule of nature, the "Lex et Norma loquendi." This may be called a normal method of reading and of speaking, but it is of nature's dictation, of nature's norma or rule. The very highest authorities do not oppose it. They yield to nature's law, and follow nature's dictates and nature's norma in their own efforts to impress their hearers in their written or in their "extempore" addresses.

The authority of Shakespeare must be quoted. He represents Hamlet as addressing the players, whom he had engaged for the entertainment of the court of his adulterous mother and her adulterous and murderous husband, in these words:—

"Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue. But if you mouth it, as many of your players do, I had as lief the town-crier had spoke my lines. Nor, do not saw the air too much with your hand, thus; but use all gently; for, in the very torrent, tempest, and, as I may say, whirlwind of passion, you must acquire and beget a temperance which may give to it smoothness. O! it offends me to the soul, to hear a robustious periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings; who, for the most part, are capable of nothing but inexplicable dumb shows and noise: I would have such a fellow whipped for o'erdoing termagant; it out Herod's Herod.—Pray you, avoid it.

"Be not too tame neither; but let your own discretion be your tutor. Suit the action to the word, the word to the action, with this especial observance, that you o'erstep not the modesty of nature: for anything so overdone is from the purpose of playing; whose end, both at the first and now, was, and is, to hold, as 'twere, the mirror up to nature, to show Virtue her own feature, Scorn her own image, and the very age and body of the Time, his form and pressure. Now, this overdone, or come tardy off, though it make the unskilful laugh, cannot but make the judicious grieve: the censure of the which one must, in your allowance, o'erweigh a whole theatre of others. O! there be players whom I have seen play, and heard others praise, and that highly, not to speak it profanely, who, neither having the accent of Christians, nor the gait of Christian, Pagan, nor man, have so strutted and bellowed, that I have thought some of Nature's journeymen have made men, and not made them well; they imitated humanity so abominably."—*Hamlet, act* iii., *scene* 2.

In preaching the gospel everything must be considered and faithfully practised which can render the words of the speaker profitable to the hearer. Children are to hear sermons. Persons who can neither read nor write come to the services of the sanctuary, and must, of course, hear sermons. The great concern of all, from the Throne downwards, is the salvation of the soul. The confession of all may be summed up in few words: "I am a sinner; what must I do to be saved?" The gospel is plain: "Believe on the Lord Jesus Christ, and thou shalt be saved." "What am I to believe about the Lord Jesus Christ?" Believe that "you have redemption through his blood, the forgiveness of your sins."

"The gift of God is eternal life, through Jesus Christ our Lord." The great simplicity of the gospel must be made known from the pulpit. The profound learning of some must be admired by those who, perhaps, may be qualified to understand it. The eloquence of others may be the object of wonder to those who love excitement and sensation. The simplicity of gospel truth needs no aid from learning or from eloquence. A simple answer to a simple question is required. In God's name, and for Christ's sake, let that simple answer be given. The sinner enquires, "what must I do to be saved?" Then give the answer with all the power of a felt salvation, "Christ died for you." Believe in the Lord Jesus Christ, that He died for your sins and rose again for your justification. And having thus received your justification by faith, go onward, look upward, go heavenward, and, finally, by God's mercy, obtain that eternal life which is the gift of God, through Jesus Christ our Lord.

The simplest form of preaching the gospel to all classes of inquiring sinners is the following hymn, No. 14 in the collection of hymns, "sung by Ira D. Sankey, at gospel meetings":—

TELL ME THE OLD, OLD STORY.

"The love of Christ which passeth Knowledge." *Ep. iii.* 19.

1. TELL me the Old, Old Story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
Tell me the story *simply*,
As to a little child,
For I am weak and weary,
And helpless and defiled.
Tell me the Old, Old Story
Of Jesus and His love.

2. Tell me the Story *slowly*,
That I may take it in—
That wonderful redemption,
God's remedy for sin.
Tell me the Story *often*,
For I forget so soon;
The early dew of morning
Has passed away at noon.

3. Tell me the Story *softly*,
With earnest tones and grave;
Remember! I'm the sinner
Whom Jesus came to save.
Tell me that Story *always*,
If you would really be,
In any time of trouble,
A comforter to me.

4. Tell me the same Old Story,
When you have cause to fear
That this world's empty glory
Is costing me too dear.
Yes, and when *that* world's glory
Is dawning on my soul,
Tell me the Old, Old Story:
"Christ Jesus makes thee whole."

Jeremiah l. 4-5. 4. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. 5. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant which shall not be forgotten."

Verse 4. ["In those days, and at that time."] In the times in which Babylon shall be opposed by the Medes and Persians, both Israel and Judah, seeing the commencement of the fulfilling of the prophecies, shall begin to seek the Lord with much prayer, and with broken and contrite hearts. When the decree of Cyrus comes, they shall be ready to set off for their own country, deploring their offences, yet rejoicing in the mercy of God which has given to them this reviving in their bondage.

Verse 5. ["Let us join ourselves to the Lord in a perpetual covenant."] All our former covenants have been broken: let us now make one which shall last for ever. He shall be the Lord our God, and we will no more worship idols. This covenant they [Israel and Judah] have kept to the present day. Whatever their present moral and spiritual state may be, they are no idolators in the gross sense of the term.

"The description which is here given of the state of this people, of their feelings and their conduct, finely exhibits the state of real penitents who are fervently seeking the salvation of their souls.

1. "*In those days*, when Jesus Christ is manifested in the flesh: *and in that time*, when through Him is preached the remission of sins, and the people who hear are pricked in their conscience.

2. "*The Children of Israel and the Children of Judah together*. No distinction being then felt or attended to; for all feel themselves *sinners*, who have come short of the glory of God. Even national distinctions and religious differences, which bind men fastest, and hold them longest, are absorbed in the deep and overpowering concern [which] they feel for their eternal interests.

3. "*Going, and Weeping shall they go*. Religious sorrow does not preclude activity and diligence; while they are weeping for their sins, they are going on in the path of duty, seeking the Lord while he may be found, and calling upon him while he is near.

4. "*They shall ask the way to Zion. Real penitents* are the most inquisitive of all mortals; but their inquiries are limited to one subject: they ask the way to Zion. What shall we do to be saved? How shall we shun the perdition of ungodly men, &c.

5. "*With their faces thitherward*. They have turned from sin, and turned to God. They have left the paths of the destroyer, and their hearts are towards God, and towards the remembrance of his name. Thus they are profiting by that light which convinced them of sin, righteousness and judgment.

6. "*Come and let us join ourselves to the Lord*. Religion is a social principle, and begets a social feeling in the soul. No man who feels his own sore, and the plague of his heart, wishes to venture alone in the way to heaven. He feels he wants counsel, support, comfort, and the company of those who will watch over him in love. Like to David, the true

penitent is a companion of all those who fear the Lord. Those heavenly feelings come from one and the same spirit, and lead to the same end: hence they say:—

7. "*Let us join ourselves to the Lord in a perpetual Covenant.* It is said, that to be *undecided* is to be *decided.* They who are not determined to go to heaven will never reach it. If the heart be not laid under obligation, it will do nothing. I hope I am in earnest: I trust I shall be in earnest about the salvation of my soul; it is very proper I should be so, and such like, show an *irresolute* soul. Such persons are ever learning, and never able to come to the knowledge of the truth.

8. "*Let us, therefore, bind ourselves.* We have trifled too long; have halted too long between two opinions. We know, now, that Jehovah is God; let us, therefore, enter into a covenant with him. Let the covenant be a pertetual one; let us not make it for a day, for any particular time, but for ever; and let it never be broken. Let our part be kept inviolable; we are, and will be, thy people; and God's part will never fail: I am, and will be, your God.

"*The Covenant requires a Sacrifice.* Hence, Berith signifies both a covenant and a sacrifice. Christ crucified is the great covenant-sacrifice. By him God becomes united to us, and through him we become united to God."—*Dr. A. Clarke.*

John v. 24. "Verily, verily, I say unto you, He who heareth my word, and believeth on him who sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

T. LIVII PRÆFATIO.

FACTURUSNE operæ pretium sim, si a primordio Urbis res populi Romani perscripserim, nec satis scio; nec, si sciam, dicere ausim: quippe qui, quum veterem, tum vulgatam esse rem, videam; dum novi semper scriptores, aut in rebus certius aliquid allaturos se, aut scribendi arte rudem vetustatem superaturos, credunt. Utcunque erit, juvabit tamen, rerum gestarum memoriæ principis terrarum populi pro verili parte et consuluisse; et, si in tanta scriptorum turba mea fama in obscuro sit, nobilitate ac magnitudine eorum, meo qui nomini officient, me consoler. Res est præterea et immensi operis, ut quæ supra septingentesimum annum repetatur: et quæ, ab exiguis profecta initiis, eo creverit, ut jam magnitudine laboret sua: et legentium plerisque, haud dubito, quin primæ origines proximaque originibus minus præbitura voluptatis sint, festinantibus ad hæc nova, quibus jampridem prævalentis populi vires se ipsæ conficiunt. Ego contra hoc quoque laboris præmium petam, ut me a conspectu malorum, quæ nostra tot per annos vidit ætas, tantisper certe dum prisca illa tota mente repeto, avertam; omnis expers curæ, quæ scribentis animum, etsi non flectere a vero, sollicitum tamen efficere possit. Quæ ante conditam condendamve urbem, poeticis magis decora fabulis quam incorruptis rerum gestarum monumentis, traduntur, ea nec affirmare, nec refellere, in animo est. Datur hæc venia antiquitati, ut, miscendo humana divinis, primordia urbium augustiora faciat. Et, si cui populo licere oportet consecrare origines suos, et ad Deos referre auctores, ea belli gloria est populo Romano, ut, quum suum conditorisque sui parentem Martem potissimum ferat, tam et hoc gentes humanæ patiantur æquo animo, quam imperium patiuntur. Sed hæc et his similia, utcunque animadversa aut existimata erunt, haud in Magno equidem ponam discrimine. Ad illa mihi pro se quisque acriter intendat animum, quæ vita, qui mores fuerint: per quos viros, quibusque artibus, domi militiæque, et partum et auctum imperium sit, labante deinde paulatim disciplina, velut desidentes primo mores sequatur animo: deinde ut magis magisque lapsi sint: tum ire cœperint præcipites: donec ad hac tempora, quibus nec vitia nostra nec remedia pati possumus, perventum est. Hoc illud est præcique in cognitione rerum salubre ac frugiferum, omnia te exempli documenta in illustri posita monumento intueri: inde tibi tuæque reipublicæ, quod imitere, capias: inde, fœdum inceptu, fœdum exitu, quod vites. Ceterum aut me amor negotii susceptı fallit, aut nulla unquam respublica nec major, nec sanctior, nec bonis exemplis ditior fuit: nec in quam civitatem tam seræ avaritia luxuriaque immigraverint: nec ubi tantus ac tam diu paupertati ac parsimoniæ honos fuerit, adeo, quanto rerum minus, tanto minus cupiditatis erat. Nuper divitiæ avaritiam, et abundantes voluptates desiderium, per luxum atque libidinem pereundi perdendique omnia, invexere. Sed quĕrĕlæ, ne tum gratæ futuræ, quum forsitan et necessariæ erunt, ab initio certe tantæ ordiendæ rei absint. Cum bonis potius ominibus votisque ac precationibus Deorum Dearumque, si, ut poëtis, nobis quoque mos esset, libentius inciperemus; ut orsis tanti operis successus prosperos darent.—*Walker's Livy.*

T. LIVY'S PREFACE.

Whether I may be about to make the price of my work, if I write thoroughly the affairs of the Roman people from the first origin of the city, I neither know sufficiently: nor, if I know, would I dare to tell: forasmuch as I am one who see that the matter is as well old, as grown into contempt: whilst new writers always believe, either that they will bring forward something more certain, or that they will excel rude antiquity in the art of writing. However it will be, it will nevertheless delight me, that I myself also have consulted for the manly part of the memory [or record] of the chief people of the lands [or nations]: and if, in so great a crowd of writers, my fame be in obscurity, I may console myself by the nobility and the magnitude of those who will obstruct my name. Besides, the matter is both of immense work, as that which may be sought back beyond the seven hundredth year: and which, having proceeded from small beginnings, has increased to that degree, that it now labours [or feels distressed] by it's own magnitude: and to most of persons reading, I doubt not, but that the origins and the things nearest to the origins will afford less pleasure,

as they are hastening to these new things, by which the powers themselves of a prevailing people long since make an end of themselves. I, on the contrary, will seek this reward also of my labour, that I may turn myself away from the sight of evils which our age has seen through so many years, so long, certainly, whilst I repeat those ancient things with my whole mind: void of all care, which, although it cannot bend from the truth, may, notwithstanding, render the mind of the writer sollicitous. What things before the city was built or was intended to be built, are related, rather adorned by poetic fables than by the uncorrupt monuments of exploits (rerum gestarum), it is in my mind neither to affirm nor to refute these things. This indulgence is given to antiquity, that, by mixing human things with divine, it may make the first origins of cities more august. And if any people ought to have a licence to consecrate their origins, and to refer to gods as their authors, the Roman people have that glory of war, that, when it proposes (ferat) Mars as their own and their founder's parent, even this the human nations may suffer with as much equanimity as they suffer their empire. But these things, and things similar to these, however they may be attended to or estimated, I will indeed place in no great distinction. Let every one for himself actively bend his mind for me to those things, what life, what manners may have been: by what men, and by what arts at home and abroad (domi militiæque—also—in peace and in war) empire may have been acquired and increased; thence discipline by little and little tottering (labante) let him follow in his mind morals at first, as if beginning to fall (desidentes): thence how they tottered more, and then they began to go headlong, until he has arrived at these times in which we are able to suffer neither our vices nor their remedies. This is that principally salubrious and fruit-bearing in the knowledge of matters, that you should look at the documents of all example placed in an illustrious monument, thence you may take to yourself and to your republick what you may imitate: thence, the filthy in beginning, and the filthy in ending, which you may avoid. But either the love of the business undertaken deceives me, or no republick was ever greater, or holier, or richer in good examples; nor (civitas ulla) any state into which state avarice and luxury immigrated so late: nor where poverty and frugality (parsimonia) had so great and so long continued (tam diu) honour, in so much that (adeo) by how much there was less of property (rerum), by so much there was less of covetousness. Lately, riches carried in avarice, and abundant pleasures (carried in) desire (of pleasures), by extravagancy and the desire of wasting and of destroying all things. But let complaints, lest then indeed about to be agreeable, when perhaps they will also be necessary, be absent from the beginning of certainly so great a matter to be entered upon. More willingly would we begin rather with good omens, and vows, and prayers of gods and goddesses, that they would give prosperous successes to the beginnings of so great a work. (Orsis tanti operis: tanto instituto operi).

ΕΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ανατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμιν πραγμάτων, καθως παρέδωσαν ἡμῖν οι ἀπ ἀρχῆς αὐτοπται καὶ ὑπηρέται γανομενοι του λόγου; ἔδοξε κἀμοὶ, παρηκολουθηκότι ἄνωθεν πασιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων την ἀσφαλειαν.—*Luke* i. 1-4.

1. *Wiclif*, A.D. 1380. "Forsathe for many men enforsiden to ordeyne the telling of thingis, whiche filled in us, as thei that sayen at the bigynnyng, weren mynistris of the word bytsaken: it seyn also to me hauynge fro the byggnning alle thingis deligently bi ordre to write to thee thou bist teofile, thot thou knowe the treuthe of thoo wordis of which thou art lernd.

2. *Tyndale*, A.D. 1534. "For as moche as many have taken in hand to compyle a treaties of thoo thinges which are surely knowan amonge vs, even as they declared them vnto vs, which from the beginnynge saw them their selves, and were ministers of the doying; I determined also, assone as I had searched out diligently all thinges from the beginnynge, that then I wolde wryte vnto the, good Theophilus; that thou myghtest knowe the certeute of thoo thinges wher of thou arte informed.

3. *Cranmer*, A.D. 1539. "For as moche as many have taken in hande to set forth the declaration of those thinges, which are most surely to be beleved amonge vs, even as they delyuered them vnto vs, which from the begynnyng sawe them them selues with theyr eyes, and were ministers of the thinges that they declared; I determyned also (as sone as I had searched out dyligently all thinges from the begynnyng) that I wolde wryte vnto the [the, means thee] good Theophitus; that thou mighest knowe the certente of those thinges whereof thou hast bene infourmed.

4. *Geneva*, A.D. 1557. "For asmuch as many haue taken in hand to write the historie of those thynges, wherof we are fully certified euen as they declared them vnto vs, which from the begynning saw them theirselves, and were ministers at the doyng; it seemed good also to me (moste noble Theophilus) as sone as I had learned perfectly all thynges from the beginnyng, to wryte unto thee thereof from poynt to poynt. That thou mighest acknoledge the truoth of thase thinges where in thou hast bene braoght up.

5. *Rheims*, A.D. 1582. "Becavse many have gone about to compile a narration of the things that haue been accomplished among vs: according as they haue deliured vnto vs vvho, from the beginning them selves savv and vvere ministers of the vvord: it seemed good also vnto me, hauing diligently atteined to al things from the beginning, to vvrite to thee in order, good Theophilus, that thou maist knovv the veritie of those vvordes whereof thou hast been instructed.

6. *Authorised*, A.D. 1611. "Forasmuch as many haue taken in hande to set foorth in order a declara-

tion of those things which are most surely beleeued among us, euen as they deliuered them vnto us, which from the beginning were eye witnesses, and ministers of the word: it seemed good to me also, hauing had perfect vnderstanding of things from the very first, to write unto thee in order, mot excellent Theophilus, that thou mightest know the certaintie of those things wherein thou hast been instructed."—*The Englis Hexapla, London, Samuel Bagster & Sons*, A.D. 1841.

ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων ὦ Θεόφιλε, ὧν ηρξατο ὁ Ἰησουσ ποεῖν τε καὶ διδάσκειν, ἀχρι ἧσ ἡμέρασ ἐντειλάμενοσ τοῖσ ἀποστόλοισ διὰ Πνεύματοσ ἁγίου, οὕσ εξελέξατο, ανελήφθη. οἷσ καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν ἀυτὸν, ἐν πολλοῖσ τεκμηρίοισ, δι ἡμερῶν τεσσαράκοντα ὀπτανόμενοσ αὐτοῖσ, καὶ λέγων τὰ περὶ τῆσ βασιλείασ τὸυ Θεοῦ. καὶ συναλιζόμενοσ παρηγγειλεν αὐτοῖσ ἀπὸ Ἱεροσολύμων μή χωρίζεσθαι, ἀλλα περιμένειν την ἐπαγγελίαν τοῦ πατρὸσ, ἣν ἠκούσατέ μου. ὅτι Ἰωάννησ μεν ἐβάπτισεν ὕδατι ὑμεῖσ δέ βαπτισθησεσθε εν Πνεύματι ἁγίω, οὐ μετὰ πολλὰσ ταύτασ ἡμέρασ.—*Acts* i. 1-5.

1. *Wiclif*, A.D. 1380. "Teofle first I made a sermoun of alle thingis; that ihesus bigan to do and to teche in to the day of his assencioun, in which he commaundidt, bi the holi goost, to his apostlis which he hadde chosun, to whiche he schewid hym silf alyue, aftir his passioun, bi many argumentis; apperynge to hem faurti daies, and spekynge of the rewme of God, and he cet with hem and commandid that thei schulen not departe fro ierusalim, but abiden the biheest of the fadir, which ye herden he seide bi my mouth. For ioon baptissid in watir, but ye schuln be baptissed in the holi goost, aftir these fewe daies.

2. *Tyndale*, A.D. 1534. "In the former treatise (Deare frende Theophilus) I have written of all that Jesus beganne to do and teache vntyll the daye in the which he was taken vp after that he, thorowe the holy goost, had geven commaundementes vnto the Apostles which he had chosen: to whom also he shewed him selfe alyve' after his passion, by many tokens apperynge vnto them fourty dayes, and speakynge of the Kingdome of God, and gaddered them togeder, and commaunded them, that they should not departe from Jerusalem: but to wayte for the promys of the father, whereof ye have herde of me. For John baptized with water: but ye shalbe baptised with the holy goost, and that within this fewwe dayes.

3. *Cranmer*, A.D. 1539. "In the former treatyse (Dear Theophilus) we have spoken of all that Jesus beganne to do and teach, vntyll the daye in whych he was taken vp, after that he, thorow the holy goost, had guen commandementes vnto the Apostles whom he had chosen: to whom also he shewed him selfe alyue after his passion (and that by many tokens) appearinge vnto them fourtye dayes, and speakynge of the Kyngdom of God, and gathered them together and commaunded them that they should not departe from Jerusalem: but to wayte for the promys of the father, wherof (sayeth he) ye have heard of me. For John truly baptysed with water; but ye shal be baptysed with the holy goost, after these feaw dayes.

4. *Geneva*, A.D. 1557. "In the former treatyse, *deare friend* Theophilus, I have written of all that IESVS began to do and teach, vntil the day in which he was taken up, after that he, through the holy Gost, had geuen commandementes vnto the Apostles, whome he had chosen. To whom also he shewed him self alyue after his passion, by many infallible tokens, appearing vnto them by the space of fourty dayes, and speakyng of those things which *apperteine* to the Kingdom of God. And gathering them together, he commanded them that they shoulde not depart from Jerusalem: but to wayte for the promes of the Father, which, sayd he, ye haue heard of me. For Iohn truly baptized with water, but ye shalbe baptized with the holy Gost, with in these fewe dayes.

5. *Rheims*, A.D. 1582. "The first treatise I made of al things, O Theophilus, vvich Iesvs began to doe and to teache, vntil the day vvherin giuing commaundement by the holy Ghost to the Apostles vvhom he chose, he vvas assumpted: to vvhom he shevved also him self aliue, after his passion, in many arguments, for fourtie daies appearing to them, and speaking of the Kingdom of God.

"And eating vvith them, he commaunded them, that they should not depart from Hierusalem, but should expect the promise of the Father, vvhich you haue heard (saith he) by my mouth: for Iohn in deede baptized vvith vvater, but you shal be baptized vvith the holy Ghost, after these fevv daies.

6. *Authorised*, A.D. 1611. "The former treatise haue I made, O Theophilus, of all that Iesus began both to doe and teach, untill the day in which he was taken vp, after that he, through the holy Ghost had giuen commandements vnto the Apostles whom he had chosen. To whom also hee shewed himselfe aliue after his passion, by many infallible proofes, being seene of them fortie dayes, and speaking of the things perteining to the Kingdom of God: and being assembled together with them, commanded them that they should not depart from Hierusalem, but wait for the promise of the Father, which, *saith he*, ye haue heard of me. For Iohn truely baptized with water, but ye shall be baptized with the Holy Ghost, not many dayes hence."—*The English Hexapla, London, Samuel Bagster & Sons*, A.D. 1841.

The date of Wicklif's version is A.D. 1380. The date of the Authorised version is A.D. 1611. During the interval, 231 years, between these two versions or translations of the Old and New Testaments into the English language, four versions or translations into the English language have appeared. In the examples which I have given, any person may, for himself, form an opinion of the very slow growth of the English language. In my copy of the authorised version, published by Her Majesty's printers, Eyre and Spottiswoode, A.D. 1841, there is evidently an improvement in the spelling, and in the grammar. However, there is a very great necessity for further improvement. The writings of Gibbon, of Hume, of Reid, and of Dugald Stewart; and of Swift, Addison,

Dryden, and of Edmund Burke; and of Samuel Johnson, and of other learned men, have contributed to the raising of the English language into a degree of purity far surpassing the too frequent occurences of inelegancies and inaccuracies found in our English versions of the Holy Scriptures. Cleanse our authorised version of the Bible, and cleanse our Book of Common Prayer from all these inelegancies and inaccuracies, and the result will be seen in the elegancies and accuracies of our literature.

Matthew v. 3. Μακαριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτων ἐστιν η βασιλεία τῷν ουρονῶν.

Blessed are the poor in spirit, for theirs is the kingdom of God.

Or happy, μακαροι, from μα, or μη, not, and, κηρ, fate, or death; intimating, that such persons were endued with immortality, and, consequently, were not liable to the caprices of fate. *Homer*, *Iliad* i. 339, calls the supreme Gods θεων μακαρων, the ever happy and immortal Gods, and opposes them to θνγτων ανθρωπων, mortal men.

Τω δ'αυτω μαρτυροι εστων
Προσ τε Θεων μακαρων, προσ τε θνητων ανθρωπων.
—*Iliad* i, 339.

Be ye, *yourselves*, witnesses before the immortal Gods, and before men.

From this definition we may learn that the person whom Christ terms happy, is not one who is under the influence of fate or chance, but is governed by an all-wise Providence, having every step directed to the attainment of immortal glory: being transformed by the power of the Holy Spirit into the likeness of the ever-blessed God. Though some of the persons whose states are mentioned in these verses cannot be said to be yet blessed or happy, in being made partakers of the divine nature, yet they are termed happy by our Lord, because they are on the straight way to this blessedness Taken in this light, the meaning is similar to that expressed by the poet, when describing a happy man:—

FELIX qui potuit rerum cognoscere causas:
Atque metus omnes et inexorabile FATUM
Subjecit pedibus strepitumque Acherontis avari.
Dr. A. Clarke, Virg. Geor. ii. v. 490.

Happy he who has been able to know the causes of affairs, and has cast under his feet all fears and inexorable fate, and the din (or uproar) of avaricious Acheron. The punishments of the wicked in a future state are thus described by a heathen poet. Acheron means the state of the damned, "avaricious Acheron:" "Hell from beneath is moved for thee, to meet thee at thy coming."—*Isaiah* xiv. 9.

Revelation xiv. 13. Καὶ ἡκουσα φωνῆσ ἐκ τοῦ οὐρανοῦ, λέγοισησ μοι. Γράψον, Μακαριοι οἱ νεκροὶ οἱ εν Κυριῷ αποθνὴσκοντεσ ἀπαρτι. Ναὶ, λέγει τὸ πνεῦμα· ἱνα αναπαύσωνται εκ τῶν κοπων αυτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεὶ μετ' αὐτῶν.

"And I heard a voice from heaven saying to me, Write: Blessed are the dead who die in the Lord from this time: Yea, saith the Spirit, that they may rest from their labours; and their works do follow in company with them."

Blessed are the Dead. Happy are they. They are happy in two respects: 1. They do not see the evil which shall come upon the world, and are exempted from any further sufferings. 2. They actually and conscientiously [consciously] enjoy happiness in a state of blessedness.

In the first sense, "blessed are the dead" is a proverb frequently to be met in the Greek and Roman poets. The following examples are from Homer and Virgil:—

Τρισ μακαρεσ Δαναοι και τετρἀκεσ ὁὶ τοτ' ὄλοντο
Τροίὴ ἔν εὐρειὴ, χἀριν Ατρειδησι φεροντεσ.
"Ωσ δή ἐγωγ' ὀφἐλον θανὲειν καὶ πότμον ἐπισπεῖν
"Ηματι τῷ, ὅτε μοι πλειστοι χαλκηρεα δουρα
Τρῶεσ ἐπερριψαν περι Πηλειωνι θανοντι.
—*Odyss., lib.* v. *ver.* 396.

Three times blessed Greeks, and four times who thus perished in spacious Troy, bringing favour to the Atridæ. (The sons of Atreus—Agamemnon and Menelaus.) How truly I wished that I died and met my fate on that day when very many Trojans cast their brass-headed spears around Pelides [Achilles] dead:—

"Happy, thrice happy, who, in battle slain,
Pressed, in Atrides' cause, the Trojan plain;
O, had I died before that well-fought wall,
Had some distinguished day renowned my fall,
Such as was that when showers of javelins fled,
From conquering Troy, around Achilles dead."
Pope.

Virgil thus imitates these words of Homer:—

Extemplo Æneæ solvuntur frigore membra,
Ingemuit, et, duplices tendens ad sidera palmas
Talia voce refert. O terque quaterque beati,
Quêis ante ora patrum Trajæ sub mœnibus altis
Contigit oppetere! O Danaüm fortissime gentis
Tydide, mene Iliacis occumbere campis
Non potuisse, tuaque animam hanc effundere dextra!
Sœvus ubi Æacidœ telo jacet Hector, ubi ingens
Sarpedon, ubi tot Simois correpta sub undis
Scuta virûm galeasque et fortia corpora volvit.

Immediately the limbs of Æneas are relaxed by cold. He groaned, and extending both his palms to the stars, uttered such words with his voice: O! both three times, and four times, happy to whom it has fallen by lot (or whose lot has been) to die (or fall in battle) before the faces of your fathers under the lofty fortifications of Troy! O! Tydides, bravest of the nation of the Greeks, could I not have fallen down in the Trojan plains, and have poured out this life by your right hand? Where stern Hector lies slain by the spear of Æacides (Achilles), where the great sarpedon, where Simois rolls, seized together under its waves so many shields and helmets, and brave bodies of heroes.

"In horror fixed the Trojan hero stands,
He groans and spreads to heaven his lifted hands.
Thrice happy those whose lot it was to fall,
Exclaims the chief, before the Trojan wall!
Oh, 'twas a glorious fate to die in fight,
To die so bravely in their parents' sight.
Oh, had I there, beneath Tydides' hand,
That bravest hero of the Grecian band,
Poured out this soul, with martial glory fir'd,

And, in the plain, triumphantly expir'd.
Where Hector fell by *fierce* Achilles' spear,
And great Sarpedon, the renown'd in war;
Where Simois' stream, encumber'd with the slain
Rolls shields and helms and heroes to the main.—*Pitt.*

"*Who die in the Lord.*" These are the only *glorious* dead. They die, not in the field of battle, in what are called *lawful* or *unlawful wars* against their fellow-men: but they die in the cause of God, they die under the smile and approbation of God, and they die to live and reign with God for ever and ever.—*Dr. A. Clarke.*

Ezekiel xiv. 5. Ἐγῶ Κύριοσ ἀποκριθήσομαι αυτῶ ἐν οἷσ ἐνέχεται ἡ διάνοια ἀύτου, οπασ πλαγιάση τὸν οἶκον τοῦ Ισραὴλ κατὰ τὰσ καρδίασ ἀυτῶν, τὰσ ἀπηλλοτριωμένασ ἀπ, εμοῦ ἐν τοῖσ ἐνθυμήμασιν αυτων.

I, the Lord, will answer him in what things his mind is entangled, that he should cause the house of Israel to wander according to their hearts [which are] estranged from me *(in, by, through)* their *thoughts*, their *idols*: Ἐυθνμημασιν is translated *idols* in our authorised version.

Enthymēma, το ενθομημα. ατοσ.—*Aristot., Hederici Lexicon.*

Torqueat enthymēma, nec historias sciat omnes.
Nor let her twist the short *enthymēma*, nor let her know all histories.

The Short Enthymēma. "A short kind of syllogism, consisting only of two propositions, a third being retained in the mind: εν θνμω, whence the name."—*Madan.*

Opsimathy. Learning begun late in life. "Οψιεμαθον, I have learned late: ['*never too late to mend.*'] Horace, 'O seri studiorum.' 'O [ye who were] late at [your] studies.' ['*Better late than never.*']"—*Hor. Sat. lib.* i., *Sat.* v., *ver.* 21.

Proverbs xii. 4. Γυνὴ ἀνδρεία στεφανοσ πῶ ἀνδρὶ αυτῆσ.

"A virtuous woman is a crown to her husband."

"Rara avis in terris, negroque simillima aygno."—*Juvenal, Sat.* vi., *ver.* 164.

"A rare bird in the lands, and very like to a black swan."

"RARI QUIPPE BONI, numero vix totidem quot
Thebarum portæ, vel divitis ostia Nili."
Juvenal, Sat. xiii., *ver.* 27-30.

For good men are scarce: they are scarcely so many in number as the gates of Thebes (seven, Bœotia), or the mouths of the rich Nile (seven). "The Nile is called rich, because it made Egypt fruitful by its overflowing, thus enriching all the country within its reach."—*Madan.*

Juvenal died in the reign of Trajan, A.D. 122. The vices of the age in which he lived, and of the age previous to his birth, were gross in the extreme. Oliver Goldsmith, in reviewing the morals of these first ages of the Christian era, has given his opinion that "the vices of these ages were so great, that *it seemed as if no less a sacrifice than that of the Son of God could atone for the sins of the world.*"

I. *The latest estimate of the number of people in the world, and their division into Religions, is thus tabulated* (A.D. 1877):—

1.	Protestants . .	89,000,000	Millions.
2.	Roman Catholics	170,000,000	
3.	Greek Church .	76,000,000	
4.	Jews	5,000,000	
5.	Mahomedans .	100,000,000	
6.	Heathens . .	788,000,000	
	Total . . .	1,288,000,000	

II. *Gog and Magog: Ezekiel*, xxxviii. 2-3. "Son of Man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him; and say, thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.

This is allowed to be the most difficult prophecy in the Old Testament. It is difficult to us, because we know not the king nor people intended by it; but I am satisfied they were well known by these names in the time in which the prophet wrote.

"There are two opinions on this subject which appear to be at all probable: 1. That which makes Gog *to be* Cambyses, king of Persia; and 2. That which makes Gog *to be* Antiochus Epiphanes, king of Syria. And between these two *(for one or other is supposed to be the person intended)* men are much divided. 'Calmet declares for Cambyses.'"—*Dr. A. Clarke.*

"The prophecy contained in this and the following chapter, concerning Israel's victory over Gog and Magog, without question, relates to latter ages of the world, when the whole house of Israel shall return into their own land (xxxix. 25-26): 'Gog, the land of Magog, or of the land of Magog.' Magog was the son of Japheth *(Gen.* x. 2*)*, whence the Scythians are generally supposed to be derived. The Mogul Tartars, a people of the Scythian race, are still called so by the Arabian writers.

"By Gog and Magog may, most probably, *here* be meant the Turks, who were originally natives of Tartary, called Turcheston by the Eastern writers.

"The land of Canaan hath been for several years in the possession of the Turks.

"The people, called here by the name of Gog, and their allies, will attempt to recover it again out of the hand of the Jews, its rightful owners. This may, probably, occasion the war and the victory here spoken of.

"The Septuagint interpreters take the word *Rosh*, commonly translated *Chief*, for a proper name; so they render the sentence thus: The prince of Rosh, Meshech and Tubal. Rosh, taken as a proper name, signifies those inhabitants of Scythia, whence the Russians derive their name and original."—*Lowth.*

III. "*Gog and Magog. Rev.* xx. 7-8. 7. And when the thousand years are expired, Satan shall be loosed out of his prison, 8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

1. "Satan shall be loosed. How can this bear any literal interpretation? Satan is bound [during] one thousand years, and the earth is in peace: righteousness flourishes, and Jesus Christ alone reigns. This state of things may continue for ever, if the imprisonment of Satan be *continued*. Satan, however, is loosed at the end of the thousand years, and goes out and deceives the nations; and peace is banished from the face of the earth, and a most dreadful war takes place, &c. These can be only symbolical representations, utterly incapable of the sense generally put upon them.

2. "*Gog and Magog.* This *seems* to be almost literally taken from the *Jerusalem Targum*, and that of *Jonathan Ben Uzziel*, *Num.* xi. 26. I shall give the words at length: 'And two men were left in the camp, the name of the one was Eldad, the name of the other was Medad: and on them the spirit of prophecy rested.'

"Eldad prophesied and said: 'Behold, Moses, the prophet, the scribe of Israel, shall be taken from this world: and Joshua, the son of Nun, captain of the host, shall succeed him.' Medad prophesied, and said: 'Behold, quails shall arise out of the sea, and be a stumbling-block to Israel.'

"Then they both prophesied together, and said: 'In the very end of time, Gog, and Magog, and their army, shall come up against Jerusalem, and they shall fall by the hand of the king Messiah; and for seven whole years shall the children of Israel light their fires with the wood of their warlike engines, and they shall not go to the wood nor cut down any tree.'

"*In the Targum of Jonathan Ben Uzziel*, in the same place, the same account is given; only the latter part, that is, the conjoint prophecy of Eldad and Medad, is given more circumstantially, thus: And they both prophesied together, and said, 'Behold, a king shall come up from the land of Magog in the last days, and shall gather the kings together, and leaders clothed with armour, and all people shall obey them; and they shall wage war in the land of Israel against the children of the captivity; but the hour of lamentation has been long prepared for them, for they shall be slain *by the flame of fire which shall proceed from under the throne of glory*, and their dead carcases shall fall on the mountains of the land of Israel; and all the wild beasts of the field, and the wild fowl of the heaven, shall come and devour their carcases; and, afterwards, *all the dead of Israel shall rise again to life*, and shall enjoy the delights prepared for them from the beginning, and shall receive the reward of their works.'

"This account seems most evidently to have been copied by St. John; but how he intended it to be applied, is a question too difficult to be solved by the skill of man; yet, both the account in the Rabbins, and in St. John, is founded on *Ezekiel* xxxviii. and xxxix. The Rabbinical writings are full of accounts concerning *Gog* and *Magog*, of which *Wetstein* has made a pretty large collection in his notes on this place. *Under these names the enemies of God's truth are generally intended.*"—*Dr. A. Clarke.*

Extracts from Dr. Isaac Watts' Logick, 8*vo. ed.*, A.D. 1801:—

I. "When we derive evidence of any proposition from the *testimony of others*, it is called *the evidence of Faith;* and this is a large part of our knowledge. Ten thousand things there are, which we believe merely upon the authority or credit of those who have spoken or written of them. It is by this evidence that we know *there is such a country as China*, and *there was such a man as Cicero, who dwelt in Rome.* It is by this evidence that most of the transactions in human life are managed. We know our parents and our kindred by this means; we know the persons and laws of our present governors, as well as things which are at a vast distance from us in foreign nations, or in ancient ages.

"According as the persons who inform us of any thing are many or few, or more or less wise and faithful and credible, so our faith is more or less firm or wavering, and *the proposition believed* is either certain or doubtful; but, in matters of faith, an exceeding great probability is called *a moral certainty.*

"Faith is generally distinguished into *divine and human:* not with regard to the *propositions* which are believed, but with regard to the *testimony* upon which we believe them. When God reveals anything to us, this gives to us the evidence of *divine faith;* but what man only acquaints us with produces *a human faith* in us: the one, being built upon the word of man, arises but to *moral certainty;* but the other, being founded on the word of *God*, arises to an *absolute and infallible assurance*, so far as we understand the meaning of this word. This is called *supernatural certainty.*

"Propositions which we believe upon the evidence of *human* testimony are called *narratives, relations, reports, historical observations, &c.* But such as are built on *divine* testimony are termed *matters of revelation;* and if they be of great importance in religion, they are called *articles of faith.*

"There are some propositions or parts of knowledge which are said to be derived from *observation* and *experience;* that is, experience in ourselves, and the observations which we have made on other persons or things; but these are made up of some of the former springs of knowledge joined together, namely, *sense, consciousness, reason, faith, &c.*, and, therefore, are not reckoned a distinct kind of evidence."—*Part* ii., *ch.* ii., *sec.* v.

II. "*Inspiration* is a sort of evidence distinct from all the former, and that is when such an overpowering impression of any proposition is made upon the mind *by God himself*, which gives a convincing and indubitable evidence of the truth and divinity of it. So were the prophets and the apostles inspired. I speak chiefly of the highest kind of *inspiration.*"—*Part* ii., *ch.* ii., *sec.* vi.

III. "*Shall we believe the ancients in philosophy?* But some of the ancients were *stoicks*, some *peripateticks*, some *Platonicks*, and some *epicureans*, some *cynicks*, and some *scepticks*. Shall we judge of matters of *the Christian faith* by the *fathers* or *primitive writers*

for three or four hundred years after *Christ?* But they often contradicted one another, and themselves too; and what is worse, they sometimes contradicted the Scripture itself.

"Now, among all these different and contrary sentiments in *philosophy* and *religion*, which of the ancients must we believe, for we cannot believe them all?" —*Part* ii., *ch.* iii., *sec.* iii., *p.* 225.

IV. "*Dilemma* is an argument which divides the whole into all it's parts or members by a *disjunctive* proposition, and then infers something concerning each part, which is finally inferred concerning the whole. Instances of this are frequent: as, *in this life, we must either obey our vicious inclinations or resist them; to obey them will bring sin and sorrow; to resist them is laborious and painful;* therefore, *we cannot be perfectly free from sorrow or pain in this life.*

"*A dilemma* becomes *faulty* or *ineffectual in three ways: first*, when the members of the division are well opposed, or not fully enumerated; for then the major is false. *Secondly*, when what is asserted concerning each part is not just; for then the minor is not true. *Thirdly*, when it may be retorted with equal force upon him who utters it.

"There was a famous ancient instance of this case, in which a dilemma was retorted. *Euathlus* promised to *Protagŏras* a reward when he had taught to him the *art of pleading;* and it was to be paid on the first day in which he gained any cause in the court. After a considerable time, *Protagŏras* goes to law with *Euathlus* for the reward, and uses this dilemma: *either the cause will go on my side or on yours; if the cause go on my side, you must pay me according to the sentence of the Judge; if the cause go on your side, you must pay me according to your bargain;* therefore, *whether the cause go for me or against me, you must give to me the reward.*

"But *Euathlus* retorted this dilemma, thus: *either I shall gain the cause, or lose it; if I gain the cause, then nothing will be due to you, according to the sentence of the Judge; but, if I lose the cause, nothing will be due to you according to my bargain;* therefore, *whether I lose or gain the cause, I will not pay you, for nothing will be due to you.*

"A dilemma is usually described as though it always proved the absurdity, inconvenience, or unreasonableness of some opinion or practice; and this is the most common design of it. But it is plain that it may be also used to prove the truth or advantage of any thing proposed: as, *in heaven we shall either have desires or not; if we have no desires, then we have full satisfaction; if we have desires, they shall be satisfied as fast as they arise;* therefore, *in heaven we shall be completely satisfied.*"—*Part* iii., *ch.* ii., *sec.* ii.

Note.—This sort of argument may be composed of three or more members, and may be called a *trilemma.*

V. "If two known ideas, A and B, are evidently joined and agree: and if C, unknown, be included in A, and also D, unknown, be included in B, then I may affirm that C and D are joined and agree; for I have a clear perception of the union of the two known ideas A and B; and also a clear perception of the connexion of the unknown ideas with the known. So that *clear* and *distinct ideas* must still abide as a general necessary qualification, in order to form a right judgment. And, indeed, it is upon this foundation that all *ratiocination* is built; and the conclusions are thus formed, which deduce things unknown from things known."—*Part* ii., *ch.* iv., *sec.* ii.

"We know only in part," yet, what we know in part may agree with what we may know fully hereafter.

Extracts from the Procedure, Extent, and Limits of Human Understanding. Second edition. London: printed for William Innys, at the West-end of St. Paul's, A.D. 1729. *Name of the Author not given. It is believed to be the work of Dr. Peter Browne, for some time Provost of T. C. D., and afterwards Bishop of Cork.*

I arrange these extracts in the following order: I. Evidence. II. Faith.

I. Evidence. (1.) "That as God hath made *man* the immediate *instrument* of all those revelations, so must *evangelical faith* be partly founded on *human* testimony or evidence. *Men* were the authors of all the books in the Old and New Testaments; and if we consider them abstractedly from any consideration of their *divine* authority, they must be allowed of equal credibility, at least, with all *other* ancient writings; that is, if we examine them impartially, by the same rules of criticism by which we make a judgment of other authors.

"If we consider the *characters* of the sacred penmen—their *antiquity, style,* and *manner* of writing; the *opportunities* which they had of being, *themselves,* well *informed* of the truth of what they transmitted down to posterity; the great weight and *importance* of the subjects of which they treated; the accounts given of them by their *cotemporaries,* and by those who lived in the *nearest* ages to them; their entire *consistency* with themselves; together with the perfect *harmony* which is between all those who, in several *distant* ages, have pursued the same design; though we should suppose the scriptures to be upon the foot [foundation] of mere human testimony and evidence; yet, in these, as well as in all *other* respects, our knowledge of them, and our belief, which is built upon that knowledge, must be of equal truth and *certainty* with that which is founded upon any *profane* history.

"We may as truly and properly be said to *know* all the facts and transactions related in scripture, and to be as *sure* and as well informed of the *qualifications,* and *characters,* and *conduct,* and *performances* of all the persons mentioned in it, and of *Christ* and his *Apostles* in *particular.* And we have the same *moral certainty* even upon the foot [foundation] of *human* testimony, that there *were* such persons, and that they spake and acted such things as are related of them; as we have that there were such persons as Pilate and Herod, and Augustus, and Tiberius Cæsar; and of all those actions and *exploits* of theirs, of which we have a particular account in *profane* history.

(2.) "Now, if to this testimony, merely *human,* and founded on the *credibility* and *faith* of ancient *history* in general, we add that which is *divine,* and which

cannot be *pretended* for any other writings in the world, such as the *miracles* of Christ and his Apostles to which they always appealed for the truth of their doctrine and mission; the concurrent *completion* of all the *prophecies* relating to the *Messiah* from the beginning of the world, in the person of Christ *alone;* the scriptures being the only book in the world which gives to us any account of the whole series of God's *dispensations* towards mankind from the first *creation*, for about four thousand years together; the great *improvement* of *natural* religion, and *exaltation* of *morality*, so visible through the whole tenor of scripture. And, lastly, the *providential* care and caution so signal and manifest in every age, for transmitting down books written at such great distances of time from one another, and all of them from us; their being, at this day, so *consistent* among themselves, and so void of any material error, that in the immense number of *various readings*, which have been, with great labour, *collected*, there cannot any one instance be found of a *contrariety* or *opposition* in respect of *faith or practice*.

"If these things, I say, be superadded and thoroughly considered, they give to the scriptures the utmost *moral certainty*, such as no merely *human* writings can admit of; and are the greatest proof and evidence for the truth of them which we are *capable* of receiving without a continued daily *repetition* of *miracles* through every generation. It is an evidence founded upon the testimony of *God* and *man;* such as *claims* and *demands* the assent of the *intellect*, and that concurrence of the *heart* and *will* which renders it an *evangelical faith*, built upon the strictest operation of reason, and the utmost effort of human understanding. So that *revelation* is a solid ground of *persuasion:* and our *faith* is founded upon the testimony of *God;* but *reason* first provides that the foundation is *sure* and rightly laid: that we do not mistake that testimony for what is merely *human*, and build our faith upon the sand; and that the specious superstructure be not *ignorance* or *superstition*, a blind *credulity*, or *enthusiasm*.

(3.) "But there is one thing more which clears up this moral certainty or evidence beyond all evasion; and that is, that the authors of the books in scripture professed to have written them by an immediate divine commission and inspiration; and most of them proved the truth of this by miracles, which were allowed by all to be *such* at the time in which they were wrought, and, in those miraculous operations, they were so far from gratifying any *vanity* or *interest* of their own, that they suffered the utmost *contempt* and bodily *pain*, and even *death*, for the doctrines which they confirmed by their sufferings.

"Now, had they penned down the scriptures as dictated, *verbatim*, by an *audible* articulate *voice* from heaven as loud as thunder, this would not have amounted to a greater *moral certainty* for the truth of them [the scriptures] than that which we now have; for the authors would still have been *men:* we must, *now*, have relied upon the testimony of men, and upon the same secret providence of God, for their [*the scriptures*] being transmitted *pure* and uncorrupted down to *posterity;* and we might as well have been deceived in *this*, as in the *profession* made by the original authors, of their having written by an immediate divine inspiration.

(4.) "The other thing well worth observation here is, that, as God hath made *men* the immediate instruments of all his revelations, so, in merciful condescension to the weakness of our understanding, he hath made use of *human language* as well as of our *natural* and most *familiar conceptions* and *ideas* for the clear and easy representation and discovery of things supernatural, and otherwise altogether incomprehensible. Since men were the instruments of these revelations, they [*the revelations*] could not have been made in the language of *angels*, or in any such *proper* terms as would literally have expressed the *real intrinsic* nature of heavenly things; there being no capacity in man for any ideas or conceptions of their *real* nature, nor any words in human language to express them. And, if we should suppose that, by a miraculous operation, a man had any such *visions and revelations* of their real nature vouchsafed to him, *either in the body or out of the body*, they would be *unspeakable*, and it would not be possible for him to utter them; so that he could not be the instrument of conveying them to the rest of mankind.

"This made it necessary to have all the divine revelations adapted to our natural way of *thinking and speaking;* and accordingly the wisdom of God hath so ordered it, that we are not obliged to yield either the *assent* of the *intellect*, or *consent* of the *heart* and *will*, to any doctrine which is not as plain or *intelligible* as any thing in common life. All, therefore, beyond this, all which is *inconceivable* or *incomprehensible* in any scripture proposition, is no *immediate* and *proper* object either of Christian *knowledge* or of *faith:* it belongs to *another* world; and we are, at present, to know and believe no more of it, than that it is *incomprehensible*, and, therefore, referred entirely to the *beatific vision*.

(5.) "Thus we see no *assent* of the mind can be given to any thing *entirely* unintelligible, or incomprehensible, upon the *testimony* either of *God* or of *man*. And if the divine revelations had not been very plain and intelligible, they never could have been *conveyed* down to *us* by those who received them first. For men could never have transmitted to posterity that of which they themselves had no knowledge. So that nothing can be more unreasonable and groundless than the *objections* of unbelievers and free-thinkers against our Christian mysteries as *unintelligible* and *incomprehensible*, since they are obliged to know and believe nothing more in them than what is *plain* and *easy* and very *intelligible*.

"The same objections will lie as strongly against all which the heathen moralists have written concerning *God* and his attributes; nor, for the same reason, could any *intelligible sense* or *meaning* of their writings upon those subjects have been ever handed down to us; for nothing can be, as to its own intrinsic nature, more mysterious and incomprehensible to us

than God and his attributes; and, therefore, by that way of arguing, men must reject all the fundamental articles of *natural religion*."

II. Faith. (1.) "Since it is thus evident that *evangelical faith* requires the assent of the mind to nothing but to that which is plain and *intelligible* in every proposition, in the most clear and obvious signification of the words, let every man first have a full conviction of the truth of each proposition in the Gospel, as far only as it is *plain* and *intelligible*, and then let him firmly *believe* as far as he *understands*.

(2.) "Let him believe firmly, and without any base *equivocation* or *fallacy*, that there is but ONE GOD, the sole and only invisible object of *any* divine *worship* whatsoever; and *think* and *speak* of him, and *worship* him under that plain and personal distinction of *Father*, *Son*, and *Holy Spirit*, which most expressly runs through the whole style of the New Testament; and leave the *incomprehensible nature* of that *unity* and of that *distinction* (as common sense would direct him) to the great *author of our faith* himself.

(3.) "Let him believe Christ to be *the only-begotten Son of God*, in the most *full* and *obvious* import of those words; that is, in as much *truth* and *reality* as one *man* is the *son* of *another*; and leave the *real manner* of that divine *incomprehensible generation* to the veracity of God, who proposed his revelations to be *understood* and *believed*, by way of accommodation to the method of thinking and speaking amongst *men*.

(4.) "Let him believe that Christ, by his death, did as *truly* and *actually* make *atonement* to God for our sins, as one man works an atonement and reconciliation to *another* for the offences of a *third* person; and let him leave the *unintelligible reality* and ineffable *manner* of that divine operation for the subject of eternal contemplation and praise in another world.

(5.) "And so, likewise, in every other instance of that which goes under the name of *mystery* in the Gospel, let him believe that the *blood* of Christ hath the same intrinsic virtue and efficacy for the *real* and *actual* cleansing of the soul from the guilt and pollution of sin, which water hath for the washing of any filth or dirt off from the body. That the *intercession* made in our behalf by Christ is as *truly*, and *really*, and *actually* such, as if it were a strictly *proper* and *literal intercession*.

(6.) "That men shall undergo a great and glorious *change* at the resurrection of the just, as *truly* as a man is here changed from the *point* of *death* to a state of perfect *health*, or, from the condition of a *slave* to the glory of a *kingdom*. Let men, I say, *believe* as far as they thus perfectly and clearly *understand*, without perplexing and confounding themselves or others *with that which* is *incomprehensible*; and then, they answer all the ends of an *evangelical faith*, and do fulfil the whole purpose of God in all his divine revelations."—*Pp.* 279-287.

"*The Divine Analogy*" was published in London, printed for William Innys and Richard Manby, at the West-end of St. Paul's, A.D. 1733. The name of the author is not given. The work is stated to be by the author of "*the Procedure, Extent, and Limits of the Human Understanding*." I have been informed that Dr. Peter Browne, for some time Provost of T.C.D., was the author of these two works. He was afterwards Bishop of Cork. These works were very highly valued by Dr. Whately, Archbishop of Dublin, and by his friend Dr. Wilson, Bishop of Cork. I have learned this from a friend of Dr. Wilson.

Bishop Browne does not mention the name of any author whose opinion he opposes. He does not agree with Mr. Locke in the use of the word *idea* except as that word is applied to the impressions made upon our minds by sensation. Conceptions or notions are words which Bishop Browne uses to express that which Mr. Locke does name—ideas of reflection. However, Mr. Locke has certainly left his readers to the choice of a name for any object which may employ the mind when engaged in thinking.

The great antagonist of Bishop Browne, for such he has evidently made him, is Dr. Berkeley, Bishop of Cloyne, the author of the *Minute Philosopher*. Against the doctrine of Berkeley, "that man's moral attributes are *the same in kind*" with the moral attributes of God, Bishop Browne has written his two works. His doctrine is, man's moral attributes are not and cannot be "*the same in kind*" with the moral attributes of God; but, by analogy, we learn that some similarity exists between man's moral attributes and the moral attributes of God. This doctrine is fully stated in Bishop Browne's "*Divine Analogy*." From this work I give to the student the following extracts:—

I. (1.) "Some men are very ready to allow a difference in kind between God's *natural* attributes and ours, yet persist in denying the same difference in God's *moral* attributes, though this is an unavoidable consequence of the former. For all the perfections or attributes of God are equally natural, as considered in respect of his real internal essence.

"*Natural* and *moral* is a distinction arising from the observation of ourselves, because our moral virtues are mostly acquired by reflection and habit, and seem to be, therefore, things *superinduced*, and *additional* qualities only, over and above all which is truly natural and *essential* to our humanity.

(2.) "But we are now to be considered as in a preternatural state and condition, with all the powers *and faculties* of body and mind greatly out of course; with our whole frame miserably broken and distorted; and as upon the *recovery only* of our original make and constitution, in which the whole man was an unsullied similitude and lively resemblance of God, *and a yet entire and unimpaired image of the divinity*.

(3.) "Then all our moral perfections were truly natural and essential to us; and all the powers and faculties of soul and body were combined together into a harmonious disposition for virtue and holiness. *Natural and moral!* This is the language of corrupt and degenerate mortality only. It had no place even in ourselves in a state of innocence. And the distinction will cease, together with the terms by which we express it, when we come to be all supernatural.

(4.) "Much less, then, can this distinction have

any place in *the fountain* of all perfection, natural and moral, *in whom* all his natural perfections are moral, and all his moral perfections are natural. Though this distinction is necessary in respect of *our* understanding *who* are obliged to think and speak of God after the best manner we can—that is, by analogy with the powers and faculties and operations of our own minds—yet, nothing can be more groundless than entirely to lay aside this analogy, and found an argument upon the *reality* of a distinction in the divinity (which agrees only with a state of corruption in us) for a *sameness in kind* with God, in respect of any properties in man, either natural or acquired." —*Pp.* 258-260.

II. (1.) "Now it is very natural for men here to run into this mistake, that there is no other difference between the knowledge of God and the knowledge of man than this, that, whereas, we know very few things, such as are past and present, and that knowledge in an imperfect degree also; God knows all things past, present, and to come, and in the most perfect degree. This, it must be confessed, is the common and ordinary method of conceiving this and and other attributes of God; and it were well if our avowed and clandestine enemies had left the world in quiet and peaceable possession of that innocent way of thinking.

(2.) "But, since they, to serve a vile hypothesis, have, with uncommon zeal and earnestness, maintained the attributes of God, in general, to be of the very same *kind* with those which are in us: it is now become necessary to put this whole matter in the light in which the reader will find it here; and, to observe, in respect of the divine knowledge in particular, that it is so far from being of the same kind with ours, that all the knowledge which we have doth not only take its first rise from our sensations, but is built upon them; and hath no other original foundation but those seals or impressions which they leave upon our imagination, which impressions we call *ideas*.

(3.) "The mind of man works upon these mean materials: this working we call *thinking*. These ideas the mind compounds, or divides, or alters at pleasure, and raises up, thence, to itself, a great many *notions* and *conceptions*, formed out of these ideas, considered jointly with the operations of the intellect. The mind makes many inferences and deductions from these; then it forms to itself several conclusions, maxims, and principles: this we call *knowledge;* and, when, upon observation and experience, we find our notions, and conclusions, and maxims to be just, and regulate our conduct by them, particularly in choosing proper means to obtain a commendable end: we call that *wisdom*.

(4.) "Lastly, when we transfer merely sensitive ideas to things spiritual and immaterial, which are not directly perceptible: we call this *divine metaphor*. When we substitute the notions and conceptions of our own human perfections to stand for *similar* and *correspondent* perfections in those beings [*spiritual and immaterial*], that we may think and speak of things otherwise inconceivable and ineffable: we call that *divine analogy*.

(5.) "When, by the help of this *divine analogy*, things supernatural and otherwise *incomprehensible*, and the divine nature and properties in particular, are rendered the objects of our reasoning and meditation, as far as man can see by the light of nature; and when we, from this *reasoning* and *meditation*, deduce rules of behaviour in the different relations of life: this we call *natural religion* or *morality*. When there is a farther discovery of things supernatural and incomprehensible, and of the *divine Being* in particular, vouchsafed to us by an additional light from heaven, not by any immediate rays which strike *directly* upon the eye of the mind, but by reflection only from the earth, that the mysteries of another world might be suited to our capacities by semblance and representation of things natural and human, which are easy, familiar, and directly perceivable: *this is revelation*."—*Pp.* 308-310.

III. (1.) "The last *head* of positive divine attributes includes such as we conceive by analogy with our own moral *virtues* and evangelical *graces*. These are what men commonly call the moral attributes of God; but, when they hold them to be of the same kind which they are in us, they, at best, think very loosely, and speak very much in the general. Whereas, if we come to consider them distinctly and in particular, we must *first* except all those virtues and graces of our souls which relate to the duty which we owe to ourselves: such as *temperance, chastity, regeneration, poverty of spirit, meekness, fortitude, diligence, humility*, and such like. None of these virtues are ever attributed by any body to God.

(2.) "*Secondly*, we must remove, likewise, from the divinity, all those virtues and graces which come under the head of our duty to God, as *faith, fear, hope, trust, gratitude, thankfulness, devotion, reverence, worship*, and such like; for none of those qualifications or dispositions of our mind, or the offices and performances consequent to them, which respect God as our creator, and the object of all our obedience and worship, can be in any way attributed to him consistently with common sense.

(3.) "So that no other of our virtues or graces can be even imagined of the same kind in God and us, or be rationally ascribed to him after any manner, and consequently come under consideration here, but those of a *third* rank, which relate altogether to the duty which we owe to one another, such as *justice, mercy*, and *compassion, bounty, benignity, liberality, truth*, and *sincerity, long-suffering, forgiveness, benevolence, mildness, clemency*, and such like: by analogy with which we conceive and represent to ourselves supernatural but similar and correspondent moral perfections in the *divine being*, which are utterly inconceivable and imperceptible to any faculty in the mind of man."—*Pp.* 327-328.

Bishop Butler, in his "Analogy," part ii., *ch.* v., *sec.* vi., *gives the following outline of what may be termed "the Christian Revelation":—*

VI. "The particular manner in which Christ in-

terposed in the redemption of the world, or his office as *mediator*, in the largest sense, *between God and man*, is thus represented to us in the scripture: "*He is the light of the world*" (*John* i. *and* viii. 12): the revealer of the will of God in the most eminent sense. He is a propitiatory sacrifice (*Rom.* iii. 25): "*the Lamb of God* (*John* i. 29); and, as he voluntarily offered himself up, he is styled our High Priest (*Ep. to the Hebrews*), and which seems of peculiar weight, he is described beforehand in the Old Testament, under the same characters of a priest, and an expiatory victim (*Isaiah* liii., *Dan.* ix. 24, *Ps.* cx. 4). And, whereas, it is objected that all this is merely by way of allusion to the sacrifices of the Mosaic law, the apostle on the contrary affirms, that "*the law was a shadow of good things to come, and not the very image of the things* (*Heb.* x. 1): and that *the Priests, who offer gifts according to the law, serve unto the example and shadow of heavenly things, as Moses was admonished by God*, when he was about *to make the tabernacle. For, see, saith he, that you make all things according to the pattern showed to thee in the Mount* (*Hebrews* viii. 4-5): *i.e.* the Levitical priesthood was a shadow of the priesthood of Christ: in the like manner as the tabernacle made by Moses was according to that which was showed to him in the Mount. The priesthood of Christ, and the tabernacle in the Mount, were the originals: of the former of which the Levitical priesthood was a type; and of the latter the tabernacle made by Moses was a copy.

"The doctrine of this epistle, then, plainly is, that the legal sacrifices were allusions to the great and final atonement to be made by the blood of Christ; and not that *this* (*Christ's sacrifice*) was an allusion to *those* (*the sacrifices under the law*). Nor can any thing be more express or determinate than the following passage: '*It is not possible that the blood of bulls and of goats should take away sin.' Wherefore, when he cometh into the world, he saith, 'Sacrifice and offering* (*i.e.* of bulls and of goats) *thou wouldest not, but a body hast thou prepared for me. Lo, I come to do thy will, O God.' By which will we are sanctified, through the offering of the body of Jesus Christ 'once for all,'* [*i.e. never to be repeated*]. (*Heb.* x.). And to add one passage more of the like kind: *Christ was once offered to bear the sins of many; and unto them who look for him he shall appear the second time without sin, i.e.* without bearing sin, as he did at his first coming, by being an offering for it: without having our iniquities again laid upon him, without being any more a sin offering: *unto them who look for him shall he appear the second time without sin unto salvation* (*Heb.* ix. 28).

"Nor do the inspired writers at all confine themselves to this manner of speaking concerning the satisfaction of Christ; but declare an efficacy in what he did and suffered for us, additional to and beyond mere instruction, example, and government, in great variety of expression: '*That Jesus should die for that nation*, the Jews; *and not for that nation only, but that also* (plainly by the efficacy of his death) *he should gather together, in one, the children of God who were scattered abroad*' (*John* xi. 51-52): that *he suffered for sins, the just for the unjust* (1 *Pet.* iii. 18): that *he gave his life, himself, a ransom* (*Mat.* xx. 28): that *we are bought, bought with a price* (2 *Pet.* ii. 1): that *he redeemed us with* [by] *his blood; redeemed us from the curse of the law, being made a curse for us* (1 *Pet.* i. 19): that *he is our advocate, intercessor, and propitiation* (*Heb.* vii. 25): that *he was made perfect*, or consummate, *through sufferings; and being* thus *made perfect, he became the author of salvation* (*Heb.* ii. 10., v. 9): that *God was in Christ reconciling the world to himself, by the death of his Son, by the cross; not imputing their trespasses unto them* (2 *Cor.* v. 19): and lastly, that, *through death, he destroyed him who had the power of death* (*Heb.* ii. 14., *Job.* 33-24).

"Christ, then, having thus *humbled himself*, and *become obedient to death, even the death of the cross: God also hath highly exalted him, and hath given to him a name which is above every name: hath given all things into his hands: hath committed all judgment unto him: that all men should honour the Son, even as they honour the Father* (*Philip.* ii. 8-9).

"For, *worthy is the Lamb who was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature who is in heaven and on the earth, I heard saying, Blessing, and honour, and glory, and power, be unto him who sitteth upon the throne, and unto the Lamb for ever and ever.*" (*Rev.* v. 12-13).

"These passages of scripture seem to comprehend and express the chief parts of Christ's office, as mediator between God and man; so far, I mean, as the nature of this his office is revealed: and it is usually treated of by divines under three heads:—

First. "He was, by way of eminence, the prophet: *that prophet who should come into the world* (*John* vi. 14) to declare the divine will.

Secondly. "He has *a kingdom which is not of this world.* He founded a church to be to mankind a standing memorial of religion, and an invitation to it, which he promised to be with always, even unto the end.

Lastly. "Christ offered himself a propitiatory sacrifice, and made atonement for the sins of the world."

Bishop Butler, in his Analogy, part ii., *ch.* vii., *sec.* iii. has these words:—"Upon this general view of the scripture, I would remark how great a length of time the whole relation takes up, near to six thousand years of which are past; and how great a variety of things it treats of: the natural and moral system or history of the world, including the time when it was formed, all contained in the very first book, and evidently written in a rude and unlearned age; and in subsequent books the various common and prophetic history, and the particular dispensation of Christianity. Now all this together gives the largest scope for criticism; and for confutation of what is capable of being confuted, either from reason, or from common history, or from any inconsistence in its several parts. And it is a thing which deserves, I think, to be men-

tioned, that whereas some imagine the supposed doubtfulness of the evidence for revelation implies a positive argument that it is not true; it appears, on the contrary, to imply a contrary argument, that it is true. For, could any common relation of such antiquity, extent, and variety (for in these things, the stress of what I am now observing lies), be proposed to the examination of the world; that it could not, in an age of knowledge and liberty, be confuted, or shown to have nothing in it, to the satisfaction of reasonable men: this would be thought a strong presumptive proof of its truth. And, indeed, it must be a proof of it, just in proportion to the probability, that if it were false it might be shown to be so; and this, I think, is scarce pretended to be shown, but upon principles and in ways of arguing which have been clearly obviated. Nor does it at all appear that any set of men who believe natural religion are of opinion that Christianity has been thus confuted."

Bishop Butler's Sermons upon Human Nature, Ser. iii., *p.* 48: "And from all these things put together, nothing can be more evident than that, exclusive of revelation, man cannot be considered as a creature left by his maker to act at random, and to live at large upon the extent of his natural power, as passion, humour, wilfulness, happen to carry him: which is the condition brute creatures are in; but that, *from his make, constitution, or nature, he is, in the strictest and most proper sense, a law to himself.* He hath the rule of right within: what is wanting is only that he honestly attend to it."

Bishop Butler, Ser. xii., *upon the love of our Neighbour, p.* 146, *writes thus*: "Both our nature and condition require that each particular man should make particular provision for himself: and the inquiry, what proportion benevolence should have to self love, when brought down to practice, will be what is a competent care and provision for ourselves. And how certain soever it be, that each man must determine this for himself: and how ridiculous soever it would be for any man to attempt to determine it for another: yet it is to be observed that the proportion is real, and that a competent provision has a bound, and that it cannot be all which we can possibly get and keep within our grasp without legal injustice. Mankind, almost universally living in vanity, supplies for what is called a life of pleasure, covetousness, or imaginary notions of superiority over others, to determine this question: but every one who desires to act a proper part in society would do well to consider how far any of them come in to determine it in the way of moral consideration. All which can be said is (supposing what, as the world goes, is so much to be supposed that is scarce to be mentioned), that persons do not neglect what they really owe to themselves: the more of their care and thought, and of their fortune, they employ in doing good to their fellow creatures, the nearer they come up to *the law of perfection, 'Thou shalt love thy neighbour as thyself.'*"

Sermon xii., *Bishop Butler's Prayer: "O Almighty God, inspire us with this divine principle: kill in us all the seeds of envy and ill will; and help us, by cultivating, within ourselves, the love of our neighbour, to improve in the love of thee. Thou hast placed in us various kindreds, friendships, and relations, as the school of discipline for our affections: help us, by the due exercise of them, to improve to perfection; 'till all partial affection be lost in that entire universal one, and thou, O GOD, SHALT BE 'ALL IN ALL.'"*





